

SEDUCTION IN EDEN TRADITIONS

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THESIS ABSTRACT

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The earliest extant Hebrew witness to Gen 4:1b contains an ambiguous particle that when translated into Septuagintal Greek and Targumic Aramaic resulted in several divergent witnesses. The subject is Cain's birth and Eve's relationship to the Lord. One interpretive solution entails Cain's descent from an angelic being. As we will see, this verse's ambiguity contributed significantly to the seduction in Eden tradition, as did Gen 5:3 and Gen 6:1-4.

To consider the tradition's roots we must first understand it. The most developed witnesses are preserved in rabbinic sources and attested in medieval manuscripts. However, these texts contain earlier traditions evidenced in ancient sources. *Targum Pseudo-Jonathon* provides a witness to the tradition's continual development. A few Talmud tractates give valuable evidence for its abundant acceptance, and *Pirqe De Rabbi Eliezer* elaborates extensively on the tradition. The details of these witnesses will be traced back into earlier texts.

With seduction in Eden defined, we can detect its details in intertestamental literature. Books within the Apocrypha and Pseudepigrapha provide evidence of Enochic influence on the Eden narrative. Witnesses from Qumran such as 1Q20 and 4Q422 show the backward reading process of fallen angel accounts onto the garden of Eden. Sometimes, interpretive groups favoring fallen angel literature considered seduction in Eden.

There are even New Testament witnesses to the tradition. The Apostle Paul applied it similarly to the author of *4 Maccabees*, for comparative purposes. It is even more evident in 1 Timothy. 1 John addresses Cain's relationship to the devil and Jude places him in context with fallen angel traditions. Particular Qumranite and Gospel passages polemically compare enemies to serpents, possibly presupposing knowledge of seduction in Eden. In sum, influences to this tradition include: the ambiguity of Gen 4:1b, the backward reading process of Enochic literature onto the garden of Eden account, and the interpretation of the serpent as a divine being.