

# The Testament of Abraham

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## TESTAMENT OF ABRAHAM

By : Louis Ginzberg

An apocryphal book, published for the first time by Montague Rhodes James, in two different recensions, in Robinson's "Texts and Studies," ii. No. 2 (Cambridge, 1892), and translated from the Greek original by W. A. Craigie in the "Ante-Nicene Library," ix. 182-201. Ethiopic, Slavonic, and Rumanian versions also have been found, and some of them published.

The book contains the story of the death of Abraham, told in exactly the same form as that in which the death of Moses is described by the ancient Haggadah; with the view of portraying in poetic style the pious man, on the one hand, struggling against the fate of mortality, and yet, on the other, enjoying, while still in mortal garb, the privilege of surveying the whole world with the eyes of an immortal being (see Moses, Ascension of, and Abraham, Apocalypse of). Abraham, the model of a beneficent, hospitable, and just man, having reached the full measure of life, God sends Michael, his chief general (compare Slavonic Book of Enoch, xx. 6, and Buber's "Midrash Agadah," p. 162, interpreting Josh. v. 14), to prepare him for the approaching end. The archangel appears as a common traveler to Abraham in the field, and is received with customary hospitality and invited to Abraham's house. On their way home, Abraham, who understands the language of trees (as did Johanan ben Zakkai, Sukka, 28a), hears the huge tamarisk-tree with its three hundred and thirty-one branches (= ; Gen. xxi. 33) singing a song which seems to be the foreboding of some misfortune (Zohar, Wayera, Gen. xviii. 1, end). Tears spring to his eyes as he washes the feet of the archangel; and Michael weeps also, his tears turning into pearls which Abraham catches quickly, hiding them under his cloak. Michael, before sitting down at the table, departs for a few moments, as it is sunset, the time when the ministering angels sing the praise of the Lord in heaven, and Michael, their chief, must lead them (Yalk., Gen. § 133). But, in addition to this, Michael shrinks from bringing the tidings of approaching death to Abraham, whose equal for goodness of heart is not to be found in the world. When God reassures him by the promise that He will send a prophetic dream to Isaac, announcing to him the death of his father, another difficulty presents itself in reentering Abraham's house: How can he, a celestial being, partake of the meal spread before him? God tells him to sit down at the table, and that He will send over him "a devouring spirit that shall eat up everything out of his hands and mouth." Compare Justin Martyr, "Dial. cum Tryph." lvii., where the eating of the angels is compared with the eating of fire, a view which differs from the Docetic one, which regards the eating of the angels as merely apparent, not real (Tobit, xii. 19; Josephus, "Ant." i. 11, § 2; Philo, "De Abrahamo," § 23, ed. Mangey, ii. 18; B. M. 86b; Gen. R. xlviii. 14, and most of the Church Fathers), and differs also from the ingenuous one in the Targum on Gen. xviii. 8, and Tanna debe Eli yahu R. 12.

Immediately after midnight (the time of divine favor, Ber. 3b) Isaac dreams of his father's death. Having related the dream to Abraham, son and father begin to weep, thus rousing Sarah, who

recognizes Michael as one of the three angels (Gen. xviii. 1-10). According to recension A, Michael had been the speaker of the three; while, according to recension B, he had gone to rescue Lot (see Gen. R. 1. 2, and B. M. 86b). Abraham confirms Sarah's observation; saying that, when washing Michael's feet, he saw that the stranger was one of the angels ("for their feet were straight feet; and the sole of their foot like the sole of a calf's foot," Ezek. i. 7; compare Gen. R. lxxv. 21). Michael had also appeared to Isaac, in his dream, as a man of gigantic size, shining more than seven suns (see Isa. xxx. 26), or, according to B, "like the father of light" (see also Apoc. Mosis, § 36: "father of lights"). He introduces himself to Abraham as the archangel who stands before the face of the Lord (Sar ha-Panim, "Prince of the Presence," is Michael's original title before he is transformed into the Meṭatron—Tanḥuma, Genesis, ed. Buber, p. 17, and Slavonic Book of Enoch, xxii. 6), and reveals to him the meaning of the dream. But Abraham refuses to give him his soul. Michael returns to the Lord, who orders him to plead with Abraham, and to tell him that all the descendants of Adam and Eve must die, but that, as an especial token of divine favor, he will be transferred to a better world without pain or the pangs of death.

#### Abraham's Visit to Heaven.

Finally Abraham yields; but at the same time he requests Michael to intercede with the Lord and to ask that he (Abraham) may be permitted to see the whole world created by one word (the "ten creative words"—Ab. v. 1—is a later rabbinical view; see Mek., Shirah, x., ed. Weiss, 52b, end) before his death. The Lord consents, and orders Michael to take a cloud of light, 'anan kabod (the rabbinical 'amuda de-nura, Ket. 17a, 62b), and angels of the chariot (merkabah), and to place Abraham in the chariot of the cherubim and to carry him (compare II Kings, ii. 11, and Tanna debe Eliyahu R. v.) to heaven, whence he would be able to survey the whole universe. His ride begins with the Great Sea (mistranslated in the Apocr. "ocean"; but compare Slavonic Book of Enoch, iii. 3, and "the waters above the firmament," Gen. i. 6). While surveying all the world with its joys and woes, its beautiful and evil things, he is filled with indignation at the sight of the awful crimes committed; and he asks the archangel to smite all malefactors with instant death—which he did. But a voice resounds from heaven, crying: "O Arch-angel Michael, order the chariot to stop, and turn Abraham away, lest, seeing that all live in wickedness, he destroy all creation. For behold Abraham, not having sinned himself, has no pity for sinners; but I, who made the world, take no delight in destroying any, but await the death of the sinner, that he may be converted and live." Michael directs the heavenly chariot eastward toward paradise (B. B. 84a; Ethiopic Book of Enoch, xxxii.; and Slavonic Book of Enoch, xlii. 3), near which Gehenna lies, separated only by a handbreadth (Yalk., Eccl. § 976). At this point an interesting picture of the Judgment of the Souls is presented: Two gates, one narrow and one wide, lead into heaven; and before them sits upon a golden throne a man whose appearance is terrible like that of the Lord. It is Adam, the image of the Lord (B. B. 58a); and all the souls pass by him—the just through the narrow gate and the wicked through the wide gate, each by his own merit or demerit, but none encumbered by Adam's sin (Tan., Num., ed. Buber, p. 124; Zohar, Gen. vii. 6). Abraham is allowed to watch the procedure of judgment within the wide gate. He sees the scourging angels called malake ḥabbalah (Eccl. R. iv. 3), malake saṭan (Tosef., Shab. xvii. 3), "fierce of appearance, pitiless of mind, lashing the souls with fiery tongues." On a table is spread a book ten cubits in breadth and five cubits in thickness (a combination of Ezekiel, ii. 9, and Zechariah, v. 1, 2; see Erubin, 21a), in which all the good and all the bad actions of man are recorded by two angels. As to the many parallels in the apocryphal literature, compare Harnack's notes to his edition of "Hermæ Pastor" i. 3, § 2, and Baraita, R. H. 16b; also Slavonic Book of Enoch, xix. 5. While the two angels officiate temporarily as recorders during the judgment (Hag. 16a), the

permanent recorder is Enoch (see Book of Enoch and Targ. Yer. Gen. v. 24), "the teacher of heaven and earth, the scribe of righteousness." But the actions of the man are also weighed in the scales, to find out whether the good outweigh the bad, enabling the soul to enter paradise, or whether the bad prevail, resulting in the consignment of the soul to Gehenna. In case, however, his good and evil deeds are equal in weight, the soul has to undergo the process of purification by fire, remaining in an intermediate state (Benoni) corresponding to the purgatory of the Church (compare Tosef., Sanh. xiii. 3; 'Er. 19a; Hag. 27a; Origen, in Psalm xxxvii. hom. 3; Ambrose, enarratio in Psalm xxxvii. No. 26). But the weighing of the sins is also done for the purpose of ascertaining their quality, since there are light and heavy ones, sins such as adultery being compensated for only by many good actions (R. H. 17a). The name of the weighing angel is very significant—Dokiel (compare Isa. xl. 15, 21, "by the dust [ ] in the balance"; see Jerome on this passage), while the angel who probes the soul is called Puriel, from the Greek word for fire, πῦρ. This apocrypha contains an utterance of God which is peculiar to it: "I shall not judge man [see Gen. vi. 3]; therefore shall Abel, the first man born of woman, be judge."

Abraham is then represented in a touching way as pitying a soul that is just being weighed, and that lacks but one meritorious act to outbalance its evil doings. He intercedes on its behalf; the angels join in; and the soul is at last admitted into paradise. The merit of the pious helping the sinner is often mentioned in rabbinical and apocryphal literature (compare Slavonic Book of Enoch, vii. 4, and Apoc. Mosis, 33; Soṭah, 10b). Abraham now reproaches himself for having previously caused the death of the malefactors by his excessive zeal, but is assured by God that "an uncommon mode of death works pardon for all sins," and that, consequently, his act was beneficial (compare Sanh. 43b).

Abraham Refuses to Yield His Soul.

Abraham, having seen the entire world above and below, is carried back to his own house by the arch-angel, who for the third time is commanded by God to take Abraham's soul; but (as is the case with Moses in the legend) Abraham persistently refuses to surrender it to him. Michael returns to the Lord, saying: "I care not to lay hand upon Abraham, who was Thy friend from the beginning and has none like him on earth, not even Job, the marvelous man"; meaning that Abraham had learned to worship the One God as a child of three (or thirteen) years (see Abraham, where the different traditions of the rabbis are given), whereas Job became a worshiper of the Lord only when he was king (see Job, Testament of). Furthermore, Abraham worshiped God from love, while Job only feared the Lord (compare Mishnah Soṭah, v. 5 [27b]).

Another plan for obtaining the soul of Abraham is resorted to. Death (Azazel), the angel of the dauntless countenance and of the pitiless look, who spares neither young nor old, is commanded to appear in the guise of a bright and beautiful angel before Abraham. This disguise is considered necessary lest Abraham, as Moses did after him, might drive Death off at once by using the power of the Holy Name ( ), but when the angel tells him that he, "the bitter cup of death" (Samael), has come to take his soul, Abraham refuses to go with him. The Angel of Death thereupon arouses Abraham's curiosity by saying that the form in which he appears is not his real one; the very sight of which would, by its terrors, bring death to the sinner. Abraham naturally

expresses the wish to see him in his true form, and the angel then appears with his seven serpent-heads and fourteen faces; and the very sight kills seven thousand male and female slaves of Abraham's household, Abraham himself becoming sick unto death (compare M. K. 28a, concerning the "terrors of the Angel of Death," and the description in 'Ab. Zarah, 20b of his face full of many terrible eyes and of the bitter cup of poison which he carries with him to cast into the mouths of mortals as they open them at the ghastly sight, so as to kill them; see also Jellinek, "B. H." i. 150). Abraham restores the lives of the seven thousand slaves by his prayer, and then causes the Angel of Death to explain to him all the terrible faces which he has shown to him, as well as the seventy-two kinds of death, timely and untimely, that men may meet. This number seventy-two has nothing to do with the seventy-two nations (M. R. James), but is the same as the seventy-two plagues which visit the body of Adam in consequence of his sin in paradise (*Vita Adæ et Evæ*, 34), and is found in Tanna debe Eliyahu R. v. and originally as a rabbinical tradition of 'Akabia b. Mehalalel (*Sifra*, Tazri'a, 2).

#### God Takes Abraham's Soul.

Abraham, however, does not fully recover from the shock; and God (according to recension B, which is here more consistent than A) removes his soul "as in a dream"—for which the more poetic expression of the rabbis is "by a kiss" (B. B. 17a). Then Michael, the heavenly caretaker of souls (*Apoc. Mosis*, ed. Tischendorf, 20f, and "*Peṭirat Mosheh*"), with a host of angels, comes and wraps Abraham in heaven-spun linen and anoints him with paradisiacal incense (nullcomp. Adam, Book of), and after the lapse of three days they bury him under the tree of Mamre (compare Gen. R. c.). Then, amid hymns and praises of the saints, they carry his soul up to heaven, and having prostrated himself before God the Father, Abraham, the friend of God, is brought into paradise to the pavilions of the righteous (compare B. B. 75b: "The Lord shall build pavilions for the righteous ones, for each according to his merit," "where there is neither trouble nor grief nor anything but peace and rejoicing and life unending"—Ber. 17a).

#### Jewish Origin of the Book.

The above description of the contents of the apocrypha, with the numerous parallels given from rabbinical literature, which extend to the smallest detail, leaves not the least room for doubt as to its Jewish origin. In fact, apart from some late Christological additions made in a few manuscripts by copyists, there is not a single Christian interpolation found in the whole book. In claiming a Christian origin for the Testament of Abraham, James erroneously points (p. 50) to Luke, i. 19, where the position of chief angel that stands "in the presence of God" is intentionally assigned to Gabriel; while ancient Jewish angelology ascribes it to Michael, the heavenly chieftain of Israel. Neither is the idea of the "two ways" and the "two gates" taken from Matt. vii. 13. Aside from the fact that the "Two Ways" is originally a Jewish work (see *Didache*), the conception is known to Johanan b. Zakkai (*Ber.* 28b), and is found also in the Greek allegorical work, "*Tabula Cebetis*," by the Theban philosopher Cebes, a pupil of Socrates. Dr. James has failed to observe that Luke, xxii. 30, presents the Christianized view of the Jewish doctrine concerning "the future judgment of the world by the twelve tribes of Israel," referred to in chap. xiii. of the Testament of Abraham, and also expressed in *Yalk., Dan.* § 1065, thus: "In the time to come the Lord will sit in

judgment, and the great of Israel will sit on thrones prepared by the angels and judge the heathen nations alongside of the Lord." Luke, as a Pauline writer transformed the twelve tribal representative judges of Israel into the twelve tribes of Israel being judged. The very spirit of this passage is decidedly non-Christian. It does not contain so much as an allusion to the Messiah as the judge. The very belief in a personal Messiah seems to be unknown; nor is Adam's fall anywhere referred to in chap. xi. A, or viii. B, where there was ample occasion for mentioning it. Death does not show any relation to Satan. All these facts, together with the view of the world's creation by one word instead of ten words (see Ginzberg, "Die Haggada bei den Kirchenvätern" in "Monatsschrift," 1899, p. 410), point to a very early date for the Testament of Abraham. But there are also clear indications of the existence of a Hebrew original; as, for example, the name of the angel Dokiël (chap. xiii. A); the allusion to the names Azazel, and Samael, ("Poison of Death"); and particularly the misunderstanding of the Greek translator (chap viii. B), who mistook the heavenly "Great Sea" ( ) for "the ocean beneath," which is the usual neo-Hebrew designation for "ocean." The expression "thrice holy" (chap. xx.) has nothing to do with the Christian Trinity, as Dr. James thinks (p. 50), but is the translation of the rabbinical term, *shillush qedushah*, for the angelic song (Isa. vi. 3, *Tanna debe Eliyahu R. vi.*).

Whether the author of the book was a Pharisee or, as Kohler asserts, an Essene, can not be determined here, though it is significant that the Law is not once mentioned. The view of retribution, as presented in the Testament, certainly precludes Sadducean authorship. As regards the two recensions, A and B, neither is probably a faithful translation of the Hebrew original; and the reconstruction, here attempted for the first time, depends sometimes upon one and sometimes upon the other.

Bibliography: See the valuable preface and notes by M. R. James to his ed. of the Testament of Abraham, 1892;

Schürer, *Gesch.*, 3d ed., iii. 252;

and especially on the Jewish origin and character of the book: K. Kohler, *The Pre-Talmudic Haggadah*, in *Jew. Quart. Rev.* 1895, vii. 581-606. L. G.

### **Information on Testament of Abraham**

E. P. Sanders writes: "The Testament of Abraham is a Jewish work, probably of Egyptian origin, which is generally dated to the latter part of the first century AD. It is most closely related to the Testaments of Isaac and Jacob, both of which are dependent on it. It has many themes in common with several other works, most notably 2En and 3Bar. It should not be confused with the Apocalypse of Abraham, even though the latter work also describes a heavenly tour (chapters 15-29)." (*Outside the Old Testament*, p. 56)

Martin McNamara writes: "This work is extant in two Greek recensions, a long one (A) and a shorter one (B). It is also found in a number of other languages. It is given the title *Testament* although no mention is made in the work of Abraham having made one. This, however, seems implied since Abraham is told to 'set his affaris in order' (no. 1). The Archangel Michael is sent to Abraham to ask him to render up his soul. This Abraham refuses to do. He agrees only after he has been promised that he will be allowed to survey the entire universe before death. He is taken in a chariot and is shown the inhabited world, but grows very angry on seeing the sins that are committed. He is also shown a vision of God's judgment, with many passing through the broad gate to perdition and only a few through the narrow gate to salvation. Abraham repents of his harsh attitude towards sinners. Michael is again sent to fetch Abraham's soul. God the Father tells him: 'Take my friend Abraham to the garden (of Paradise), where the tabernacles of my righteous ones and the abodes of my holy ones Isaac and Jacob are in his bosom, where there is no toil, no sadness, no sighing, but peace and joy and endless life' (no. 20)." (*Intertestamental Literature*, p. 104)

James Charlesworth writes: "The Testament of Abraham is extant in numerous languages, the texts of which were edited separately by various scholars, viz. the Greek by M. R. James (*The Testament of Abraham: The Greek Text Now First Edited with an Introduction and Notes*. Cambridge: CUP, 1892). The book has been translated into English by G. H. Box (*The Testament of Abraham*. London: S.P.C.K., 1927); M. Gaster (*Transactions of the Society of Biblical Archaeology*. London: Society of Biblical Archaeology, 1887. Vol. 9, pp. 195-226; repr. *Studies and Texts in Folklore, Magic, Medieval Romance, Hebrew Apocrypha, and Samaritan Archaeology*. London: Maggs, 1925-1928. Vol. 1, pp. 92-124); W.A. Craigie (*ANF* 10. Pp. 183-201); and M. E. Stone (no. 522 below); also see W. Leslau's *Falasha Anthology*, pp. 92-102. It is unlikely that this composition is either a second-century Jewish-Christian work (James) or a pre-Christian Essene work (K. Kohler, 'The Pre-Talmudic Haggada II: The Apocalypse of Abraham and its Kindred,' *JQR* 7 [1895] 581-606). It is most likely a Jewish composition from the first century, although the actual date and original language are debatable. In the first nine chapters the archangel Michael vainly seeks to obtain the soul of Abraham, who refuses to die. A deal is arranged by which Abraham agrees to come with Michael if he can first see the created world, a wish that is granted and described in an apocalyptic section that covers 10-14. Upon returning home Abraham refuses to die, but is eventually tricked by Death (chps. 15-20)." (*The Pseudepigrapha and Modern Research*, p. 70)

## **Testament of Abraham**

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In the search for the origin of the Testament of Abraham one must work backwards from the present available texts to (hopefully) an original form. The main point of this abstract is to (concisely) present three major issues that I feel "surround" this work.

The first issue in the Testament of Abraham is its two Greek forms. There is a long recension and a short recension which are made up of several Greek MSS and other versions of the work as

well. For example, the long form is supported by a Rumanian version and the short is supported by a 5th century Sahidic version.

The problem is that because there are two different forms (Recensions A and B) the difficult question of which is the oldest arises. Is one an adaptation of the other or are they both separate recensions of a lost original? Personally, at this time I feel there is no real definitive answer-- only a lot of contradictory opinions. However, this does not mean that it is impossible to find the origin of the Testament of Abraham. One must proceed with the present text and look at certain details such as language, coherence in form and content, and the thought process of the writers or translators of the work. One can do that by looking at a work's style or genre.

The second issue, genre, is important to address in the Testament of Abraham. For example, in the beginning of recension A and B the reader is prepared for the death and testament of Abraham. However, Abraham refuses to accept death and make his last testament. As a result, the Testament of Abraham is a non-testament testament. So, what point is the author trying to make in his use of the character of Abraham? I feel that his refusing death and then getting his wish granted to see his people leads up to the the theme of the story. This work actually teaches a lesson. By Abraham's condemnation of the sinners and his awareness of his sin through praying for the dead the character of the righteous, hospitable Abraham is used as a way to teach a lesson--that it is wrong to cause the death of a sinner no matter how righteous you are.

The third issue is comparisons and contrasts between Abrahamic traditions of both Jewish and Christian literature and of those found in the Testament of Abraham. By looking at works such as Paul and John and even Josephus and Philo one can compare them in order to look for similar themes that might give some clue in finding the original.

In conclusion, the Testament of Abraham tells two stories. B is a version that is less wordy and more "primitive" in language but lacks the genre of A. I would like to pose the question why do we have to only concentrate on which recension is older? Why can't the critic use the present text and compare and contrast its genres as well as compare and contrast its themes with those of similar works whose date is know. When we look at the problem at whole and not just at the recensional problem, I feel we will be able to come a little closer in shedding light on the origins of this work. But, we must go through this type of process or the question of the Testament of Abraham's origin will never be answered.

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## Version 1

1. Abraham lived the measure of his life, nine hundred and ninety-five years, and having lived all the years of his life in quietness, gentleness, and righteousness, the righteous one was exceeding hospitable; for, pitching his tent in the cross-ways at the oak of Mamre, he received every one, both rich and poor, kings and rulers, the maimed and the helpless, friends and strangers, neighbors and travelers, all alike did the devout, all-holy, righteous, and hospitable Abraham

entertain. Even upon him, however, there came the common, inexorable, bitter lot of death, and the uncertain end of life. Therefore the Lord God, summoning his archangel Michael, said to him: Go down, chief-captain Michael, to Abraham and speak to him concerning his death, that he may set his affairs in order, for I have blessed him as the stars of heaven, and as the sand by the sea-shore, and he is in abundance of long life and many possessions, and is becoming exceeding rich. Beyond all men, moreover, he is righteous in every goodness, hospitable and loving to the end of his life; but go, archangel Michael, to Abraham, my beloved friend, and announce to him his death and assure him thus: You shall at this time depart from this vain world, and shall quit the body, and go to your own Lord among the good.

2. And the chief-captain departed from before the face of God, and went down to Abraham to the oak of Mamre, and found the righteous Abraham in the field close by, sitting beside yokes of oxen for ploughing, together with the sons of Masek and other servants, to the number of twelve. And behold the chief-captain came to him, and Abraham, seeing the chief-captain Michael coming from afar, like to a very comely warrior, arose and met him as was his custom, meeting and entertaining all strangers. And the chief-captain saluted him and said: Hail, most honored father, righteous soul chosen of God, true son of the heavenly one. Abraham said to the chief-captain: Hail, most honored warrior, bright as the sun and most beautiful above all the sons of men; you are welcome; therefore I beseech your presence, tell me whence the youth of your age has come; teach me, your suppliant, whence and from what army and from what journey your beauty has come hither. The chief-captain said: I, O righteous Abraham, come from the great city. I have been sent by the great king to take the place of a good friend of his, for the king has summoned him. And Abraham said, Come, my Lord, go with me as far as my field. The chief-captain said: I come; and going into the field of the ploughing, they sat down beside the company. And Abraham said to his servants, the sons of Masek: Go to the herd of horses, and bring two horses, quiet, and gentle and tame, so that I and this stranger may sit thereon. But the chief-captain said, Nay, my Lord, Abraham, let them not bring horses, for I abstain from ever sitting upon any four-footed beast. Is not my king rich in much merchandise, having power both over men and all kinds of cattle? But I abstain from ever sitting upon any four-footed beast. Let us go, then, O righteous soul, walking lightly until we reach your house. And Abraham said, Amen, be it so.

3. And as they went on from the field toward his house, beside that way there stood a cypress tree, and by the command of the Lord the tree cried out with a human voice, saying, Holy, holy, holy is the Lord God that calls himself to those that love him; but Abraham hid the mystery, thinking that the chief-captain had not heard the voice of the tree. And coming near to the house they sat down in the court, and Isaac seeing the face of the angel said to Sarah his mother, My



lady mother, behold, the man sitting with my father Abraham is not a son of the race of those that dwell on the earth. And Isaac ran, and saluted him, and fell at the feet of the Incorporeal, and the Incorporeal blessed him and said, The Lord God will grant you his promise that he made to your father Abraham and to his seed, and will also grant you the precious prayer of your father and your mother. Abraham said to Isaac his son, My son Isaac, draw water from the well, and bring it me in the vessel, that we may wash the feet of this stranger, for he is tired, having come to us from off a long journey. And Isaac ran to the well and drew water in the vessel and brought it to them, and Abraham went up and washed the feet of the chief captain Michael, and the heart of Abraham was moved, and he wept over the stranger. And Isaac, seeing his father weeping, wept also, and the chief captain, seeing them weeping, also wept with them, and the tears of the chief captain fell upon the vessel into the water of the basin and became precious stones. And Abraham seeing the marvel, and being astonished, took the stones secretly, and hid the mystery, keeping it by himself in his heart.

4. And Abraham said to Isaac his son: Go, my beloved son, into the inner chamber of the house and beautify it. Spread for us there two couches, one for me and one for this man that is guest with us this day. Prepare for us there a seat and a candlestick and a table with abundance of every good thing. Beautify the chamber, my son, and spread under us linen and purple and fine linen. Burn there every precious and excellent incense, and bring sweet-smelling plants from the garden and fill our house with them. Kindle seven lamps full of oil, so that we may rejoice, for this man that is our guest this day is more glorious than kings or rulers, and his appearance surpasses all the sons of men. And Isaac prepared all things well, and Abraham taking the archangel Michael went into the chamber, and they both sat down upon the couches, and between them he placed a table with abundance of every good thing. Then the chief captain arose and went out, as if by constraint of his belly to make issue of water, and ascended to heaven in the twinkling of an eye, and stood before the Lord, and said to him: Lord and Master, let your power know that I am unable to remind that righteous man of his death, for I have not seen upon the earth a man like him, pitiful, hospitable, righteous, truthful, devout, refraining from every evil deed. And now know, Lord, that I cannot remind him of his death. And the Lord said: Go down, chief-captain Michael, to my friend Abraham, and do whatever he says to you, and eat with him whatever he eats. And I will send my Holy Spirit upon his son Isaac, and will put the remembrance of his death into the heart of Isaac, so that even he in a dream may see the death of his father, and Isaac will relate the dream, and you shall interpret it, and he himself will know his end. And the chief-captain said, Lord, all the heavenly spirits are incorporeal, and neither eat nor drink, and this man has set before me a table with abundance of all good things earthly and corruptible. Now, Lord, what shall I do? How shall I escape him, sitting at one table with him? The Lord said: Go down to him, and take no thought for this, for when you sit down with him, I will send upon you a devouring spirit, and it will

consume out of your hands and through your mouth all that is on the table. Rejoice together with him in everything, only you shall interpret well the things of the vision, that Abraham may know the sickle of death and the uncertain end of life, and may make disposal of all his possessions, for I have blessed him above the sand of the sea and as the stars of heaven.

5. Then the chief captain went down to the house of Abraham, and sat down with him at the table, and Isaac served them. And when the supper was ended, Abraham prayed after his custom, and the chief-captain prayed together with him, and each lay down to sleep upon his couch. And Isaac said to his father, Father, I too would fain sleep with you in this chamber, that I also may hear your discourse, for I love to hear the excellence of the conversation of this virtuous man. Abraham said, Nay, my son, but go to your own chamber and sleep on your own couch, lest we be troublesome to this man. Then Isaac, having received the prayer from them, and having blessed them, went to his own chamber and lay down upon his couch. But the Lord cast the thought of death into the heart of Isaac as in a dream, and about the third hour of the night Isaac awoke and rose up from his couch, and came running to the chamber where his father was sleeping together with the archangel. Isaac, therefore, on reaching the door cried out, saying, My father Abraham, arise and open to me quickly, that I may enter and hang upon your neck, and embrace you before they take you away from me. Abraham therefore arose and opened to him, and Isaac entered and hung upon his neck, and began to weep with a loud voice. Abraham therefore being moved at heart, also wept with a loud voice, and the chief-captain, seeing them weeping, wept also. Sarah being in her room, heard their weeping, and came running to them, and found them embracing and weeping. And Sarah said with weeping, My Lord Abraham, what is this that you weep? Tell me, my Lord, has this brother that has been entertained by us this day brought you tidings of Lot, your brother's son, that he is dead? Is it for this that you grieve thus? The chief-captain answered and said to her, Nay, my sister Sarah, it is not as you say, but your son Isaac, methinks, beheld a dream, and came to us weeping, and we seeing him were moved in our hearts and wept.

6. Then Sarah, hearing the excellence of the conversation of the chief-captain, straightway knew that it was an angel of the Lord that spoke. Sarah therefore signified to Abraham to come out towards the door, and said to him, My Lord Abraham, do you know who this man is? Abraham said, I know not. Sarah said, You know, my Lord, the three men from heaven that were entertained by us in our tent beside the oak of Mamre, when you killed the kid without blemish, and set a table before them. After the flesh had been eaten, the kid rose again, and sucked its mother with great joy. Do you not know, my Lord Abraham, that by promise they gave to us Isaac as the fruit of the womb? Of these three holy men this is one. Abraham said, O Sarah, in this you speak the truth. Glory and praise from our God and the Father. For late in the evening when I washed his feet in

the basin I said in my heart, These are the feet of one of the three men that I washed then; and his tears that fell into the basin then became precious stones. And shaking them out from his lap he gave them to Sarah, saying, If you believe me not, look now at these. And Sarah receiving them bowed down and saluted and said, Glory be to God that shows us wonderful things. And now know, my Lord Abraham, that there is among us the revelation of some thing, whether it be evil or good!

7. And Abraham left Sarah, and went into the chamber, and said to Isaac, Come hither, my beloved son, tell me the truth, what it was you saw and what befell you that you came so hastily to us. And Isaac answering began to say, I saw, my Lord, in this night the sun and the moon above my head, surrounding me with its rays and giving me light. As I gazed at this and rejoiced, I saw the heaven opened, and a man bearing light descend from it, shining more than seven suns. And this man like the sun came and took away the sun from my head, and went up into the heavens from whence he came, but I was greatly grieved that he took away the sun from me. After a little, as I was still sorrowing and sore troubled, I saw this man come forth from heaven a second time, and he took away from me the moon also from off my head, and I wept greatly and called upon that man of light, and said, Do not, my Lord, take away my glory from me; pity me and hear me, and if you take away the sun from me, then leave the moon to me. He said, Suffer them to be taken up to the king above, for he wishes them there. And he took them away from me, but he left the rays upon me. The chief-captain said, Hear, O righteous Abraham; the sun which your son saw is you his father, and the moon likewise is Sarah his mother. The man bearing light who descended from heaven, this is the one sent from God who is to take your righteous soul from you. And now know, O most honored Abraham, that at this time you shall leave this worldly life, and remove to God. Abraham said to the chief captain O strangest of marvels! And now are you he that shall take my soul from me? The chief-captain said to him, I am the chief-captain Michael, that stands before the Lord, and I was sent to you to remind you of your death, and then I shall depart to him as I was commanded. Abraham said, Now I know that you are an angel of the Lord, and wast sent to take my soul, but I will not go with you; but do whatever you are commanded.

8. The chief-captain hearing these words immediately vanished, and ascending into heaven stood before God, and told all that he had seen in the house of Abraham; and the chief-captain said this also to his Lord, Thus says your friend Abraham, I will not go with you, but do whatever you are commanded; and now, O Lord Almighty, does your glory and immortal kingdom order anything? God said to the chief-captain Michael, Go to my friend Abraham yet once again, and speak to him thus, Thus says the Lord your God, he that brought you into the land of promise, that blessed you above the sand of the sea and above the stars of heaven, that opened the womb of barrenness of Sarah, and granted you Isaac

as the fruit of the womb in old age, Verily I say unto you that blessing I will bless you, and multiplying I will multiply your seed, and I will give you all that you shall ask from me, for I am the Lord your God, and besides me there is no other. Tell me why you have rebelled against me, and why there is grief in you, and why you rebelled against my archangel Michael? Do you not know that all who have come from Adam and Eve have died, and that none of the prophets has escaped death? None of those that rule as kings is immortal; none of your forefathers has escaped the mystery of death. They have all died, they have all departed into Hades, they are all gathered by the sickle of death. But upon you I have not sent death, I have not suffered any deadly disease to come upon you, I have not permitted the sickle of death to meet you, I have not allowed the nets of Hades to enfold you, I have never wished you to meet with any evil. But for good comfort I have sent my chief-captain Michael to you, that you may know your departure from the world, and set your house in order, and all that belongs to you, and bless Isaac your beloved son. And now know that I have done this not wishing to grieve you. Wherefore then have you said to my chief-captain, I will not go with you? Wherefore have you spoken thus? Do you not know that if I give leave to death and he comes upon you, then I should see whether you would come or not?

9. And the chief-captain receiving the exhortations of the Lord went down to Abraham, and seeing him the righteous one fell upon his face to the ground as one dead, and the chief-captain told him all that he had heard from the Most High. Then the holy and just Abraham rising with many tears fell at the feet of the Incorporeal, and besought him, saying, I beseech you, chief-captain of the hosts above, since you have wholly deigned to come yourself to me a sinner and in all things your unworthy servant, I beseech you even now, O chief-captain, to carry my word yet again to the Most High, and you shall say to him, Thus says Abraham your servant, Lord, Lord, in every work and word which I have asked of you you have heard me, and hast fulfilled all my counsel. Now, Lord, I resist not your power, for I too know that I am not immortal but mortal. Since therefore to your command all things yield, and fear and tremble at the face of your power, I also fear, but I ask one request of you, and now, Lord and Master, hear my prayer, for while still in this body I desire to see all the inhabited earth, and all the creations which you established by one word, and when I see these, then if I shall depart from life I shall be without sorrow. So the chief-captain went back again, and stood before God, and told him all, saying, Thus says your friend Abraham, I desired to behold all the earth in my lifetime before I died. And the Most High hearing this, again commanded the chief-captain Michael, and said to him, Take a cloud of light, and the angels that have power over the chariots, and go down, take the righteous Abraham upon a chariot of the cherubim, and exalt him into the air of heaven that he may behold all the earth.

10. And the archangel Michael went down and took Abraham upon a chariot of the cherubim, and exalted him into the air of heaven, and led him upon the cloud together with sixty angels, and Abraham ascended upon the chariot over all the earth. And Abraham saw the world as it was in that day, some ploughing, others driving wains, in one place men herding flocks, and in another watching them by night, and dancing and playing and harping, in another place men striving and contending at law, elsewhere men weeping and having the dead in remembrance. He saw also the newly-wedded received with honor, and in a word he saw all things that are done in the world, both good and bad. Abraham therefore passing over them saw men bearing swords, wielding in their hands sharpened swords, and Abraham asked the chief-captain, Who are these? The chief-captain said, These are thieves, who intend to commit murder, and to steal and burn and destroy. Abraham said, Lord, Lord, hear my voice, and command that wild beasts may come out of the wood and devour them. And even as he spoke there came wild beasts out of the wood and devoured them. And he saw in another place a man with a woman committing fornication with each other, and said, Lord, Lord, command that the earth may open and swallow them, and straightway the earth was cleft and swallowed them. And he saw in another place men digging through a house, and carrying away other men's possessions, and he said, Lord, Lord, command that fire may come down from heaven and consume them. And even as he spoke, fire came down from heaven and consumed them. And straightway there came a voice from heaven to the chief-captain, saying thus, O chief-captain Michael, command the chariot to stop, and turn Abraham away that he may not see all the earth, for if he behold all that live in wickedness, he will destroy all creation. For behold, Abraham has not sinned, and has no pity on sinners, but I have made the world, and desire not to destroy any one of them, but wait for the death of the sinner, till he be converted and live. But take Abraham up to the first gate of heaven, that he may see there the judgments and recompenses, and repent of the souls of the sinners that he has destroyed.

11. So Michael turned the chariot and brought Abraham to the east, to the first gate of heaven; and Abraham saw two ways, the one narrow and contracted, the other broad and spacious, and there he saw two gates, the one broad on the broad way, and the other narrow on the narrow way. And outside the two gates there he saw a man sitting upon a gilded throne, and the appearance of that man was terrible, as of the Lord. And they saw many souls driven by angels and led in through the broad gate, and other souls, few in number, that were taken by the angels through the narrow gate. And when the wonderful one who sat upon the golden throne saw few entering through the narrow gate, and many entering through the broad one, straightway that wonderful one tore the hairs of his head and the sides of his beard, and threw himself on the ground from his throne, weeping and lamenting. But when he saw many souls entering through the narrow gate, then he arose from the ground and sat upon his throne in great

joy, rejoicing and exulting. And Abraham asked the chief-captain, My Lord chief-captain, who is this most marvelous man, adorned with such glory, and sometimes he weeps and laments, and sometimes he rejoices and exults? The incorporeal one said: This is the first-created Adam who is in such glory, and he looks upon the world because all are born from him, and when he sees many souls going through the narrow gate, then he arises and sits upon his throne rejoicing and exulting in joy, because this narrow gate is that of the just, that leads to life, and they that enter through it go into Paradise. For this, then, the first-created Adam rejoices, because he sees the souls being saved. But when he sees many souls entering through the broad gate, then he pulls out the hairs of his head, and casts himself on the ground weeping and lamenting bitterly, for the broad gate is that of sinners, which leads to destruction and eternal punishment. And for this the first-formed Adam falls from his throne weeping and lamenting for the destruction of sinners, for they are many that are lost, and they are few that are saved, for in seven thousand there is scarcely found one soul saved, being righteous and undefiled.

12. While he was yet saying these things to me, behold two angels, fiery in aspect, and pitiless in mind, and severe in look, and they drove on thousands of souls, pitilessly lashing them with fiery thongs. The angel laid hold of one soul, and they drove all the souls in at the broad gate to destruction. So we also went along with the angels, and came within that broad gate, and between the two gates stood a throne terrible of aspect, of terrible crystal, gleaming as fire, and upon it sat a wondrous man bright as the sun, like to the Son of God. Before him stood a table like crystal, all of gold and fine linen, and upon the table there was lying a book, the thickness of it six cubits, and the breadth of it ten cubits, and on the right and left of it stood two angels holding paper and ink and pen. Before the table sat an angel of light, holding in his hand a balance, and on his left sat an angel all fiery, pitiless, and severe, holding in his hand a trumpet, having within it all-consuming fire with which to try the sinners. The wondrous man who sat upon the throne himself judged and sentenced the souls, and the two angels on the right and on the left wrote down, the one on the right the righteousness and the one on the left the wickedness. The one before the table, who held the balance, weighed the souls, and the fiery angel, who held the fire, tried the souls. And Abraham asked the chief-captain Michael, What is this that we behold? And the chief-captain said, These things that you see, holy Abraham, are the judgment and recompense. And behold the angel holding the soul in his hand, and he brought it before the judge, and the judge said to one of the angels that served him, Open me this book, and find me the sins of this soul. And opening the book he found its sins and its righteousness equally balanced, and he neither gave it to the tormentors, nor to those that were saved, but set it in the midst.

13. And Abraham said, My Lord chief-captain, who is this most wondrous judge? And who are the angels that write down? And who is the angel like the sun, holding the balance? And who is the fiery angel holding the fire? The chief-captain said, Do you see, most holy Abraham, the terrible man sitting upon the throne? This is the son of the first created Adam, who is called Abel, whom the wicked Cain killed, and he sits thus to judge all creation, and examines righteous men and sinners. For God has said, I shall not judge you, but every man born of man shall be judged. Therefore he has given to him judgment, to judge the world until his great and glorious coming, and then, O righteous Abraham, is the perfect judgment and recompense, eternal and unchangeable, which no one can alter. For every man has come from the first-created, and therefore they are first judged here by his son, and at the second coming they shall be judged by the twelve tribes of Israel, every breath and every creature. But the third time they shall be judged by the Lord God of all, and then, indeed, the end of that judgment is near, and the sentence terrible, and there is none to deliver. And now by three tribunals the judgment of the world and the recompense is made, and for this reason a matter is not finally confirmed by one or two witnesses, but by three witnesses shall everything be established. The two angels on the right hand and on the left, these are they that write down the sins and the righteousness, the one on the right hand writes down the righteousness, and the one on the left the sins. The angel like the sun, holding the balance in his hand, is the archangel, Dokiell the just weigher, and he weighs the righteousnesses and sins with the righteousness of God. The fiery and pitiless angel, holding the fire in his hand, is the archangel Puruel, who has power over fire, and tries the works of men through fire, and if the fire consume the work of any man, the angel of judgment immediately seizes him, and carries him away to the place of sinners, a most bitter place of punishment. But if the fire approves the work of anyone, and does not seize upon it, that man is justified, and the angel of righteousness takes him and carries him up to be saved in the lot of the just. And thus, most righteous Abraham, all things in all men are tried by fire and the balance.

14. And Abraham said to the chief-captain, My Lord the chief-captain, the soul which the angel held in his hand, why was it adjudged to be set in the midst? The chief-captain said, Listen, righteous Abraham. Because the judge found its sins, and its righteousnesses equal, he neither committed it to judgment nor to be saved, until the judge of all shall come. Abraham said to the chief-captain, And what yet is wanting for the soul to be saved? The chief-captain said, If it obtains one righteousness above its sins, it enters into salvation. Abraham said to the chief-captain, Come hither, chief-captain Michael, let us make prayer for this soul, and see whether God will hear us. The chief-captain said, Amen, be it so; and they made prayer and entreaty for the soul, and God heard them, and when they rose up from their prayer they did not see the soul standing there. And Abraham said to the angel, Where is the soul that you held in the midst? And the angel answered, It has been saved by your righteous prayer, and behold

an angel of light has taken it and carried it up into Paradise. Abraham said, I glorify the name of God, the Most High, and his immeasurable mercy. And Abraham said to the chief-captain, I beseech you, archangel, hearken to my prayer, and let us yet call upon the Lord, and supplicate his compassion, and entreat his mercy for the souls of the sinners whom I formerly, in my anger, cursed and destroyed, whom the earth devoured, and the wild beasts tore in pieces, and the fire consumed through my words. Now I know that I have sinned before the Lord our God. Come then, O Michael, chief-captain of the hosts above, come, let us call upon God with tears that he may forgive me my sin, and grant them to me. And the chief-captain heard him, and they made entreaty before the Lord, and when they had called upon him for a long space, there came a voice from heaven saying, Abraham, Abraham, I have hearkened to your voice and your prayer, and forgive you your sin, and those whom you think that I destroyed I have called up and brought them into life by my exceeding kindness, because for a season I have requited them in judgment, and those whom I destroy living upon earth, I will not requite in death.

15. And the voice of the Lord said also to the chief-captain Michael, Michael, my servant, turn back Abraham to his house, for behold his end has come near, and the measure of his life is fulfilled, that he may set all things in order, and then take him and bring him to me. So the chief-captain, turning the chariot and the cloud, brought Abraham to his house, and going into his chamber he sat upon his couch. And Sarah his wife came and embraced the feet of the Incorporeal, and spoke humbly, saying, I give you thanks, my Lord, that you have brought my Lord Abraham, for behold we thought he had been taken up from us. And his son Isaac also came and fell upon his neck, and in the same way all his men-slaves and women-slaves surrounded Abraham and embraced him, glorifying God. And the Incorporeal one said to them, Hearken, righteous Abraham. Behold your wife Sarah, behold also your beloved son Isaac, behold also all your men-servants and maid-servants round about you. Make disposition of all that you have, for the day has come near in which you shall depart from the body and go to the Lord once for all. Abraham said, Has the Lord said it, or do you say this of yourself? The chief-captain answered, Hearken, righteous Abraham. The Lord has commanded, and I tell it you. Abraham said, I will not go with you. The chief-captain, hearing these words, straightway went forth from the presence of Abraham, and went up into the heavens, and stood before God the Most High, and said, Lord Almighty, behold I have hearkened to Your friend Abraham in all he has said to You, and have fulfilled his requests. I have shown to him Your power, and all the earth and sea that is under heaven. I have shown to him judgment and recompense by means of cloud and chariots, and again he says, I will not go with you. And the Most High said to the angel, Does my friend Abraham say thus again, I will not go with you? The archangel said, Lord Almighty, he says thus, and I refrain from laying hands on him, because from the beginning he is Your friend, and has done all things pleasing in Your sight. There



is no man like him on earth, not even Job the wondrous man, and therefore I refrain from laying hands on him. Command, therefore, Immortal King, what shall be done.

16. Then the Most High said, Call me hither Death that is called the shameless countenance and the pitiless look. And Michael the Incorporeal went and said to Death, Come hither; the Lord of creation, the immortal king, calls you. And Death, hearing this, shivered and trembled, being possessed with great terror, and coming with great fear it stood before the invisible father, shivering, groaning and trembling, awaiting the command of the Lord. Therefore the invisible God said to Death, Come hither, you bitter and fierce name of the world, hide your fierceness, cover your corruption, and cast away your bitterness from you, and put on your beauty and all your glory, and go down to Abraham my friend, and take him and bring him to me. But now also I tell you not to terrify him, but bring him with fair speech, for he is my own friend. Having heard this, Death went out from the presence of the Most High, and put on a robe of great brightness, and made his appearance like the sun, and became fair and beautiful above the sons of men, assuming the form of an archangel, having his cheeks flaming with fire, and he departed to Abraham. Now the righteous Abraham went out of his chamber, and sat under the trees of Mamre, holding his chin in his hand, and awaiting the coming of the archangel Michael. And behold, a smell of sweet odor came to him, and a flashing of light, and Abraham turned and saw Death coming towards him in great glory and beauty. And Abraham arose and went to meet him, thinking that it was the chief-captain of God, and Death beholding him saluted him, saying, Rejoice, precious Abraham, righteous soul, true friend of the Most High God, and companion of the holy angels. Abraham said to Death, Hail you of appearance and form like the sun, most glorious helper, bringer of light, wondrous man, from whence does your glory come to us, and who are you, and whence do you come? Then Death said, Most righteous Abraham, behold I tell you the truth. I am the bitter lot of death. Abraham said to him, Nay, but you are the comeliness of the world, you are the glory and beauty of angels and men, you are fairer in form than every other, and do you say, I am the bitter lot of death, and not rather, I am fairer than every good thing. Death said, I tell you the truth. What the Lord has named me, that also I tell you. Abraham said, For what are you come hither? Death said, For your holy soul am I come. Then Abraham said, I know what you mean, but I will not go with you; and Death was silent and answered him not a word.

17. Then Abraham arose, and went into his house, and Death also accompanied him there. And Abraham went up into his chamber, and Death went up with him. And Abraham lay down upon his couch, and Death came and sat by his feet. Then Abraham said, Depart, depart from me, for I desire to rest upon my couch. Death said, I will not depart until I take your spirit from you. Abraham said to him, By the immortal God I charge you to tell me the truth. Are you death?

Death said to him, I am Death. I am the destroyer of the world. Abraham said, I beseech you, since you are Death, tell me if you come thus to all in such fairness and glory and beauty? Death said, Nay, my Lord Abraham, for your righteousnesses, and the boundless sea of your hospitality, and the greatness of your love towards God has become a crown upon my head, and in beauty and great peace and gentleness I approach the righteous, but to sinners I come in great corruption and fierceness and the greatest bitterness and with fierce and pitiless look. Abraham said, I beseech you, hearken to me, and show me your fierceness and all your corruption and bitterness. And Death said, You can not behold my fierceness, most righteous Abraham. Abraham said, Yes, I shall be able to behold all your fierceness by means of the name of the living God, for the might of my God that is in heaven is with me. Then Death put off all his comeliness and beauty, and all his glory and the form like the sun with which he was clothed, and put upon himself a tyrant's robe, and made his appearance gloomy and fiercer than all kind of wild beasts, and more unclean than all uncleanness. And he showed to Abraham seven fiery heads of serpents and fourteen faces, (one) of flaming fire and of great fierceness, and a face of darkness, and a most gloomy face of a viper, and a face of a most terrible precipice, and a face fiercer than an asp, and a face of a terrible lion, and a face of a cerastes and basilisk. He showed him also a face of a fiery scimitar, and a sword-bearing face, and a face of lightning, lightening terribly, and a noise of dreadful thunder. He showed him also another face of a fierce stormy sea, and a fierce rushing river, and a terrible three-headed serpent, and a cup mingled with poisons, and in short he showed to him great fierceness and unendurable bitterness, and every mortal disease as of the odor of Death. And from the great bitterness and fierceness there died servants and maid-servants in number about seven thousand, and the righteous Abraham came into indifference of death so that his spirit failed him.

18. And the all-holy Abraham, seeing these things thus, said to Death, I beseech you, all-destroying Death, hide your fierceness, and put on your beauty and the shape which you had before. And straightway Death hid his fierceness, and put on his beauty which he had before. And Abraham said to Death, Why have you done this, that you have slain all my servants and maidservants? Has God sent you hither for this end this day? Death said, Nay, my Lord Abraham, it is not as you say, but on your account was I sent hither. Abraham said to Death, How then have these died? Has the Lord not spoken it? Death said, Believe, most righteous Abraham, that this also is wonderful, that you also were not taken away with them. Nevertheless I tell you the truth, for if the right hand of God had not been with you at that time, you also would have had to depart from this life. The righteous Abraham said, Now I know that I have come into indifference of death, so that my spirit fails, but I beseech you, all-destroying Death, since my servants have died before their time, come let us pray to the Lord our God that he may hear us and raise up those who died by your fierceness before their

time. And Death said, Amen, be it so. Therefore Abraham arose and fell upon the face of the ground in prayer, and Death together with him, and the Lord sent a spirit of life upon those that were dead and they were made alive again. Then the righteous Abraham gave glory to God.

19. And going up into his chamber he lay down, and Death came and stood before him. And Abraham said to him, Depart from me, for I desire to rest, because my spirit is in indifference. Death said, I will not depart from you until I take your soul. And Abraham with an austere countenance and angry look said to Death, Who has ordered you to say this? You say these words of yourself boastfully, and I will not go with you until the chief-captain Michael come to me, and I shall go with him. But this also I tell you, if you desire that I shall accompany you, explain to me all your changes, the seven fiery heads of serpents and what the face of the precipice is, and what the sharp sword, and what the loud-roaring river, and what the tempestuous sea that rages so fiercely. Teach me also the unendurable thunder, and the terrible lightning, and the evil-smelling cup mingled with poisons. Teach me concerning all these. And Death answered, Listen, righteous Abraham. For seven ages I destroy the world and lead all down to Hades, kings and rulers, rich and poor, slaves and free men, I convoy to the bottom of Hades, and for this I showed you the seven heads of serpents. The face of fire I showed you because many die consumed by fire, and behold death through a face of fire. The face of the precipice I showed you, because many men die descending from the tops of trees or terrible precipices and losing their life, and see death in the shape of a terrible precipice. The face of the sword I showed you because many are slain in wars by the sword, and see death as a sword. The face of the great rushing river I showed you because many are drowned and perish snatched away by the crossing of many waters and carried off by great rivers, and see death before their time. The face of the angry raging sea I showed you because many in the sea falling into great surges and becoming shipwrecked are swallowed up and behold death as the sea. The unendurable thunder and the terrible lightning I showed you because many men in the moment of anger meet with unendurable thunder and terrible lightning coming to seize upon men, and see death thus. I showed you also the poisonous wild beasts, asps and basilisks, leopards and lions and lions' cubs, bears and vipers, and in short the face of every wild beast I showed you, most righteous one, because many men are destroyed by wild beasts, and others by poisonous snakes, serpents and asps and cerastes and basilisks and vipers, breathe out their life and die. I showed you also the destroying cups mingled with poison, because many men being given poison to drink by other men straightway depart unexpectedly.

20. Abraham said, I beseech you, is there also an unexpected death? Tell me. Death said, Verily, verily, I tell you in the truth of God that there are seventy-two deaths. One is the just death, buying its fixed time, and many men in one hour

enter into death being given over to the grave. Behold, I have told you all that you have asked, now I tell you, most righteous Abraham, to dismiss all counsel, and cease from asking anything once for all, and come, go with me, as the God and judge of all has commanded me. Abraham said to Death, Depart from me yet a little, that I may rest on my couch, for I am very faint at heart, for since I have seen you with my eyes my strength has failed me, all the limbs of my flesh seem to me a weight as of lead, and my spirit is distressed exceedingly. Depart for a little; for I have said I cannot bear to see your shape. Then Isaac his son came and fell upon his breast weeping, and his wife Sarah came and embraced his feet, lamenting bitterly. There came also his men slaves and women slaves and surrounded his couch, lamenting greatly. And Abraham came into indifference of death, and Death said to Abraham, Come, take my right hand, and may cheerfulness and life and strength come to you. For Death deceived Abraham, and he took his right hand, and straightway his soul adhered to the hand of Death. And immediately the archangel Michael came with a multitude of angels and took up his precious soul in his hands in a divinely woven linen cloth, and they tended the body of the just Abraham with divine ointments and perfumes until the third day after his death, and buried him in the land of promise, the oak of Mamre, but the angels received his precious soul, and ascended into heaven, singing the hymn of thrice holy to the Lord the God of all, and they set it there to worship the God and Father. And after great praise and glory had been given to the Lord, and Abraham bowed down to worship, there came the undefiled voice of the God and Father saying thus, Take therefore my friend Abraham into Paradise, where are the tabernacles of my righteous ones, and the abodes of my saints Isaac and Jacob in his bosom, where there is no trouble, nor grief, nor sighing, but peace and rejoicing and life unending. (And let us, too, my beloved brethren, imitate the hospitality of the patriarch Abraham, and attain to his virtuous way of life, that we may be thought worthy of the life eternal, glorifying the Father, Son and Holy Ghost; to whom be glory and power forever. Amen.).

## Version 2

1. It came to pass, when the days of the death of Abraham drew near, that the Lord said to Michael: Arise and go to Abraham, my servant, and say to him, You shall depart from life, for lo! The days of your temporal life are fulfilled: so that he may set his house in order before he die.
2. And Michael went and came to Abraham, and found him sitting before his oxen for ploughing, and he was exceeding old in appearance, and had his son in his arms. Abraham, therefore, seeing the archangel Michael, rose from the ground and saluted him, not knowing who he was, and said to him: The Lord preserve you. May your journey be prosperous with you. And Michael answered him: You are kind, good father. Abraham answered and said to him: Come, draw

near to me, brother, and sit down a little while, that I may order a beast to be brought that we may go to my house, and you may rest with me, for it is toward evening, and in the morning arise and go wherever you will, lest some evil beast meet you and do you hurt. And Michael enquired of Abraham, saying: Tell me your name, before I enter your house, lest I be burdensome to you. Abraham answered and said, My parents called me Abram, and the Lord named me Abraham, saying: Arise and depart from your house, and from your kindred, and go into the land which I shall show unto you. And when I went away into the land which the Lord showed me, he said to me: Your name shall no more be called Abram, but your name shall be Abraham. Michael answered and said to him: Pardon me, my father, experienced man of God, for I am a stranger, and I have heard of you that you went forty furlongs and brought a goat and slew it, entertaining angels in your house, that they might rest there. Thus speaking together, they arose and went towards the house. And Abraham called one of his servants, and said to him: Go, bring me a beast that the stranger may sit upon it, for he is wearied with his journey. And Michael said: Trouble not the youth, but let us go lightly until we reach the house, for I love your company.

3. And arising they went on, and as they drew near to the city, about three furlongs from it, they found a great tree having three hundred branches, like to a tamarisk tree. And they heard a voice from its branches singing, Holy are you, because you have kept the purpose for which you were sent. And Abraham heard the voice, and hid the mystery in his heart, saying within himself, What is the mystery that I have heard? As he came into the house, Abraham said to his servants, Arise, go out to the flocks, and bring three sheep, and slay them quickly, and make them ready that we may eat and drink, for this day is a feast for us. And the servants brought the sheep, and Abraham called his son Isaac, and said to him, My son Isaac, arise and put water in the vessel that we may wash the feet of this stranger. And he brought it as he was commanded, and Abraham said, I perceive, and so it shall be, that in this basin I shall never again wash the feet of any man coming to us as a guest. And Isaac hearing his father say this wept, and said to him, My father what is this that you say? This is my last time to wash the feet of a stranger? And Abraham seeing his son weeping, also wept exceedingly, and Michael seeing them weeping, wept also, and the tears of Michael fell upon the vessel and became a precious stone.

4. When Sarah, being inside in her house, heard their weeping, she came out and said to Abraham, Lord, why is it that you thus weep? Abraham answered, and said to her, It is no evil. Go into your house, and do your own work, lest we be troublesome to the man. And Sarah went away, being about to prepare the supper. And the sun came near to setting, and Michael went out of the house, and was taken up into the heavens to worship before God, for at sunset all the angels worship God and Michael himself is the first of the angels. And they all worshipped him, and went each to his own place, but Michael spoke before the

Lord and said, Lord, command me to be questioned before your holy glory! And the Lord said to Michael, Announce whatsoever you will! And the Archangel answered and said, Lord, you sent me to Abraham to say to him, Depart from your body, and leave this world; the Lord calls you; and I dare not, Lord, reveal myself to him, for he is your friend, and a righteous man, and one that receives strangers. But I beseech you, Lord, command the remembrance of the death of Abraham to enter into his own heart, and bid not me tell it him, for it is great abruptness to say, Leave the world, and especially to leave one's own body, for you created him from the beginning to have pity on the souls of all men. Then the Lord said to Michael, Arise and go to Abraham, and lodge with him, and whatever you see him eat, eat also, and wherever he shall sleep, sleep there also. For I will cast the thought of the death of Abraham into the heart of Isaac his son in a dream.

5. Then Michael went into the house of Abraham on that evening, and found them preparing the supper, and they ate and drank and were merry. And Abraham said to his son Isaac, Arise, my son, and spread the man's couch that he may sleep, and set the lamp upon the stand. And Isaac did as his father commanded him, and Isaac said to his father, I too am coming to sleep beside you. Abraham answered him, Nay, my son, lest we be troublesome to this man, but go to your own chamber and sleep. And Isaac not wishing to disobey his father's command, went away and slept in his own chamber.

6. And it happened about the seventh hour of the night Isaac awoke, and came to the door of his father's chamber, crying out and saying, Open, father, that I may touch you before they take you away from me. Abraham arose and opened to him, and Isaac entered and hung upon his father's neck weeping, and kissed him with lamentations. And Abraham wept together with his son, and Michael saw them weeping and wept likewise. And Sarah hearing them weeping called from her bed-chamber, saying, My Lord Abraham, why is this weeping? Has the stranger told you of your brother's son Lot that he is dead? Or has anything else befallen us? Michael answered and said to Sarah, Nay, Sarah, I have brought no tidings of Lot, but I knew of all your kindness of heart, that therein you excel all men upon earth, and the Lord has remembered you. Then Sarah said to Abraham, How dare you weep when the man of God has come in to you, and why have your eyes shed tears for today there is great rejoicing? Abraham said to her, How do you know that this is a man of God? Sarah answered and said, Because I say and declare that this is one of the three men who were entertained by us at the oak of Mamre, when one of the servants went and brought a kid and you killed it, and said to me, Arise, make ready that we may eat with these men in our house. Abraham answered and said, You have perceived well, O woman, for I too, when I washed his feet knew in my heart that these were the feet which I had washed at the oak of Mamre, and when I

began to enquire concerning his journey, he said to me, I go to preserve Lot your brother from the men of Sodom, and then I knew the mystery.

7. And Abraham said to Michael, Tell me, man of God, and show to me why you have come hither. And Michael said, Your son Isaac will show you. And Abraham said to his son, My beloved son, tell me what you have seen in your dream today, and wast frightened. Relate it to me. Isaac answered his father, I saw in my dream the sun and the moon, and there was a crown upon my head, and there came from heaven a man of great size, and shining as the light that is called the father of light. He took the sun from my head, and yet left the rays behind with me. And I wept and said, I beseech you, my Lord, take not away the glory of my head, and the light of my house, and all my glory. And the sun and the moon and the stars lamented, saying, Take not away the glory of our power. And that shining man answered and said to me, Weep not that I take the light of your house, for it is taken up from troubles into rest, from a low estate to a high one; they lift him up from a narrow to a wide place; they raise him from darkness to light. And I said to him, I beseech you, Lord, take also the rays with it. He said to me, There are twelve hours of the day, and then I shall take all the rays. As the shining man said this, I saw the sun of my house ascending into heaven, but that crown I saw no more, and that sun was like you my father. And Michael said to Abraham, Your son Isaac has spoken truth, for you shall go, and be taken up into the heavens, but your body shall remain on earth, until seven thousand ages are fulfilled, for then all flesh shall arise. Now therefore, Abraham, set your house in order, and your children, for you have heard fully what is decreed concerning you. Abraham answered and said to Michael, I beseech you, Lord, if I shall depart from my body, I have desired to be taken up in my body that I may see the creatures that the Lord my God has created in heaven and on earth. Michael answered and said, This is not for me to do, but I shall go and tell the Lord of this, and if I am commanded I shall show you all these things.

8. And Michael went up into heaven, and spoke before the Lord concerning Abraham, and the Lord answered Michael, Go and take up Abraham in the body, and show him all things, and whatsoever he shall say to you do to him as to my friend. So Michael went forth and took up Abraham in the body on a cloud, and brought him to the river of Ocean.

12. And after Abraham had seen the place of judgment, the cloud took him down upon the firmament below, and Abraham, looking down upon the earth, saw a man committing adultery with a wedded woman. And Abraham turning said to Michael, Do you see this wickedness? But, Lord, send fire from heaven to consume them. And straightway there came down fire and consumed them, for the Lord had said to Michael, do whatever Abraham shall ask you to do for him. Abraham looked again, and saw other men railing at their companions, and said, Let the earth open and swallow them, and as he spoke the earth swallowed

them alive. Again the cloud led him to another place, and Abraham saw some going into a desert place to commit murder, and he said to Michael, Do you see this wickedness? But let wild beasts come out of the desert, and tear them in pieces, and that same hour wild beasts came out of the desert, and devoured them. Then the Lord God spoke to Michael saying, Turn away Abraham to his own house, and let him not go round all the creation that I have made, because he has no compassion on sinners, but I have compassion on sinners that they may turn and live, and repent of their sins and be saved.

8. And Abraham looked and saw two gates, the one small and the other large, and between the two gates sat a man upon a throne of great glory, and a multitude of angels round about him, and he was weeping, and again laughing, but his weeping exceeded his laughter seven-fold. And Abraham said to Michael, Who is this that sits between the two gates in great glory; sometimes he laughs, and sometimes he weeps, and his weeping exceeds his laughter seven-fold? And Michael said to Abraham, Do you not know who it is? And he said, No, Lord. And Michael said to Abraham, Do you see these two gates, the small and the great? These are they which lead to life and to destruction. This man that sits between them is Adam, the first man whom the Lord created, and set him in this place to see every soul that departs from the body, seeing that all are from him. When, therefore, you see him weeping, know that he has seen many souls being led to destruction, but when you see him laughing, he has seen many souls being led into life. Do you see how his weeping exceeds his laughter? Since he sees the greater part of the world being led away through the broad gate to destruction, therefore his weeping exceeds his laughter seven-fold.

9. And Abraham said, And he that cannot enter through the narrow gate, can he not enter into life? Then Abraham wept, saying, Woe is me, what shall I do? For I am a man broad of body, and how shall I be able to enter by the narrow gate, by which a boy of fifteen years cannot enter? Michael answered and said to Abraham, Fear not, father, nor grieve, for you shall enter by it unhindered, and all those who are like you. And as Abraham stood and marveled, behold an angel of the Lord driving sixty thousand souls of sinners to destruction. And Abraham said to Michael, Do all these go into destruction? And Michael said to him, Yea, but let us go and search among these souls, if there is among them even one righteous. And when they went, they found an angel holding in his hand one soul of a woman from among these sixty thousand, because he had found her sins weighing equally with all her works, and they were neither in motion nor at rest, but in a state between; but the other souls he led away to destruction. Abraham said to Michael, Lord, is this the angel that removes the souls from the body or not? Michael answered and said, This is death, and he leads them into the place of judgment, that the judge may try them.



10. And Abraham said, My Lord, I beseech you to lead me to the place of judgment so that I too may see how they are judged. Then Michael took Abraham upon a cloud, and led him into Paradise, and when he came to the place where the judge was, the angel came and gave that soul to the judge. And the soul said, Lord have mercy on me. And the judge said, How shall I have mercy upon you, when you had no mercy upon your daughter which you had, the fruit of your womb? Wherefore did you slay her? It answered, Nay, Lord, slaughter has not been done by me, but my daughter has lied upon me. But the judge commanded him to come that wrote down the records, and behold cherubim carrying two books. And there was with them a man of exceeding great stature, having on his head three crowns, and the one crown was higher than the other two. These are called the crowns of witness. And the man had in his hand a golden pen, and the judge said to him, Exhibit the sin of this soul. And that man, opening one of the books of the cherubim, sought out the sin of the woman's soul and found it. And the judge said, O wretched soul, why do you say that you have not done murder? Did you not, after the death of your husband, go and commit adultery with your daughter's husband, and kill her? And he convicted her also of her other sins, whatsoever she had done from her youth. Hearing these things the woman cried out, saying, Woe is me, all the sins that I did in the world I forgot, but here they were not forgotten. Then they took her away also and gave her over to the tormentors.

11. And Abraham said to Michael, Lord, who is this judge, and who is the other, who convicts the sins? And Michael said to Abraham, Do you see the judge? This is Abel, who first testified, and God brought him hither to judge, and he that bears witness here is the teacher of heaven and earth, and the scribe of righteousness, Enoch, for the Lord sent them hither to write down the sins and righteousneses of each one. Abraham said, And how can Enoch bear the weight of the souls, not having seen death? Or how can he give sentence to all the souls? Michael said, If he gives sentence concerning the souls, it is not permitted; but Enoch himself does not give sentence, but it is the Lord who does so, and he has no more to do than only to write. For Enoch prayed to the Lord saying, I desire not, Lord, to give sentence on the souls, lest I be grievous to anyone; and the Lord said to Enoch, I shall command you to write down the sins of the soul that makes atonement and it shall enter into life, and if the soul make not atonement and repent, you shall find its sins written down and it shall be cast into punishment. And about the ninth hour Michael brought Abraham back to his house. But Sarah his wife, not seeing what had become of Abraham, was consumed with grief, and gave up the ghost, and after the return of Abraham he found her dead, and buried her.

13. But when the day of the death of Abraham drew near, the Lord God said to Michael, Death will not dare to go near to take away the soul of my servant, because he is my friend, but go and adorn Death with great beauty, and send

him thus to Abraham, that he may see him with his eyes. And Michael straightway, as he was commanded, adorned Death with great beauty, and sent him thus to Abraham that he might see him. And he sat down near to Abraham, and Abraham seeing Death sitting near to him was afraid with a great fear. And Death said to Abraham, Hail, holy soul! Hail, friend of the Lord God! Hail, consolation and entertainment of travelers! And Abraham said, You are welcome, servant of the Most High. God. I beseech you, tell me who you are; and entering into my house partake of food and drink, and depart from me, for since I have seen you sitting near to me my soul has been troubled. For I am not at all worthy to come near you, for you are an exalted spirit and I am flesh and blood, and therefore I cannot bear your glory, for I see that your beauty is not of this world. And Death said to Abraham, I tell you, in all the creation that God has made, there has not been found one like you, for even the Lord himself by searching has not found such an one upon the whole earth. And Abraham said to Death, How dare you lie? For I see that your beauty is not of this world. And Death said to Abraham, Think not, Abraham, that this beauty is mine, or that I come thus to every man. Nay, but if any one is righteous like you, I thus take crowns and come to him, but if it is a sinner I come in great corruption, and out of their sin I make a crown for my head, and I shake them with great fear, so that they are dismayed. Abraham therefore said to him, And whence comes your beauty? And Death said, There is none other more full of corruption than I am. Abraham said to him, And are you indeed he that is called Death? He answered him and said, I am the bitter name. I am weeping....

14. And Abraham said to Death, Show us your corruption. And Death made manifest his corruption; and he had two heads, the one had the face of a serpent and by it some die at once by asps, and the other head was like a sword; by it some die by the sword as by bows. In that day the servants of Abraham died through fear of Death, and Abraham seeing them prayed to the Lord, and he raised them up. But God returned and removed the soul of Abraham as in a dream, and the archangel Michael took it up into the heavens. And Isaac buried his father beside his mother Sarah, glorifying and praising God, for to him is due glory, honor and worship, of the Father, Son and Holy Ghost, now and always and to all eternity. Amen.

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