

BIBLIOGRAPHY

Annotated Bibliography of Ancient Texts Related to the Book of Moses and JST Genesis

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Introduction

This section provides an annotated bibliography of ancient texts related to the book of Moses and the rest of JST Genesis, with a guide to currently available English translations.¹ Occasionally, French, German, or Latin translations are included, especially where good English translations are not readily available. Ancient texts only tangentially related to JST Genesis are also sometimes included here if they are deemed relevant for other reasons, or if they have been specifically cited elsewhere in the book.

The texts are grouped into categories that reflect their presumed authorship. Exact or approximate dates of authorship are given where available, but note that these often vary widely and are frequently the subject of scholarly controversy. The following abbreviations are used in connection with information about dates: ca. = *circa*, b. = born, d. = died, fl. = flourished. As in the rest of the commentary, complete publication information for cited texts can be found in the *References* section of this book. Happily, much of this literature is also available online but, due to the rapidly changing nature of such collections, we do not attempt a comprehensive catalogue of these sources here. Because, in most cases, Zoroastrian, Mandaean, and Manichaean texts are not as readily available, well-known, or accessible as Jewish, Christian, and Islamic ones, we summarize the beliefs, rituals, and sources of these in more breadth and detail.

¹ See *Endnote B-1*, p. 903.

Christian Texts

New Testament Apocrypha and Pseudepigrapha and Related Writings

These works include books that were rejected when the New Testament canon was formed. They contain some gems, among many spurious writings. Most were written in the early Christian era, although some were written quite a bit later. Some of these texts are also included in the Nag Hammadi or Gnostic collections. An excellent online resource for New Testament Apocryphal writing is *New Testament Apocrypha*. An overview of current views on this literature can be found in S. J. Shoemaker, *Apocryphal*. The most convenient published source for translations of these texts is the two-volume *New Testament Apocrypha (NTA)* edited by Edgar Hennecke and Wilhelm Schneemelcher. Originally published in German as *Neutestamentliche Apokryphen* by Hennecke in 1904, a second edition was produced in 1924 and a third in 1959. The English edition of 1963-1965 contains English translations of the texts from the original, rather than from the German.⁵¹ Hennecke originally compiled this work to update M. R. James' *Apocryphal New Testament (ANT)*. Page numbers for both *NTA* and *ANT* are referenced in the table below.

Text Names	Date	Description and Comments	NTA	ANT
<i>Protevangelium of James (Infancy Gospel of James)</i>	By the third century CE	This book contains a number of very early traditions about the life of Mary and the birth of Jesus. Parts were incorporated into the <i>Gospel of Pseudo-Matthew</i> (Pseudo-Matthew, <i>Gospel of Pseudo-Matthew</i>) and the <i>Gospel of the Birth of Mary</i> (A. Roberts, <i>et al.</i> , <i>Nativity of Mary</i>). A more recent English translation with commentary can be found in M. Barker, <i>Infancy Gospel of James</i> .	1:370-388	38-49
<i>Gospel of Nicodemus (Acts of Pilate and Christ's Descent into Hell)</i>	ca. 350	The so-called <i>Gospel of Nicodemus</i> is composed of two originally independent parts. The <i>Acts of Pilate</i> , which exists in Greek and Latin versions, was implausibly said to have been derived from official Roman records. The Latin appendix describing <i>Christ's Descent into Hell</i> , perhaps the most well-known account of the story of the "Harrowing of Hell," was popular among early Christians.	1:444-484	94-165
<i>The Acts of John</i>	ca. 150-200	About two thirds of this work, which was probably about the length of Matthew, has survived. John's visits to Ephesus and his death are recorded. A prayer circle at the Last Supper and other incidents surrounding the time of the Passion are also included. Some scholars date the work to the fourth century.	2:188-259	228-270
<i>Apocalypse of Peter</i>	ca. 100-150	"An early Christian document attributed to the apostle Peter, known only from quotes by early church fathers and a few fragments" (J. A. Tvedtnes, <i>Hidden Books</i> , p. 229).	2:663-683	505-524
<i>Apocalypse of Paul</i>	By the fourth century	"A document attributed to the apostle Paul, describing his vision of the heavens alluded to in 2 Corinthians 12:1-4. It was known to St. Augustine in the fourth century CE. It was widely distributed and is known from manuscripts written in Greek (the original), Syriac, Latin, Coptic, Armenian, and Old Church Slavonic" (J. A. Tvedtnes, <i>Hidden Books</i> , p. 229). An English translation of a Coptic fragment can be found in G. W. MacRae, <i>et al.</i> , <i>Paul</i> .	2:755-798	524-555
<i>Évangile des Douze Apôtres (Gospel of the Twelve Apostles)</i>	500-600	French translation in E. Revillout, <i>Évangile</i> . Nibley translates liberal portions into English in H. W. Nibley, <i>Christ</i> , pp. 416-428. <i>NTA</i> calls this a "collection of sixteen independent Coptic fragments... arbitrarily grouped under a fictitious title" (<i>NTA</i> , 1:271), but Nibley sees them as a connected forty-day manuscript (H. W. Nibley, <i>Christ</i> , p. 416). Not to be confused with the no-longer-extant <i>Gospel of the Twelve Apostles</i> referred to by the Church Fathers (<i>NTA</i> , 1:263-264) and possibly to be identified with the <i>Gospel of the Ebionites (ANT)</i> , p. 10). Neither does it have anything to do with J. R. Harris, <i>Gospel</i> (an eighth-century Syriac manuscript—see <i>NTA</i> , 1:271), nor G. J. R. Ouseley, <i>Gospel</i> (purportedly from a manuscript hidden in Tibet that was "channeled" to the author).		

The Church Fathers

These texts represent the writings of early Christian leaders, following the apostolic period.⁵² They are usually divided into authors who wrote before the Council of Nicaea, held in 325 CE,

51 E. Hennecke, *et al.*, *NT Apocrypha*. Page numbers below are to the third edition. An English (1991/1993) fifth edition has now appeared. J. K. Elliott, *Apocryphal* has now superseded both *NTA* and *ANT*.

52 Kelly and Saint-Laurent have assembled a useful study of resources for the study of early Christianity, with a particular focus on English-language titles (J. F. Kelly, *et al.*, *Tools*). Unfortunately, temple studies have been

referred to as the Ante-Nicene Fathers and those who wrote during and after, referred to as the Nicene and Post-Nicene Fathers. Included with the Ante-Nicene Fathers are some of the New Testament Apocryphal texts and a few Pseudepigraphal texts. Some medieval Christian writers are also listed in the table.

Far from dismissing the value of these writings, the Prophet Joseph Smith regretted the fact that the “character of the old churches [had]... been slandered” and said that he valued the many “old Catholic church traditions” that were consistent with teachings of the restored Church.⁵³ Edward Stevenson also reported the following:

While looking over our copy of a large English *Book of Martyrs*,⁵⁴ [Joseph Smith] expressed sympathy for the Christian martyrs and a hope for their salvation. He asked to borrow the book, promising to return it when he should meet us again in Missouri. On returning it he said, “I have, by the aid of the Urim and Thummim,⁵⁵ seen those martyrs. They were honest, devoted followers of Christ, according to the light they possessed. They will be saved.”⁵⁶

The most frequently cited scholarly editions of the writings of the Church Fathers are the *Patrologia Graeca* (written in Greek, with Latin translations) and the *Patrologia Latina* (written in Latin). Translations and commentary for most of the writings of the Early Christian Fathers can be found online at *Early Church Fathers*.

The *Patrologia Graeca* (*PG*) were edited by Jacques-Paul Migne and published in 161 volumes plus a separate index from 1857 to 1866.⁵⁷ Although many of the early church leaders wrote in Greek, Latin became the predominant language of the Church by the third century CE. Notable authors include Clement, Eusebius, Origen, Basil the Great, Gregory of Nazianzus, and Gregory of Nyssa. *PG* includes material dating up to 1439, the time of the Council of Florence.

The *Patrologia Latina* (*PL*), published by Migne between 1844 and 1855, included 217 volumes of works written in Latin, along with some Greek works translated into Latin.⁵⁸ Indices were published between 1862 and 1865. These texts cover a time period of nearly 1000 years, essentially ending in 1216 CE. It was Migne’s intent to incorporate additional works from the reformation. Although he commenced this effort, it was never completed. Prominent authors in this collection include scholars such as Tertullian, Cyprian, Lactantius, Ambrose, Jerome, and Augustine, and Popes such as Cornelius, Constantine I, and Innocent I. Other authors include Charles the Bald, Anselm, Abelard, Thomas Becket, and Godfrey de Bouillon.

A third collection, the *Patrologia Orientalis* (*PO*), consisting of works written in Syriac, Armenian, Arabic, Coptic, Amharic, Georgian, and Slavonic replaced the *Patrologia Syriaca* series that began in 1894 with two original volumes.⁵⁹ Volume 41 was published in 1984.

The most inexpensive and accessible series containing an English translation of the early church fathers is published in 38 volumes by Hendrickson. This edition has also been sold as three separate sets: *The Ante-Nicene Fathers* (A. Roberts, *et al.*, *ANF*, 10 Volumes), *The*

neglected in the *Handbook* in which this chapter is included—only a single relevant entry in the index appears (“Jerusalem temple”).

53 J. Smith, Jr., *Teachings*, 16 June 1844, p. 375; J. Smith, Jr., *Words*, 16 June 1844, pp. 381-382; cf. p. 411 n. 48.

54 J. Foxe, *Martyrs*.

55 At that time (1834), it is more likely that Joseph Smith used a seerstone.

56 Edward Stevenson, cited in H. L. Andrus, *et al.*, *They Knew* (2004), p. 83.

57 J. P. Migne, *Patrologiae Graeca*.

58 J. P. Migne, *Patrologiae Latina*.

59 R. Graffin, *Syriaca*; R. Graffin, *et al.*, *Orientalis*.

Nicene and Post-Nicene Fathers Series I (P. Schaff, *NPNF-1*, 14 Volumes) consisting of writings from Augustine and Chrysostom, and *The Nicene and Post-Nicene Fathers Series II* (P. Schaff, *et al.*, *NPNF-2*, 14 Volumes) consisting of Greek Fathers from Eusebius to John of Damascus, and Latin Fathers from Hilary to Gregory the Great.

Only a limited selection of authors and writings that either have been directly cited or are otherwise judged to be of relevance to the text of Genesis are included below. For a more complete list of sources and a valuable collection of patristic commentary on Genesis 1-11, see Louth's volume in the *Ancient Christian Commentary on Scripture* series.⁶⁰ Many of the capsule summaries below are excerpted from this volume. See also Sheridan's companion volume on Genesis 12-50.⁶¹ For an overview of this literature and its setting, see F. Young, *et al.*, *Early Christian Literature*. See also S. A. Harvey, *Early Christian*, especially pp. 957-977.

Author	Selected Writings	Date	Description and Comments	English Translations
Clement of Rome (pope)	<i>Epistula i ad Corinthios</i> (<i>Epistle to the Corinthians</i>)	Regn. 92-101?	Clement is reputed to be the third or fourth pope (depending on whether Peter is counted), and the first of which something is known. His letter to the Corinthians was written to urge unity in the face of quarrels and schisms.	A. Roberts, <i>et al.</i> , <i>ANF</i> , 9:229-249
Ignatius of Antioch	<i>Epistle to the Trallians</i> , <i>Epistle to the Ephesians</i> , <i>Epistle to the Philadelphians</i>	d. ca. 110-112	"Bishop of Antioch who wrote several letters to local churches while being taken from Antioch to Rome to be martyred. In the letters, which warn against heresy, he stresses orthodox Christology, the centrality of the Eucharist, and the unique role of the bishop in preserving the unity of the church" (A. Louth, <i>et al.</i> , <i>Genesis 1-11</i> , p. 188).	A. Roberts, <i>et al.</i> , <i>ANF</i> , 1:49-58, 1:66-72, 1:79-85
Polycarp of Smyrna	<i>Epistle to the Philippians</i> , <i>Martyrdom of Polycarp</i>	ca. 69-155	"Bishop of Smyrna who vigorously fought heretics such as the Marcionites and Valentinians. He was the leading figure in Roman Asia in the middle of the second century" until he was martyred (A. Louth, <i>et al.</i> , <i>Genesis 1-11</i> , p. 191). He may have known the Apostle John.	A. Roberts, <i>et al.</i> , <i>ANF</i> , 1:33-36, 1:39-44
Justin Martyr (of Flavia Neapolis in Palestine)	<i>Dialogus con Tryphone</i> (<i>Dialogue with Trypho</i>)	ca. 100/110-15, fl. ca. 148-161	"Palestinian philosopher who was converted to Christianity, 'the only sure and worthy philosophy.' He traveled to Rome where he wrote several apologies against both pagans and Jews, combining Greek philosophy and Christian theology; he was eventually martyred" (A. Louth, <i>et al.</i> , <i>Genesis 1-11</i> , p. 189).	A. Roberts, <i>et al.</i> , <i>ANF</i> , 1:194-270
Sextus Julius Africanus	<i>The Extant Fragments of the Five Books of the Chronography</i> <i>Chronography of Julius Africanus</i>	ca. 160-240	Little is known about the life of Julius Africanus. This work contains a fragmentary chronography from Adam through Jacob, followed by more detailed overview of Moses and Jesus. Interesting detail on the descendants of Cain versus Seth, the Babylonian captivity, and the death of Cleopatra. It includes an explanation of the Seventy Weeks prophesied by Daniel.	A. Roberts, <i>et al.</i> , <i>ANF</i> , 6:130-138
Irenaeus of Lyons	<i>Adversus haereses</i> (<i>Against Heresies</i>), <i>Demonstration of the Apostolic Preaching</i> (<i>Proof of the Apostolic Preaching</i>)	b. ca. 150, fl. 180-199, d. ca. 202	Bishop of Lyons, and "a disciple of teachers who had known St. John" (M. Barker, <i>Hidden</i> , p. x). His <i>Against Heresies</i> is an important refutation of Gnosticism. His long-lost <i>Demonstration</i> was rediscovered in 1904.	Irenaeus, <i>Proof</i> ; Irenaeus, <i>Demonstration</i> ; Irenaeus, <i>Heresies</i> .
Theophilus of Antioch	<i>Apologia ad Autolykus</i>	d. ca. 183-185	"The one undoubted extant work of Theophilus is his <i>Apologia ad Autolycum</i> , in three books. Its ostensible object is to convince a pagan friend, Autolykus, a man of great learning and an earnest seeker after truth, of the divine authority of the Christian religion, while at the same time he exhibits the falsehood and absurdity of paganism" (<i>Theophilus</i>).	A. Roberts, <i>et al.</i> , <i>ANF</i> , 2:89-121

60 A. Louth, *et al.*, *Genesis 1-11*.

61 M. Sheridan, *Genesis 12-50*.

Author	Selected Writings	Date	Description and Comments	English Translations
Clement of Alexandria	<i>Stromateis (Stromata, Miscellanies), Exhortation to the Greeks (Exhortation to the Heathen)</i>	b. ca. 150, fl. 190-215	“A highly educated Christian convert from paganism, head of the catechetical school in Alexandria, and pioneer of Christian scholarship” (A. Louth, <i>et al.</i> , <i>Genesis 1-11</i> , p. 186). He was the teacher of Origen.	A. Roberts, <i>et al.</i> , ANF, 2:299-568, 2:171-206
Tertullian of Carthage	<i>Adversus Judaeos (Against the Jews, An Answer to the Jews), Adversus Marcionem (Against Marcion), De corona (On the Crown), De anima (On the Soul), De Baptismo (On Baptism), De Oratione (On Prayer)</i>	ca. 155/160-225/250, fl. ca. 197-222	“Brilliant Carthaginian apologist and polemicist who laid the foundations of Christology and trinitarian orthodoxy in the West, though he himself was estranged from the main church by its laxity” (A. Louth, <i>et al.</i> , <i>Genesis 1-11</i> , p. 192).	A. Roberts, <i>et al.</i> , ANF, 3:151-173, 3:93-104, 3:181-235, 3:271-475, 3:669-679, 681-691
Origen of Alexandria	<i>De principiis (On first principles), Homiliae in Genesim (Homilies on Genesis), Homiliae in Leviticum (Homilies on Leviticus), Contra Celsum (Against Celsus), Commentary on John</i>	b. 185, fl. ca. 200-254	“Influential exegete and systematic theologian. He was condemned (perhaps unfairly) for maintaining the preexistence of souls while denying the resurrection of the body, the literal truth of Scripture, and the equality of the Father and the Son in the Trinity” (A. Louth, <i>et al.</i> , <i>Genesis 1-11</i> , p. 190).	Origen, <i>Genesis and Exodus</i> ; Origen, <i>Leviticus 1-16</i> ; A. Roberts, <i>et al.</i> , ANF, 4:239-384, 4:395-669, 10:297-408.
Pseudo-Clement	<i>Recognitions, Homilies</i>	Before 231	These two overlapping books, sometimes called together the <i>Clementina</i> or the <i>Preachings of Peter</i> , describe the conversion of Clement of Rome and his travels with the Apostle Peter. They purport to contain many of Peter’s teachings. <i>Homilies</i> is preserved in the original Greek, while <i>Recognitions</i> exists in a Latin translation. Fragments exist in other languages and in citations by other writers. It is presumed that both books are derived from an older, longer source. The dating of this literature has been highly controversial. Tvedtnes concludes that <i>Recognitions</i> must predate 231 (J. A. Tvedtnes, <i>et al.</i> , <i>Traditions</i> , p. 185). Most scholars see these writings as arising from a sect of Jewish Christianity, and some see a possible relationship to the Ebionites or Nazarenes. Non-Mormon scholar David Flusser writes: “The Ebionites held interesting doctrines including the corporeality and visibility of God, as well as the denial of predestination, fixed election, and original sin. They affirmed the honorable role of Adam and Eve, and likewise affirmed the expiatory death of Jesus as the Messiah and the Christ, as would the Latter-day Saints today. In these teachings, they show a remarkable similarity to the teachings of Joseph Smith who claimed he was returning to the pristine Jewish-Christian faith. In their dynamic understanding of human nature and the Christian faith, the faith of these Jewish-Christians closely resembles that of the Latter-day Saints, an astonishing coincidence that is surely good for a normative approach to both faiths” (D. Flusser, <i>Jewish-Christian</i> , p. 67).	F. S. Jones, <i>Recognitions</i> ; A. Roberts, <i>et al.</i> , ANF, 8:77-211, 8:223-346
Novatian of Rome	<i>De Trinitate (On the Trinity)</i>	Fl. 235-258	“Roman theologian, otherwise orthodox, who formed a schismatic church after failing to become pope. His treatise on the Trinity states the classic Western doctrine” (A. Louth, <i>et al.</i> , <i>Genesis 1-11</i> , p. 190).	A. Roberts, <i>et al.</i> , ANF, 5:611-644
Victorinus of Petovium (Pettau)	<i>Fragment of Tractatus de Fabrica Mundi [On the Creation of the World]</i>	d. ca. 304	Victorinus was a Bishop of Pettau. This work contains an expansion of Genesis creation account with interpretations based on 1 John and the book of Revelation.	A. Roberts, <i>et al.</i> , ANF, 7:341-343

Author	Selected Writings	Date	Description and Comments	English Translations
Methodius of Olympus	<i>From the Book Concerning Matter (Concerning Free Will)</i>	d. ca. 311	A fragment of a work defending the proposition that matter is created and is not the cause of evil. Preserved by Eusebius and quoted by Origen in his arguments against the Gnostic Marcionites.	A. Roberts, <i>et al.</i> , <i>ANF</i> , 6:356-363
Lucius Caelius (or Caecilius?) Firmianus Lactantius	<i>Divinarum Institutionum (The Divine Institutes, The Divine Institutions)</i>	ca. 240-ca. 320	Lactantius, a Latin-speaking North African, was a highly-skilled apologist and rhetorician. <i>Divinarum Institutionum</i> , his most important work, “was intended to point out the futility of pagan beliefs and to establish the reasonableness and truth of Christianity as a response to pagan critics. It was also the first attempt at a systematic exposition of Christian theology in Latin, planned on a scale sufficiently broad to silence all opponents” (<i>Lactantius</i>).	A. Roberts, <i>et al.</i> , <i>ANF</i> , 7:9-223
Eusebius of Caesarea (Eusebius Pamphilus)	<i>Life of Constantine, Ecclesiastical History (History of the Church), Onomasticon</i>	b. ca. 260/263; fl. ca. 315-340	“Bishop of Caesarea, partisan of the emperor Constantine, and first historian of the Christian church. He argued that the truth of the gospel had been foreshadowed in pagan writings, but had to defend his own doctrine against suspicion of Arian sympathies” (A. Louth, <i>et al.</i> , <i>Genesis 1-11</i> , p. 187). Eusebius’ unfinished <i>Life of Constantine</i> , while filled with partisan rhetoric, is an invaluable account of the life of this Roman emperor, who turned from being the greatest persecutor of the Church to its most important supporter. His <i>History</i> , while suffering from the same defects, presents much information not found elsewhere. The <i>Onomasticon</i> is a glossary of scriptural names and places.	Eusebius, <i>Onomasticon</i> ; Eusebius, <i>History</i> ; Eusebius, <i>Constantine</i> ; P. Schaff, <i>et al.</i> , <i>Nicene and Post-Nicene 2</i> , 1:73-403, 1:405-610
Athanasius of Alexandria (Athanasius the Great, Pope Athanasius 1)	<i>Incarnation</i>	293-373	As a church leader and theologian, Athanasius is most remembered for his role in the Arian controversy at the Council of Nicaea. He vigorously attacked the idea of Arianism that the Son was subordinate to the Father. Though successful in anathematizing the followers of Arius at the Council, support for these ideas waxed and waned, and Athanasius was frequently exiled throughout his life because of his teachings.	Athanasius, <i>Incarnation</i> .
Cyril of Jerusalem	<i>Catechetical Lectures</i>	ca. 315-386; fl. ca. 348	Cyril was a Bishop of Jerusalem. Nibley cites lengthy passages of the section containing the <i>Lectures on the Ordinances (Mystagogikai Katecheseis)</i> that echo LDS temple themes (H. W. Nibley, <i>Message 2005</i> , pp. 515-524; cf. J. E. Seach, <i>Ancient Texts 1995</i> , pp. 878-879; J. A. Tvedtnes, <i>Rituals</i>). He notes that these lectures took place just as “the cult of the temple enjoyed a spectacular albeit specious revival. These particular lectures contain ‘the fullest account extant’ of ordinances in the church at that crucial period... The apostolic fathers are full of oblique references to the ordinances; they understand their extreme importance but are not in a position to talk freely about them... And so ancient ordinances survive as fossils buried in a deep matrix of rhetoric, philosophy, and art” (H. W. Nibley, <i>Message 2005</i> , pp. 515, 522, 524).	H. W. Nibley, <i>Message 2005</i> , 1-5:23, pp. 515-524; P. Schaff, <i>et al.</i> , <i>Nicene and Post-Nicene 2</i> , pp. 1-157.
Ephrem the Syrian	<i>Commentary on Genesis, Hymns on Paradise, Hymns for the Feast of the Epiphany, Hymns on Virginitiy and on the Symbols of the Lord, Commentary on the Diatessaron</i>	b. ca. 307; fl. 363-373	“Syrian writer of commentaries and devotional hymns which are sometimes regarded as the greatest specimens of Christian poetry prior to Dante” (A. Louth, <i>et al.</i> , <i>Genesis 1-11</i> , p. 187).	Ephrem the Syrian, <i>Epiphany</i> ; Ephrem the Syrian, <i>Virginitiy</i> ; Ephrem the Syrian, <i>Commentary</i> ; Ephrem the Syrian, <i>Paradise</i> ; Ephrem the Syrian, <i>Poems</i> ; Ephrem the Syrian, <i>Diatessaron</i>
Gregory of Nazianus (the Theologian, or Nazianzen)	<i>Orations, Dogmatic Poems</i>	329-389	Influential in both the Western and Eastern churches, Gregory was one of the most highly-trained and effective Christian writers and orators of his time. His thinking was influential in elucidating the relationship among the members of the Trinity. Along with the two brothers Basil the Great and Gregory of Nyssa, he is known as one of the three Cappadocian Fathers.	Gregory Nazianzen, <i>Orations, Poetry</i> .

Author	Selected Writings	Date	Description and Comments	English Translations
Basil the Great of Caesarea	<i>Homilae in hexaemeron (The Hexaemeron), De spiritu sancto (On the Spirit)</i>	b. ca. 330; fl. 357-379	“One of the Cappadocian fathers, bishop of Caesarea and champion of the teaching on the Trinity propounded at Nicaea in 325. He was a great administrator and founded a monastic rule” (A. Louth, <i>et al.</i> , <i>Genesis 1-11</i> , p. 186).	P. Schaff, <i>et al.</i> , <i>Nicene and Post-Nicene 2</i> , 8:1-50, 8:51-107
Gregory of Nyssa	<i>De officio hominis (On the Creation of Man), Dialogus de anima et resurrectione (On the Soul and the Resurrection), The Great Catechism</i>	ca. 335-394	“Brother to Basil the Great, Gregory of Nyssa was born in 335 or 336 CE in Cappadocia (in modern Turkey). He authored more than thirty works that have been preserved through the centuries” (J. A. Tvedtnes, <i>et al.</i> , <i>Traditions</i> , p. 187). “He is famous for maintaining the equality in unity of the Father, Son and Holy Spirit” (A. Louth, <i>et al.</i> , <i>Genesis 1-11</i> , p. 188).	P. Schaff, <i>et al.</i> , <i>Nicene and Post-Nicene 2</i> , 5:386-427, 5:428-468, 5:471-509.
Bordeaux Pilgrim	<i>Travels</i>	333	This anonymous pilgrim provided the earliest Christian account of a visit to the Holy Land.	In Egeria, <i>Travels</i> , pp. 22-34
Egeria (Etheria)	<i>Egeria's Travels</i>	381-384	Egeria, a medieval nun, produced a “diary rediscovered in 1884 that describes a pilgrimage to the Holy Land” (M. Barker, <i>Hidden</i> , p. xii).	Egeria, <i>Travels</i>
John Chrysostom	<i>In Genesim [homilae 1-67] (Homilies on Genesis), In Genesim [sermons 1-9] (Sermons on Genesis)</i>	344/354-407; fl. 386-407	Bishop of Constantinople and champion of orthodoxy, Chrysostom was “one of the most prolific writers among the early church fathers” (J. A. Tvedtnes, <i>et al.</i> , <i>Traditions</i> , p. 193).	J. Chrysostom, <i>Homilies on Genesis</i>
Jerome	<i>Tractatus lix in Psalmos (Homilies on the Psalms), Liber quaestionum hebraicarum in Genesim (Hebrew Questions on Genesis), Letters, Vulgate Translation of the Bible</i>	ca. 347-420	Jerome “has left a substantial corpus of writings, including several commentaries on the Bible, although he is best known as the scholar who translated the Bible into the Latin... <i>Vulgate</i> ” (J. A. Tvedtnes, <i>et al.</i> , <i>Traditions</i> , p. 194). “He defended the perpetual virginity of Mary, attacked Origen and Pelagius and supported extreme ascetic practices” (A. Louth, <i>et al.</i> , <i>Genesis 1-11</i> , p. 188).	Jerome, <i>Homilies</i> ; Jerome, <i>Questions on Genesis</i> ; P. Schaff, <i>et al.</i> , <i>Nicene and Post-Nicene 2</i> , 6:1-295, 6:486-487; R. Weber, <i>Vulgata</i>
Augustine of Hippo	<i>The City of God, De Genesi ad litteram (On the Literal Interpretation of Genesis), Against the Two Letters of the Pelagians</i>	354-430; fl. 387-430	“Following his conversion from Manichaeism to Christianity, Augustine... became bishop of Hippo, in North Africa (Tunisia).” In his writings against the pelagians, he formulated the doctrines of original sin and predestination. He wrote <i>The City of God</i> “to defend Christianity to the heathens after the sack of Rome (written 413-426)” (J. A. Tvedtnes, <i>et al.</i> , <i>Traditions</i> , p. 200).	Augustine, <i>Literal</i> ; P. Schaff, <i>Nicene and Post-Nicene 1</i> , 2:1-511, 5:373-434
Quodvultdeus of Carthage	<i>Book of Promises and Predictions of God</i>	d. ca. 450	A deacon of Carthage and friend of Augustine, his name means “Whatever God wants.” He attempted to “show at length how the New Testament fulfilled the Old Testament” (A. Louth, <i>et al.</i> , <i>Genesis 1-11</i> , p. 191).	Quodvultdeus, <i>Promesse</i> ; Quodvultdeus, <i>Homilies</i>
Pseudo-Dionysius the Areopagite	<i>De coelesti hierarchia (The Celestial Hierarchy)</i>	ca. 482-ca. 532; fl. ca. 500	“[A]uthor of four mystical writings, probably from the late fifth century, which were the foundation of the apophatic school of mysticism in their denial that anything can be truly predicated of God” (A. Louth, <i>et al.</i> , <i>Genesis 1-11</i> , p. 187). <i>The Celestial Hierarchy</i> describes the nine ranks of angels that mediate between God and humankind” (M. Barker, <i>Hidden</i> , p. xii).	Pseudo-Dionysius, <i>Hierarchy</i>
Ancius Manlius Severinus Boethius	<i>De Consolatione Philosophiae (The Consolation of Philosophy)</i>	ca. 480-ca. 525	Boethius was a Christian educator, statesman, theologian, and philosopher of the late Roman empire whose <i>Consolation of Philosophy</i> “was for centuries the most influential book ever written in Latin” (C. S. Lewis, <i>Image</i> , p. 75).	A. M. S. Boethius, <i>Consolation</i>
Bede the Venerable (Bede of Jarrow)	<i>On the Temple, An Ecclesiastical History of the English People (Historia ecclesiastica gentis Anglorum)</i>	673-735	“One of the most learned men of his age... Born in Northumbria, at the age of seven Bede was put under the care of the Benedictine monks of Saints Peter and Paul at Jarrow and given a broad classical education in the monastic tradition” (A. Louth, <i>et al.</i> , <i>Genesis 1-11</i> , p. 186).	Bede, <i>Ecclesiastical</i> ; Bede, <i>Temple</i>
Hugh of St. Victor	<i>De sacramentis christianae fidei (On the Sacraments of the Christian Faith)</i>	ca. 1078-1141	Mystic and philosopher with numerous and diverse writings. <i>De sacramentis</i> is his most well-known work.	Hugh of Saint Victor, <i>De Sacramentis</i>

Author	Selected Writings	Date	Description and Comments	English Translations
Martin of Leon	<i>Septuagesima</i>	ca. 1130-1203	Martin of Leon was a priest and canon regular of the Augustinian order. His <i>Septuagesima</i> has not been translated into English.	J. P. Migne, <i>Patrologiae Latina</i> , 208
Thomas Aquinas	<i>Summa Theologica</i>	ca. 1225-1274	Prolific medieval theologian and philosopher, Thomas Aquinas attempted to unify faith and reason at a time when Aristotle's works had newly made their appearance in Latin. Best known for the <i>Summa</i> , his massive volume on Christian doctrine, he produced some 60 other works in his short life of less than 50 years.	T. Aquinas, <i>Summa</i>

Other Christian Writings

These are texts that are not included in the above groupings.

Text Name	Date	Description	Publication Reference
Subject Matter Related to Genesis			
<i>Letter of Barnabas</i>	ca. 140	This letter "was originally attributed to Barnabas the Levite (Acts 4:36; 13:2) and was rediscovered in 1859, included in the New Testament of the Sinai Codex, the oldest known Bible. It gives a Jewish Christian perspective on many issues, such as the Sabbath and the temple" (M. Barker, <i>Hidden</i> , p. x).	A. Roberts, <i>et al.</i> , <i>ANF</i> , 1:137-149
<i>Didache</i>	ca. 140	Purported to contain teachings of the original Twelve Apostles, the <i>Didache</i> is a brief handbook of instructions that was used in the training of new converts. It "intertwines Jewish ethics with Christian liturgical practice to form a whole discourse on the 'way of life'" (A. Louth, <i>et al.</i> , <i>Genesis 1-11</i> , p. 187).	B. D. Ehrman, <i>Didache</i> ; A. Roberts, <i>et al.</i> , <i>ANF</i> , 7:391-383
<i>Shepherd of Hermas (Pastor of Hermas)</i>	ca. 140-155	"Written by a former slave and named for the form of the second angel said to have granted him his visions, this work was highly esteemed for its moral value and was used as a textbook for catechumens in the early church" (A. Louth, <i>et al.</i> , <i>Genesis 1-11</i> , p. 192).	C. Osiek, <i>Shepherd</i> ; A. Roberts, <i>et al.</i> , <i>ANF</i> , 2:9-58
<i>Second Letter of Clement (so-called) (2 Clement)</i>	ca. 150	"The earliest surviving Christian sermon, probably written by a Corinthian author" (A. Louth, <i>et al.</i> , <i>Genesis 1-11</i> , p. 191).	A. Roberts, <i>et al.</i> , <i>ANF</i> , 9:251-256
<i>Testamentum Domini Nostri Jesu Christi (Testament of our Lord)</i>	ca. 350	This document purports to be "the words of our Lord Himself, and to tell what He said to the disciples after His resurrection and before His ascension. It is supposed to be the last Will or Testament which he gave them, and to provide them with rules for the conduct of their work" (J. Cooper, <i>et al.</i> , <i>Testament</i> , p. 3). Written, perhaps, about 350, it exists in several Syriac recensions as well as in an Ethiopic translation. A fragment of the apocalyptic prelude also exists in Latin translation.	J. Cooper, <i>et al.</i> , <i>Testament</i>
<i>Apostolic Constitutions</i>	ca. 380	Presumed to have been compiled in Syria, these writings constitute the "largest collection of ecclesiastical law that has survived from early Christianity... The work consists of eight books. The first six are an adaptation of the <i>Didascalia Apostolorum</i> , written in Syria about AD 250... The seventh contains a paraphrase and enlargement of the <i>Didache</i> " (<i>Apostolic Constitutions</i>). The eight book contains a mix of additional material.	A. Roberts, <i>et al.</i> , <i>ANF</i> , 7:387-508
<i>The Discourse on Abbaton (How Abbaton, the angel of death, became the king of all mankind)</i>	Before 385	This book was copied from an existing document in the library of Jerusalem by Timothy, the fourth-century Patriarch/Archbishop of Alexandria (E. A. W. Budge, <i>Cave</i> , p. 54). <i>Abbaton</i> signifies the Angel of Death, the main purpose of the text being to explain how death came to rule among mankind. Contains valuable material on the foreordained mission of the Savior and Satan's rebellion.	Timothy of Alexandria, <i>Discourse</i> ; Timothy of Alexandria, <i>Abbaton</i>
<i>Life of Abel</i>	ca. 450-550	"In the <i>Syriac Life of Abel</i> , either Adam is considered unworthy of performing his priestly function after his Fall, or the phenomenon of priesthood in general is relegated to the reality 'after and outside Paradise,' with Cain and Abel given the appellation... 'first priests'" (S. Ruzer, <i>Abel's Blood</i>).	S. Brock, <i>Abel</i>

Text Name	Date	Description	Publication Reference
<i>The Book of the Cave of Treasures</i> (Arabic: <i>Me'arath Gazzeh</i> ; Ethiopic: <i>Ba'ata Mazagebet</i>)	ca. 500	This text is “one of the most significant of the secondary Adam books” (M. E. Stone, <i>History of the Literature</i> , p. 91). The work dates in its current form to perhaps the sixth century, but with a substantial core of elements plausibly originating in the school of St. Ephrem (d. 373). On the question of dating, see C. Leonhard, <i>Date</i> , who posits a later date than Ri (A. S.-M. Ri, <i>Commentaire de la Caverne</i> , p. 86). The book’s name is “probably a double allusion, namely, to the Book as the storehouse of literary treasures, and to the famous Cave in which Adam and Eve were made to dwell by God after their expulsion from Paradise, [in] which... gold, and frankincense, and myrrh... [brought from the Garden of Eden were] laid up”—anticipating the gifts of the Magi to the Christ child that symbolized the recovery of what mankind had lost (E. A. W. Budge, <i>Cave, Introduction</i> , p. 16; cf. p. 69 See also M. Barker, <i>Hidden</i> , p. 25; D. Wilson, <i>Conflict</i> , pp. 46-49; <i>Excursus 53: Comparative Explorations, The Cave of Treasures</i> , p. 669). The cave can be seen in temple terms as a sort of replacement for the Garden of Eden, affording them protection from the world in their state of vulnerability, and providing privacy and security for the treasures that were kept therein (D. Wilson, <i>Conflict</i> , pp. 50-51; cf. J. M. Lundquist, <i>Fundamentals</i> , pp. 655-659). The narration summarizes sacred history through the resurrection of Christ, but the greatest attention is given to the early chapters of Genesis. The author endeavored to show how the mission of Christ was foreshadowed by the events and types of Old Testament History (E. A. W. Budge, <i>Cave</i> , pp. 33-39). Later Christian tellings of these stories (e.g., <i>The Book of Adam and Eve</i> , <i>The Book of The Bee</i>) drew extensively from portions of this earlier work.	An English translation was made in 1927 by Budge and is currently available in reprint editions. A more recent French translation and a commentary is available for the Syriac recension (A. S.-M. Ri, <i>Caverne Syriaque</i> , A. S.-M. Ri, <i>Commentaire de la Caverne</i>). A modern French translation also exists for the Georgian recension (C. Kourcikidze, <i>et al.</i> , <i>Caverne Géorgienne</i>).
<i>The Book of Adam and Eve (The Conflict of Adam and Eve with Satan)</i>	ca. 600-900	In its current form, the text dates to no sooner than the seventh century (M. E. Stone, <i>History of the Literature</i> , p. 98), and no later than the ninth (J. A. Tvedtnes, <i>et al.</i> , <i>Traditions</i> , p. 219). However, despite its late dating, “Turdeanu argues that this work is, in terms of the themes discussed, closest of all the secondary Adam literature to the primary Adam writings” (cited in M. E. Stone, <i>History of the Literature</i> , p. 99). Book 1 covers events from the Garden of Eden through the early years of Adam and Eve in exile. Eight confrontations with Satan are described. It ends with the death of Abel. Book 2 continues the story of conflicts with Satan and the narration of events to the time preceding the Flood, and Books 3 and 4 continue the story to the coming of Christ. A major object of Book 1 “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 fulfillment of the promise then made him of a Savior” (S. C. Malan, <i>Adam and Eve</i> , p. v). See D. Wilson, <i>Conflict</i> for a discussion of temple symbolism in this text.	Malan’s 1882 English translation is available separately (S. C. Malan, <i>Adam and Eve</i>) or as part of the much-reprinted popular edition of Platt (R. H. Platt, <i>Forgotten</i> ; R. H. Platt, <i>Lost and Forgotten Books</i>). The edition by Platt contains only the first two of the four Books, and lacks the notes of Malan.
<i>History of the Creation and Transgression of Adam</i>	After 400	Part one of the Armenian <i>Cycle of Four Works</i> . The cycle presents “an expanded version of the biblical account of the primordial history recorded in Genesis 1-11,” focusing almost exclusively on events in the lives of Adam, Eve, and their immediate descendants (W. L. Lipscomb, <i>Armenian</i> , p. 13). This first work opens with the creation and revolt of the rebellious angels and continues to the point after the Fall where Adam and Eve are brought out of darkness into the light of this world.	W. L. Lipscomb, <i>Armenian</i> , pp. 108-127, 241-245, 261-266.
<i>History of the Expulsion of Adam from the Garden</i>	After 400	Part two of the Armenian <i>Cycle of Four Works</i> . It gives an account of Satan’s deception and the <i>cheirograph</i> of Adam. God promises deliverance through Christ.	W. L. Lipscomb, <i>Armenian</i> , pp. 128-141, 246-248, 267-269
<i>History of Abel and Cain, the Sons of Adam</i>	After 400	Part three of the Armenian <i>Cycle of Four Works</i> . The story of Cain and Abel, the killing of Cain by Lamech, and the good news of Seth’s birth.	W. L. Lipscomb, <i>Armenian</i> , pp. 142-171, 249-254, 270-275
<i>Concerning the Good Tidings of Seth</i>	After 400	Part four of the Armenian <i>Cycle of Four Works</i> . The story of the seduction of the Sethites, the Flood, the covenant with Noah, and the settlement of his descendants.	W. L. Lipscomb, <i>Armenian</i> , pp. 172-205, 255-260, 276-282
<i>History of the Repentance of Adam and Eve</i>	After 400	The penance of Adam and Eve, and the stories of Cain and Abel, the gathering of Adam’s descendants, Seth’s quest for oil, and Noah’s preservation and burial of Adam’s bones at Golgotha.	W. L. Lipscomb, <i>Armenian</i> , pp. 210-233

<i>Text Name</i>	<i>Date</i>	<i>Description</i>	<i>Publication Reference</i>
<i>The Words of Adam to Seth</i>	After 400	“Adam tells Seth the story of his sin . . . , for which Seth fasts and prays and is rewarded with a life-giving branch from the garden and the promise of Christ. Seth then tells the same story . . . to his son [Enosh or Enoch]. Like Seth, Enoch responds with a penitent act, fasting and planting a garden, for which he is rewarded with translation” (W. L. Lipscomb, <i>Armenian</i> , p. 40).	W. L. Lipscomb, <i>Armenian</i> , pp. 206-209
<i>Book of the Rolls (Kitab al-Magall)</i>	ca. 500-1100	Tvedtnes, <i>et al.</i> describe this as “an Arabic text that claims to have been ‘one of the hidden books of Saint Clement the Apostle, disciple of Simon Cepha’ (fol. 89b), or Clement of Rome. It was probably written in Greek, somewhere between the sixth and twelfth centuries by a Christian seeking to defend Mary the mother of Jesus from Jewish criticisms, although only the Arabic version is known” (J. A. Tvedtnes, <i>et al.</i> , <i>Traditions</i> , p. 207).	Passages about the Creation, the Fall, and the Life of Adam and Eve from Margaret D. Gibson’s long out-of-print translation have been reprinted as part of a collection by S. Day (see M. D. Gibson, <i>Rolls 1901</i>).
<i>Chronicle of Symeon Logothetes (Symeon Metaphrastes)</i> ³	ca. 950-1050	Symeon is best known for his ten-volume “Lives of the Saints”—known as the <i>Menologion</i> because it was organized around the twelve months of the year. One of the principal sources for middle Byzantine history, his <i>Chronicle</i> includes a selection of Old Testament stories. This work “has been published under various names, including Theodosios of Melitene (or Melissenos) and Leo the Grammarian. Symeon relies heavily on George Hamartolos” (J. A. Tvedtnes, <i>et al.</i> , <i>Traditions</i> , p. 249). <i>Logothete</i> (= Greek “one who accounts, calculates or ratiocinates”) was an administrative title given to responsables in the Byzantine Empire. The epithet <i>Metaphrastes</i> (from Greek <i>metáphrasis</i> = compilation) comes from his role in assembling a book of the Saints’ lives.	The first volume of a two-volume critical edition has appeared (S. Wahlgren, <i>Symeonis</i>). An English translation by Walter K. Hanak from the Old Church Slavonic text is currently in preparation. Hogel has produced a monograph about the life and working methods of Symeon (C. Hogel, <i>Symeon</i>).
<i>Caedmon Manuscript (MS Junius 11)</i>	ca. 1000	Parts of Genesis, Exodus and Daniel in Old English verse, illustrated with many Anglo-Saxon drawings—48 for Genesis alone. Parts of the Genesis work appear to be a translation from a 9th-century Old Saxon original. The original manuscript is at the Bodleian Library in Oxford. The former attribution of the poems to the cowherd Caedmon is inaccurate and is no longer credited. Franciscus Junius, the Junius of the manuscript, published the first edition of its contents in 1655.	Doane has produced critical editions of the Genesis verse (A. N. Doane, <i>Genesis A</i> ; A. N. Doane, <i>Genesis B</i>). High-quality images of the manuscript are available online for private study (<i>Manuscript Junius</i>).
<i>Hortus Deliciarum (Garden of Delights)</i>	ca. 1175	Herrad of Hohenbourg was a twelfth-century abbess under whose direction the comprehensive and copiously illustrated compendium of knowledge and salvation history called <i>Hortus Deliciarum</i> (Garden of Delights) was assembled. Preserved for centuries at the Augustinian monastery of St. Odile at Hohenbourg, it was placed in the municipal library of Strasburg about the time of the French Revolution. Though it was tragically destroyed during the siege of Strasburg in 1870, portions of the text and illustrations had been previously copied, enabling the later reconstruction and publication of the work.	Published in a lavish oversized two-volume edition, unfortunately now out-of-print (R. Green, <i>et al.</i> , <i>Hortus</i>).
<i>Book of the Bee</i>	ca. 1222	Tvedtnes <i>et al.</i> describe the book as being “written in Syriac by the Armenian-born bishop Shelemon (Solomon) of Basra (fl. ca. 1222 CE)[. It] uses the Bible and early commentaries on the Bible. It is closely related to . . . the <i>Book of the Cave of Treasures</i> , the <i>Book of the Rolls</i> , and the <i>Conflict of Adam and Eve with Satan</i> ” (J. A. Tvedtnes, <i>et al.</i> , <i>Traditions</i> , p. 272).	Budge’s English translation is available in reprint editions (Shelemon, <i>Book of the Bee</i>).
<i>Vita Aadae et Evae</i>	ca. 1300	A mid-15 th -century manuscript in the National Library in Vienna, whose original by Lutwin was probably written in the early 14 th century. The Middle High German text was composed in the form of poetry, and is thought to be based on an unidentified Latin source incorporating elements “not included in any of the known versions of the <i>Vita Aadae et Evae</i> [Latin <i>Life of Adam and Eve</i>]” (M.-B. Halford, <i>Eva und Adam</i> , p. 37; cf. p. 95. See also M. E. Stone, <i>History of the Literature</i> , p. 119).	See Halford’s study and English translation (M.-B. Halford, <i>Eva und Adam</i>).
<i>Rhymed History (Concerning the Creation of the World)</i>	1300-1400	A poem “by the renowned medieval Armenian poet Yovhannes T’lkuranc’i” containing “many exegetical and apocryphal expansions of the Genesis traditions” (M. E. Stone, <i>Selections</i> , pp. 167-168).	The English translations of selections from this work contains events from creation to the translation of Enoch (M. E. Stone, <i>Selections</i>).

Text Name	Date	Description	Publication Reference
<i>Kebra Nagast (The Glory of the Kings)</i>	1300-1400	Tvedtnes, <i>et al.</i> write that this “fourteenth-century Ethiopic document that claims to be based on an early Coptic text supposedly translated into Ethiopic by a man named Isaac. The colophons of manuscripts of the text... claim that an Arabic version was translated from Coptic in the 409 th year of mercy, when Gabra Maskal (also called Lalibala) was king of Ethiopia (1314-1344)” (J. A. Tvedtnes, <i>et al.</i> , <i>Traditions</i> , p. 277).	The translation by Budge is available in reprint editions (E. A. W. Budge, <i>Kebra</i>).
<i>The Book of the Mysteries of the Heavens and the Earth; Discourse Concerning the Mystery of the Godhead and the Trinity; Another Discourse Concerning the Birth of Enoch</i>	ca. 1400	In its current form, the four works of the otherwise unknown Ethiopian author, Bakhayla Mikael (Basalota Mikael, Zosimas) and his son Isaac, are thought to be a product of the fifteenth century (B. Mikael, <i>Book</i> , p. xxix). Purporting to be a revelation given by the angel Gabriel, <i>The Book of the Mysteries</i> explains hidden meanings of biblical narrative that continues through the resurrection of Christ, and briefly describes the signs of the Second Coming. A second work is an <i>Interpretation of the Vision of St. John</i> . The discourses on the <i>Godhead</i> and <i>Enoch</i> are shorter collection of miscellaneous Old Testament and New Testament explanations.	See B. Mikael, <i>Book</i> for an English translation. This was the last translation completed by Budge before his death.
<i>Leabhar Breac</i>	ca. 1411	Compiled in Ireland, this book contains, among other texts, stories of the <i>Creation of Adam</i> and of the <i>Creation and Fall</i> . These stories probably date from 900-1200. The story of Adam’s having been created from seven components probably derives from a parallel account in <i>2 Enoch</i> 30:8.	M. Herbert, <i>et al.</i> , <i>Irish Apocrypha</i> , pp. 1-7.
<i>Liber Flavus Fergusiorum</i>	ca. 1400-1500	Compiled in Ireland, this book contains, among other texts, <i>The Fall of Lucifer and the Fall of Adam</i> , <i>The Penance of Adam</i> , <i>Distance of the Garden of Eden to the House of the Trinity</i> , <i>The Two Sorrows of the Kingdom of Heaven</i> . These stories probably date from 900-1200.	M. Herbert, <i>et al.</i> , <i>Irish Apocrypha</i> , pp. 8-21.
<i>Adamgirk’</i>	1401-1403	Three epic poems in Armenian about Adam and Eve by Arakel of Siwnik’ with typological components relating to the passion and death of Jesus Christ.	English translation in M. E. Stone, <i>Adamgirk</i> .
<i>Concerning the Death of Adam</i>	1624, 1634, 1666		M. E. Stone, <i>Armenian Apocrypha</i> 1996, pp. 209-212. No English translation is available.
<i>Armenian Adam Fragment 1</i>	1624, 1634, 1666		M. E. Stone, <i>Armenian Apocrypha</i> 1996, p. 212. No English translation is available.
<i>Armenian Adam Fragment 2</i>			M. E. Stone, <i>Armenian Apocrypha</i> 1996, pp. 10-11. No English translation is available.
<i>History of the Forefathers, Adam and His Sons and Grandsons</i>	1689	Closely related to <i>Repentance</i> and to a lesser extent to the <i>Armenian Cycle</i> (M. E. Stone, <i>Armenian Apocrypha</i> 1996, p. 181), the story begins with Adam’s departure from the garden and continues with the story of Enoch, including the account of the stele.	M. E. Stone, <i>Armenian Apocrypha</i> 1996, pp. 180-200
<i>On the Fall of Adam</i>	1700-1800	A poetic dialogue between God and Adam after the Fall.	M. E. Stone, <i>Armenian Apocrypha</i> 1996, pp. 3-7
<i>Concerning Adam and Eve and the Incarnation</i>	1657-1659	The document contains an expanded version of the biblical story of Adam and Eve, followed by a life of Christ drawn from the Gospels. It includes a story of Adam and Eve’s contract with Satan (<i>cheirograph</i>). The text is closely related to the <i>Cycle of Four Works (Transgression and Expulsion)</i> .	M. E. Stone, <i>Armenian Apocrypha</i> 1996, pp. 8-79
<i>History of Adam and His Grandsons</i>	1697	A brief chronology from Adam to the temple of Solomon.	M. E. Stone, <i>Armenian Apocrypha</i> 1996, pp. 80-100
<i>Armenian Adam Story 1</i>	1686	A version of the story of the <i>cheirograph</i> of Adam and the promise of Redemption through Christ.	M. E. Stone, <i>Armenian Apocrypha</i> 1996, pp. 101-108
<i>Armenian Adam Story 2</i>	1686	A story of Adam and Eve with an hour-by-hour chronology of their activities. An important objective is to show that as Adam sinned on a Friday, Christ was crucified on a Friday.	M. E. Stone, <i>Armenian Apocrypha</i> 1996, pp. 109-113