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# Διαθήκη Ἀβραάμ • THE TESTAMENT OF ABRAHAM

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## INTRODUCTION

The *Testament of Abraham* is known from more than 30 Greek manuscripts, dating from the 13<sup>th</sup> to 17<sup>th</sup> Centuries; there are also Coptic, Arabic, Ethiopic, and Slavonic versions. The Greek MSS are clearly divisible into two distinct recensions – the longer (A) and the shorter (B); these recensions are distinct in the sense that they represent different arrangements of what if often different material and there is no reason to suppose that either B is an abridgement of A or that A is an extension of B. The translation here presented follows the longer recension (A), except that four passages, which are of more than ordinary interest and which are lacking in A have been added from B; these passages can be found in Chs 7, 11, 12 & 13, are given in italic type, and are suitably highlighted in the footnotes; the English text is based on both that of H.F.D. Sparks and that of [M. R. James](#) (*“The Testament of Abraham,” Text & Studies 2.2, Cambridge University Press, 1892*). The Greek text (Recension A, except for the aforementioned passages from B) is from the [Online Critical Pseudepigrapha \(OCP\)](#) and is also that of James’ 1892 publication.

Unlike the normal ‘Testaments’, which profess to be records of their heroes’ last words of instruction and command (delivered in the first person to his family circle gathered round him), the *Testament of Abraham* instead provides a plain, factual account of the events leading up to Abraham’s death, written in the third person. Considering such circumstances, a title such as ‘The Narrative of the Death of Abraham’ would seem more suitable, as many of the non-Greek versions have for the work. The existence of these versions is clear proof of its popularity in certain areas of the Church from the beginning of the mid-Patristic period; the absence of a Latin version presumably indicates that it was not as popular in the West as it was elsewhere.

## AUTHORSHIP AND DATES

Opinions vary about the date and place of origin of the book. Some have styled it a fragment of early popular Christian literature and suggest that it was written as early as the 2<sup>nd</sup> Century (probably in Egypt), that it embodies even earlier legends, and that it received its present form in the 9<sup>th</sup> or 10<sup>th</sup> Century. However, others stress its essentially Jewish character and argue for a Semitic original – though the Greek text does not read like a translation. Very likely, it is of Jewish origin – though written in Greek – but subsequently passed into Christian hands and became very popular in the Church from the 5<sup>th</sup> Century onwards. Recension B may reasonably be dated to the 3<sup>rd</sup> Century, while Recension A, as it stands, cannot be earlier than the 5<sup>th</sup> or 6<sup>th</sup> Century, and it may very well be much later. The original text, which lies behind both recensions, was very probably a Jewish work incorporating a variety of traditions, some traceable to the *Septuagint* and some paralleled in the Palestinian *Targumim*, written in Egypt around the beginning of the Christian Era.

## Διαθήκη Ἀβραάμ 1

<sup>1</sup> Ἐζησεν Ἀβραάμ τὸ μέτρον τῆς ζωῆς αὐτοῦ, ἔτη ἐννακόσια ἐνενηκόντα πέντε, πάντα δὲ τὰ ἔτη τῆς ζωῆς αὐτοῦ ζήσας ἐν ἡσυχίᾳ καὶ πραότητι καὶ δικαιοσύνῃ, πάνυ ὑπῆρχε φιλόξενος ὁ δίκαιος. <sup>2</sup> πῆξας γὰρ τὴν σκηνὴν αὐτοῦ ἐν τετραοδίῳ τῆς δρυὸς τῆς Μαμβρῆ, τοὺς πάντας ὑπεδέχετο, πλουσίους καὶ πένητας, βασιλεῖς τε καὶ ἄρχοντας, ἀναπήρους καὶ ἀδυνάτους, φίλους καὶ ξένους, γείτονας καὶ παροδίτας, ἴσον ὑπεδέχετο ὁ ὅσιος καὶ πανίερος καὶ δίκαιος καὶ φιλόξενος Ἀβραάμ. <sup>3</sup> ἔφθασεν δὲ καὶ ἐπὶ τοῦτον τὸ κοινὸν καὶ ἀπαραίτητον τοῦ θανάτου πικρὸν ποτήριον, καὶ τὸ ἄδηλον τοῦ βίου πέρας. <sup>4</sup> προσκαλεσάμενος τοίνυν ὁ δεσπότης θεὸς τὸν ἀρχάγγελον αὐτοῦ Μιχαὴλ εἶπεν πρὸς αὐτόν· Κάτελθε, Μιχαὴλ ἀρχιστράτηγε, πρὸς Ἀβραάμ, καὶ εἶπε αὐτὸν περὶ τοῦ θανάτου, ἵνα διατάξεται περὶ τῶν πραγμάτων αὐτοῦ. <sup>5</sup> ὅτι ἠύλόγησα αὐτὸν ὡς τοὺς ἀστέρας τοῦ οὐρανοῦ, καὶ ὡς τὴν ἄμμον τὴν παρὰ τὸ χεῖλος τῆς θαλάσσης· καὶ ἔστιν ἐν εὐπορίᾳ βίου πολλοῦ καὶ πραγμάτων πολλῶν, καὶ ὑπάρχει πλούσιος πάνυ· παρὰ πάντων δὲ δίκαιος ἐν πάσῃ ἀγαθωσύνῃ, φιλόξενος καὶ φιλόστοργος ἕως τέλους τῆς ζωῆς αὐτοῦ. <sup>6</sup> σὺ δέ, ἀρχάγγελε

## TESTAMENT OF ABRAHAM 1

<sup>1</sup> Abraham lived the measure of his life, nine hundred and ninety-five years, and he lived all the years of his life in peace, gentleness, and righteousness. <sup>2</sup> He was, moreover, very hospitable; for, pitching his tent at the crossroads at the oak of Mamre, he welcomed everyone, both rich and poor, kings and rulers, the maimed and the weak, friends and strangers, neighbours and travellers. Without distinction Abraham welcomed the devout, all-holy, righteous, and hospitable. <sup>3</sup> Even upon him, however, there came the common, inexorable, bitter cup of death, and the uncertain end of life. <sup>4</sup> Therefore the Lord God, summoning his archangel Michael, said to him: "Prince Michael, go down to Abraham and speak to him concerning his death, so that he may set his affairs in order; <sup>5</sup> for, I have blessed him as the stars of heaven and as the sand by the sea-shore: throughout his life and in his many business concerns, he has prospered greatly and he is very rich indeed. <sup>6</sup> Moreover, beyond all men he is righteous in every good

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### TESTAMENT OF ABRAHAM 1

- <sup>1</sup> Sparks splits this verse, starting v. 2 at 'and he lived'; here, we follow the numbering scheme of the OCP.
- <sup>2</sup> Sparks splits this verse, beginning v. 4 at 'without distinction'. Literally translated, this verse opens, "The righteous one was very hospitable;" here, we follow Sparks.
- <sup>3</sup> An alternative reading for 'cup' is 'lot'.
- <sup>4</sup> Sparks splits this verse, starting v. 7 at 'go down'; here, we follow the OCP.
- <sup>5</sup> An alternative ending for this verse is, "and he is in abundance of long life and many possessions, and is becoming exceeding rich."
- <sup>6</sup> Sparks divides this verse, beginning v. 10 at 'Go, archangel.'

Μιχαήλ, ἄπελθε πρὸς τὸν Ἀβραάμ, τὸν ἠγαπημένον μου φίλον, καὶ ἀνάγγειλον αὐτῷ περὶ τοῦ θανάτου αὐτοῦ, καὶ πληροφόρησον αὐτὸν ὅτι <sup>7</sup>Μέλλεις ἐν τῷ καιρῷ τούτῳ ἐξέρχεσθαι ἐκ τοῦ ματαίου κόσμου τούτου καὶ μέλλεις ἐκδημεῖν ἐκ τοῦ σώματος καὶ πρὸς τὸν ἴδιον δεσπότην ἐλεύσῃ ἐν ἀγαθοῖς.

deed, hospitable and loving to the end of his days; Go, archangel Michael, to Abraham, my beloved friend, and inform him about his death and assure him thus: <sup>7</sup> You shall now depart from this vain world, and shall forsake your body, and go to your own Lord among the good."

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<sup>7</sup> Sparks ends this verse (therein numbered v. 11), "... and amid blessings come to your Lord."

## Διαθήκη Ἀβραάμ 2

<sup>1</sup> Ἐξελθὼν δὲ ὁ ἀρχιστράτηγος ἐκ προσώπου τοῦ θεοῦ κατήλθεν πρὸς τὸν Ἀβραάμ ἐπὶ τὴν δρῦν τὴν Μαρβρῆ, καὶ εὔρεν τὸν δίκαιον Ἀβραάμ ἐπὶ τὴν χώραν ἔγγιστα, ζεύγη βοῶν ἀροτριασμοῦ παρεδρεύοντα μετὰ τοὺς υἱοὺς Μασέκ καὶ ἑτέροις παισὶν τὸν ἀριθμὸν δώδεκα· καὶ ἰδοὺ ὁ ἀρχιστράτηγος ἦρχετο πρὸς αὐτόν· <sup>2</sup> ἰδὼν δὲ ὁ Ἀβραάμ τὸν ἀρχιστράτηγον Μιχαὴλ μηκόθεν ἐρχόμενον, δίκην στρατιώτου εὐπρεπεστάτου, ἀναστὰς τοίνυν ὁ Ἀβραάμ ὑπήντησεν αὐτῷ καθότι καὶ ἔθος εἶχεν, τοῖς ἐπιξένοις πᾶσιν προὔπαντῶν καὶ ὑποδεχόμενος· <sup>3</sup> ὁ δὲ ἀρχιστράτηγος προχαιρετίσας αὐτόν εἶπεν· Χαῖρε, τιμιώτατε πάτερ, δικαία ψυχὴ ἐκλεκτὴ τοῦ θεοῦ, φίλε γνήσιε τοῦ ἐπουρανίου· <sup>4</sup> εἶπεν δὲ Ἀβραάμ πρὸς τὸν ἀρχιστράτηγον· Χαῖρε, τιμιώτατε στρατιῶτα, ἡλιόρατε καὶ πανευπρεπέστατε ὑπὲρ πάντας τοὺς υἱοὺς τῶν ἀνθρώπων· καλῶς ἦκεις· <sup>5</sup> τοῦτο χάριν αἰτοῦμαι τῆς σῆς παρουσίας πόθεν ἦκεν τὸ νέον τῆς ἡλικίας σου; διδάξόν με τὸν σὸν ἰκέτην, πόθεν καὶ ἐκ ποίας στρατιᾶς καὶ ἐκ ποίας ὁδοῦ παραγέγονεν τὸ σὸν κάλλος; <sup>6</sup> ὁ δὲ ἀρχιστράτηγος ἔφη· Ἐγώ, δίκαιε Ἀβραάμ, ἀπὸ τῆς μεγάλης πόλεως ἔρχομαι·

## TESTAMENT OF ABRAHAM 2

<sup>1</sup> The Prince departed from before the face of God, and went down to Abraham at the oak of Mamre, and he found the righteous Abraham in the field close by, sitting beside yokes of oxen that did the ploughing, together with the sons of Masek and others of his servants, to the number of twelve. <sup>2</sup> And behold the Prince came to him, and Abraham saw the Prince Michael coming from afar, looking like a very handsome warrior. So, Abraham arose and met him as was his custom, meeting and entertaining every stranger. <sup>3</sup> But the Prince saluted him and said, "Hail, most honoured father, righteous soul chosen of God, true friend of the heavenly one." <sup>4</sup> Abraham said to the Prince, "Hail, most honoured warrior, bright as the sun and more beautiful than any of the sons of men; you are welcome indeed." <sup>5</sup> But I beseech your Presence: teach me what the secret of your youthful bloom is. Teach me, your suppliant, whence and from what army and from what journey your beauty has come hither." <sup>6</sup> The Prince replied, "I, O righteous

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### TESTAMENT OF ABRAHAM 2

- <sup>1</sup> Sparks divides this verse, beginning v. 2 at 'and found'; here, we follow the numbering of the OCP. At the end of this verse, Recension B adds "he appeared extremely old, and he was holding his son in his arms" (ὕπῆρχεν δὲ γηραλέος πάνυ τῇ ιδέᾳ· εἶχεν δὲ ἐνηγκαλισμένον τὸν υἱὸν αὐτοῦ).
- <sup>2</sup> Sparks splits this verse, starting v. 4 at 'so Abraham'.
- <sup>3</sup> In place of 'righteous soul chosen of God', Sparks has 'God's righteous chosen one'.
- <sup>4</sup> Sparks has 'whose face shines like the sun' in place of 'bright as the sun'.
- <sup>5</sup> Sparks divides this verse, beginning v. 8 at 'teach me'.
- <sup>6</sup> Sparks splits this verse into 3 parts, beginning v. 10 at 'I have been sent'.

παρὰ τοῦ μεγάλου βασιλέως ἀπεστάλην διαδοχὴν φίλου αὐτοῦ γνησίου κομιζόμενος, ὅτι καὶ αὐτὸν ὁ βασιλεὺς προσκαλεῖται. <sup>7</sup> καὶ ὁ Ἀβραάμ εἶπεν· Δεῦρο, κύριέ μου, πορεύθητι μετ' ἐμοῦ ἕως τῆς χώρας μου. καὶ φησὶν ὁ ἀρχιστράτηγος· Ἔρχομαι. <sup>8</sup> ἀπελθόντος δὲ ἐν τῇ χώρᾳ τοῦ ἀροτριασμοῦ ἐκαθέσθησαν πρὸς ὀμιλίαν. <sup>9</sup> εἶπεν δὲ Ἀβραάμ τοῖς παισὶν αὐτοῦ τοῖς υἱοῖς Μασέκ· Ἀπέλθατε εἰς τὴν ἀγέλην τῶν ἵππων καὶ ἐνέγκατε δύο ἵππους εὐμενεῖς καὶ ἡμέρους δεδαμασμένους ὅπως ἐγκαθεσθῶμεν ἐγὼ τε καὶ ὁ ἄνθρωπος οὗτος ὁ ἐπίξενος. <sup>10</sup> καὶ εἶπεν ὁ ἀρχιστράτηγος· Μὴ, κύριέ μου Ἀβραάμ, μὴ ἐνέγκωσιν ἵππους, ὅτι ἀπέρχομαι τούτου, τοῦ μὴ καθίσαι ἐπὶ ζώου τετραπόδου ποτέ. <sup>11</sup> μὴ γὰρ ὁ ἐμὸς βασιλεὺς οὐκ ἦν πλούσιος ἐν ἐμπορίᾳ πολλῇ, ἔχων ἐξουσίαν καὶ ἀνθρώποις καὶ κτήνεσιν παντοίοις; ἀλλ' ἐγὼ ἀπέχομαι τούτου, τοῦ μὴ καθίσαι ἐπὶ ζώου τετραπόδου ποτέ. <sup>12</sup> ἀπέλθωμεν οὖν, δικαία ψυχῇ, πεζεύοντες ἕως τοῦ οἴκου σου μετεωριζόμενοι. καὶ εἶπεν Ἀβραάμ· Ἀμήν, γένοιτο.

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.” <sup>7</sup> And Abraham said, “Come, my Lord, come with me as far as my field.” <sup>8</sup> The Prince said, “I come.” Going into the field being ploughed, they sat down beside the company. <sup>9</sup> 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.” <sup>10</sup> But the Prince said, “No, my lord Abraham, let them not bring horses, for I abstain from ever sitting upon any four-footed beast. <sup>11</sup> 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. <sup>12</sup> Let us go, then, O righteous soul, walking lightly until we reach your house.” And Abraham said, “Amen, let it be so.”

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<sup>7</sup> In place of ‘as far as’, Sparks has simply ‘to’.

<sup>8</sup> Sparks divides this verse, beginning v. 13 at ‘going’.

<sup>9</sup> Sparks splits this verse in two, starting v. 15 at ‘and bring’; here, we follow the numbering scheme of the OCP.

<sup>10</sup> Here, the opening conjunction (καὶ – literally, ‘and’) has been translated as ‘but’.

<sup>11</sup> Sparks divides this verse, beginning v. 18 at ‘but I abstain’.

<sup>12</sup> Sparks includes the last sentence as a separate verse, therein numbered v. 20.

### Διαθήκη Ἀβραάμ 3

<sup>1</sup> Ἀπερχομένων δὲ αὐτῶν ἀπὸ τοῦ ἀγροῦ πρὸς τὸν οἶκον αὐτοῦ,  
<sup>2</sup> κατὰ τῆς ὁδοῦ ἐκείνης ἴστατο δένδρον κυπάρισσος· <sup>3</sup> καὶ κατὰ  
πρόσταξιν τοῦ θεοῦ ἐβόησεν τὸ δένδρον ἀνθρωπίνῃ φωνῇ, καὶ  
εἶπεν· Ἅγιος, ἅγιος, ἅγιος κύριος ὁ θεὸς ὁ προσκαλούμενος αὐτὸν  
τοῖς ἀγαπῶσιν αὐτόν. <sup>4</sup> ἔκρυψεν δὲ Ἀβραάμ τὸ μυστήριον,  
νομίσας ὅτι ὁ ἀρχιστράτηγος τὴν φωνὴν τοῦ δένδρου οὐκ  
ἤκουσεν. <sup>5</sup> ἔλθόντες δὲ πλησίον τοῦ οἴκου ἐν τῇ αὐλῇ  
ἐκαθέσθησαν· καὶ ἰδὼν ὁ Ἰσαὰκ τὴν πρόσωψιν τοῦ ἀγγέλου  
εἶπεν πρὸς Σάρραν τὴν μητέρα αὐτοῦ· Κυρία μου μήτερ, ἰδὸν ὁ  
ἄνθρωπος ὁ καθεζόμενος μετὰ τοῦ πατρός μου Ἀβραάμ υἱὸς οὐκ  
ἔστιν ἀπὸ τοῦ γένους τῶν κατοικούντων ἐπὶ τῆς γῆς. <sup>6</sup> καὶ  
ἔδραμεν Ἰσαὰκ, καὶ προσεκύνησεν αὐτόν καὶ προσέπεσεν τοῖς  
ποσίν τοῦ ἀσωμάτου· καὶ ὁ ἀσώματος ηὐλόγησεν αὐτόν καὶ  
εἶπεν· Χαρίζεται σοι κύριος ὁ θεὸς τὴν ἐπαγγελίαν αὐτοῦ ἣν  
ἐπηγγείλατο τῷ πατρί σου Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ, καὶ  
χαρίζεται σοι καὶ τὴν τιμίαν εὐχὴν τοῦ πατρός σου καὶ τῆς  
μητρός σου. <sup>7</sup> εἶπεν δὲ Ἀβραάμ πρὸς Ἰσαὰκ τὸν υἱὸν αὐτοῦ·  
Τέκνον Ἰσαὰκ, ἀντλησον ὕδωρ ἀπὸ τοῦ φρέατος καὶ ἔνεγκέ μοι

### TESTAMENT OF ABRAHAM 3

<sup>1</sup> And, as they went on from the field toward his house,  
<sup>2</sup> beside that way there stood a cypress tree; <sup>3</sup> and, by the  
command of the Lord, the tree cried out with a human  
voice, and said, "Holy, holy, holy is the Lord God that calls  
himself to those that love him." <sup>4</sup> But Abraham hid the  
mystery, because he thought that the Prince had not heard  
the voice of the tree. <sup>5</sup> Then, drawing near to the house, they  
sat down in the courtyard; and Isaac, when he saw the face  
of the angel, said to Sarah, his mother, "My lady mother,  
behold! The man who is sitting with my father, Abraham,  
is not a son of the race of those that dwell on the earth."  
<sup>6</sup> And Isaac ran and saluted him and fell at the feet of the  
Incorporeal One; and the Incorporeal One blessed him and  
said, "The Lord God will grant you his promise that he  
made to your father Abraham and to his seed; and he will  
also grant you the precious prayer of your father and your  
mother." <sup>7</sup> Then Abraham said to Isaac his son, "My child,  
Isaac, draw some water from the well and bring it to me in

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#### TESTAMENT OF ABRAHAM 3

<sup>1</sup> In place of 'went on', Sparks has 'were going'.

<sup>2</sup> Sparks includes this verse as part of v. 1.

<sup>3</sup> Sparks includes this verse as part of v. 1.

<sup>4</sup> In place of 'hid the mystery', Sparks has 'said nothing'.

<sup>5</sup> Sparks splits this verse, beginning v. 4 at 'and Isaac'; here, we follow the numbering scheme of the OCP.

<sup>6</sup> Sparks divides this verse, starting v. 6 at 'the Lord God'.

<sup>7</sup> In place of 'then', Sparks opens this verse with 'and'.

ἐπὶ τῆς λεκάνης ἵνα νίψωμεν τοῦ ἀνθρώπου τούτου τοῦ ἐπιξένου τοὺς πόδας, ὅτι ἀπὸ μακρᾶς ὁδοῦ πρὸς ἡμᾶς ἐλθὼν ἐκοπίασεν. <sup>8</sup>δραμῶν δὲ Ἰσαὰκ εἰς τὸ φρέαρ ἦντλησεν ὕδωρ ἐπὶ τῆς λεκάνης καὶ ἤνεγκεν πρὸς αὐτούς. <sup>9</sup>προσελθὼν δὲ Ἀβραάμ ἐνίψεν τοὺς πόδας τοῦ ἀρχιστρατήγου Μιχαήλ· ἐκινήθησαν δὲ τὰ σπλάγχνα τοῦ Ἀβραάμ καὶ ἐδάκρυσεν ἐπὶ τὸν ξένον. <sup>10</sup>ἰδὼν δὲ Ἰσαὰκ τὸν πατέρα αὐτοῦ κλαίοντα, ἔκλαυσεν καὶ αὐτός· ἰδὼν δὲ ὁ ἀρχιστράτηγος αὐτοὺς κλαίοντας συνεδάκρυσεν καὶ αὐτὸς μετ' αὐτῶν, <sup>11</sup>καὶ ἔπιπτον τὰ δάκρυα τοῦ ἀρχιστρατήγου ἐπὶ τῆς λεκάνης εἰς τὸ ὕδωρ τοῦ νιπτῆρος, καὶ ἐγένοντο λίθοι πολύτιμοι. <sup>12</sup>ἰδὼν δὲ ὁ Ἀβραάμ τὸ θαῦμα καὶ ἐκπλαγεὶς ἔλαβεν τοὺς λίθους κρυφαίως καὶ ἔκρυψεν τὸ μυστήριον, μόνος ἔχων ἐν τῇ καρδίᾳ αὐτοῦ.

the vessel, so that we may wash the feet of this stranger; for, he is tired, having come to us after a long journey.” <sup>8</sup> Therefore, Isaac ran to the well and drew water in the vessel and brought it to them; <sup>9</sup> and then Abraham stood up and washed the feet of the Prince Michael, and the heart of Abraham was much moved, and he wept over the stranger. <sup>10</sup> Then Isaac, seeing his father weeping, wept also, and the Prince, seeing them weeping, also wept with them, <sup>11</sup> and the tears of the Prince fell upon the vessel into the water of the basin and became precious stones. <sup>12</sup> And then Abraham, seeing the marvel, and being astonished, took the stones secretly, and he hid the mystery, keeping it to himself in his heart.

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<sup>8</sup> In place of *‘therefore’*, Sparks opens this verse with *‘so’*.

<sup>9</sup> Sparks lacks the words *‘the heart of’*.

<sup>10</sup> Here, the opening *ἰδὼν* (literally, *‘behold’*) has been translated as *‘then’* for stylistic reasons.

<sup>11</sup> Throughout this chapter, Sparks has *‘basin’* in place of *‘vessel’* and *‘bowl’* in place of *‘basin’*.

<sup>12</sup> In place of *‘hid the mystery’*, Sparks has *‘said nothing’*.

## Διαθήκη Ἀβραάμ 4

<sup>1</sup> εἶπεν δὲ Ἀβραάμ πρὸς Ἰσαάκ τὸν υἱὸν αὐτοῦ· Ἄπελθε, υἱέ μου ἀγαπητέ, εἰς τὸ ταμεῖον τοῦ τρικλίνου καὶ καλλώπισον αὐτό·  
<sup>2</sup> στρώσον δὲ ἡμῖν ἐκεῖ δύο κλινάρια, ἓνα ἐμὸν καὶ ἓνα τοῦ ἀνθρώπου τούτου τοῦ ἐπιξενισθέντος ἡμῖν σήμερον· ἐτοίμασον δὲ ἡμῖν ἐκεῖ δίφρον καὶ λυχνίαν καὶ τράπεζαν ἐν ἀφθονίᾳ παντὸς ἀγαθοῦ· καλλώπισον τὸ οἶκημα, τέκνον, καὶ ὑφάπλωσον σινδόνας καὶ πορφύραν καὶ βύσσον· θυμιάσον πᾶν τίμιον καὶ ἔνδοξον θυμιάμα, καὶ βοτάνας εὐόσμους ἐκ τοῦ παραδείσου ἐνέγκας πλήρωσον τὸν οἶκον ἡμῶν·  
<sup>3</sup> ἀναψον λύχνους ἑπτὰ διελαίους ὅπως εὐφρανθῶμεν, ὅτι ὁ ἀνὴρ οὗτος ὁ ἐπιξενισθεὶς ἡμῖν σήμερον ἐνδοξότερος ὑπάρχει βασιλέων καὶ ἀρχόντων, ὅτι καὶ ἡ ὄρασις αὐτοῦ ὑπερφέρει πάντας τοὺς υἱοὺς τῶν ἀνθρώπων·  
<sup>4</sup> ὁ δὲ Ἰσαάκ ἠτοίμασεν πάντα καλῶς· παραλαβὼν δὲ Ἀβραάμ τὸν ἀρχάγγελον Μιχαήλ, ἀνῆλθεν ἐν τῷ οἰκήματι τοῦ τρικλίνου, καὶ ἐκαθέσθησαν ἀμφοτέρω ἐπὶ τὰ κλινάρια, μέσον δὲ αὐτῶν προῆγε τράπεζαν ἐν ἀφθονίᾳ παντὸς ἀγαθοῦ·  
<sup>5</sup> ἐγερθεὶς οὖν ἀρχιστράτηγος ἐξῆλθεν ἔξω, ὡς δῆθεν γαστρὸς χρειᾶ ὕδατος χύσιν ποιῆσαι, καὶ ἀνῆλθεν εἰς τὸν οὐρανὸν ἐν ῥιπῇ ὀφθαλμοῦ καὶ ἔστη ἐνώπιον τοῦ θεοῦ, καὶ εἶπεν πρὸς αὐτόν·  
<sup>6</sup> Δέσποτα κύριε, ἵνα γινώσκῃ τὸ σὸν κράτος ὅτι ἐγὼ τὴν μνήμην

## TESTAMENT OF ABRAHAM 4

<sup>1</sup> Then Abraham said to Isaac his son: “Go, my beloved son, to the inner chamber of the house and beautify it. <sup>2</sup> Spread for us there two couches: one for me and one for this man who is a guest with us today. Prepare for us there a seat and a candlestick and a table full of good things. Beautify the chamber, my son, and spread under us linen and purple and fine linen. Burn every kind of costly and precious incense and bring sweet-smelling plants from the garden and fill our house with them. <sup>3</sup> Kindle seven lamps full of oil, so that we may rejoice, for this man who is our guest today deserves more honour than kings or rulers, and his very appearance surpasses that of all the sons of men.” <sup>4</sup> So, 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. <sup>5</sup> Then the Prince arose and went outside, 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, <sup>6</sup> “Sovereign Lord, your Majesty must know that I am

### TESTAMENT OF ABRAHAM 4

<sup>1</sup> In place of ‘inner chamber of the house’, Sparks has ‘dining room’.

<sup>2</sup> Sparks splits this verse into three, beginning v. 3 at ‘beautify’ and v. 4 at ‘burn’; here, we follow the numbering scheme of the OCP.

<sup>3</sup> An alternative reading for ‘deserves more honour’ is ‘is more glorious’.

<sup>4</sup> Sparks divides this verse, beginning v. 7 at ‘and Abraham’ and v. 8 at ‘and they both’.

<sup>5</sup> Sparks includes the words from ‘and stood’ as part of the next verse, therein numbered v. 10.

<sup>6</sup> Sparks splits this verse into three parts, beginning v. 11 at ‘for I have not’ and v. 12 at ‘and now know’.

τοῦ θανάτου πρὸς τὸν δίκαιον ἄνδρα ἐκεῖνον ἀναγγεῖλαι οὐ δύναμαι, ὅτι οὐκ εἶδον ἐπὶ τῆς γῆς ἄνθρωπον ὅμοιον αὐτοῦ, ἐλεήμονα, φιλόξενον, δίκαιον, ἀληθινὸν, θεοσεβῆ, ἀπεχόμενον ἀπὸ παντὸς πονηροῦ πράγματος· καὶ νῦν γίνωσκε, κύριε, ὅτι ἐγὼ τὴν μνειάν τοῦ θανάτου ἀναγγεῖλαι οὐ δύναμαι. <sup>7</sup> ὁ δὲ κύριος εἶπεν· Κάτελθε, Μιχαὴλ ἀρχιστράτηγε, πρὸς τὸν φίλον μου Ἀβραάμ, καὶ ὅτι ἐὰν λέγῃ σοι, τοῦτο καὶ ποίει. καὶ ὅτι ἐὰν ἐσθίῃ, ἔσθιε καὶ σὺ μετ' αὐτοῦ· ἐγὼ δὲ ἐπιβαλῶ τὸ πνεῦμά μου τὸ ἅγιον ἐπὶ τὸν υἱὸν αὐτοῦ Ἰσαάκ, <sup>8</sup> καὶ ῥίψω τὴν μνήμην τοῦ θανάτου αὐτοῦ εἰς τὴν καρδίαν τοῦ Ἰσαάκ, ἵνα καὶ αὐτὸς ἐν ὄνειρῳ θεάσῃται τὸν θάνατον τοῦ πατρὸς αὐτοῦ, καὶ Ἰσαάκ δὲ ἀναγγελεῖ τὸ ὄραμα, σὺ δὲ διακρινεῖς· καὶ αὐτὸς γνώσεται τὸ τέλος αὐτοῦ. <sup>9</sup> καὶ ὁ ἀρχιστράτηγος εἶπεν· Κύριε, πάντα τὰ ἐπουράνια πνεύματα ὑπάρχουσιν ἀσώματα, καὶ οὔτε ἐσθίουσιν οὔτε πίνουσιν· καὶ οὗτος δὲ ἐμοὶ τράπεζαν παρέθετο ἐν ἀφθονίᾳ πάντων ἀγαθῶν τῶν ἐπιγείων καὶ φθαρτῶν· καὶ νῦν, κύριε, τί ποιήσω; πῶς διαλάθωμαι τοῦτον, καθήμενος ἐν μιᾷ τραπέζῃ μετ' αὐτοῦ; <sup>10</sup> ὁ δὲ κύριος εἶπεν· Κάτελθε πρὸς αὐτόν, καὶ περὶ τούτου μὴ σοι μελείτω· καθεζομένου γὰρ σοῦ μετ' αὐτοῦ ἐγὼ ἀποστελῶ ἐπὶ σε πνεῦμα παμφάγον, καὶ ἀναλίσκει ἐκ τῶν χειρῶν σου καὶ διὰ τοῦ στόματός σου πάντα τὰ ἐπὶ τῆς τραπέζης· καὶ συνευφράνθητι μετ' αὐτοῦ ἐν πᾶσιν. <sup>11</sup> μόνον τὰ τοῦ ὀράματος

unable to remind that righteous man of his death. For, I have never seen upon the earth a man like him: merciful, hospitable, righteous, truthful, devout, and refraining from doing anything that is evil; and now you know, Lord, that I cannot make mention of his death.” <sup>7</sup> But the Lord said: “Go down, Prince Michael, to my friend Abraham, and whatever he tells you, do it, and whatever he eats, eat also with him. I will send my Holy Spirit upon his son Isaac, <sup>8</sup> and will put the thought of his death into the heart of Isaac, so that even in a dream he may see the death of his father, and Isaac will relate what he sees, and you shall interpret it, and he himself will know that his end is near.” <sup>9</sup> And the Prince 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 perishable. Now, Lord, what shall I do? How shall I escape his notice, sitting at the same table with him?” <sup>10</sup> 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 with him in every way. <sup>11</sup> Only you shall interpret well the

<sup>7</sup> Sparks divides this verse, beginning v. 14 at ‘at whatever he eats’.

<sup>8</sup> The literal translation of ‘thought’ is ‘mention’. Sparks divides this verse, beginning v. 16 at ‘and Isaac will relate’ and v. 17 at ‘and he himself’.

<sup>9</sup> Sparks splits this verse, beginning v. 19 at ‘now, Lord’.

<sup>10</sup> Sparks divides this verse, beginning v. 21 at ‘for when’; here, we follow the numbering scheme of the OCP.

<sup>11</sup> Sparks includes the last sentence as a separate verse, therein numbered v. 12.

διακρινεῖς καλῶς ὅπως ἂν γνώσεται Ἀβραὰμ τὴν τοῦ θανάτου δρεπάνην, καὶ τὸ τοῦ βίου ἄδηλον πέρασ, καὶ ἵνα ποιήσῃ διάταξιν περὶ πάντων τῶν ὑπαρχόντων αὐτοῦ, ὅτι ηὐλόγησα αὐτὸν ὑπὲρ ἅμμον θαλάσσης, καὶ ὡς τοὺς ἀστέρας τοῦ οὐρανοῦ.

meaning of the vision, so Abraham may know the sickle of death and life's uncertain end and so make settlement of all his goods. For, I have blessed him above the sand of the sea and as the stars of heaven."

## Διαθήκη Ἀβραάμ 5

<sup>1</sup> Τότε ὁ ἀρχιστράτηγος κατήλθεν εἰς τὸν οἶκον τοῦ Ἀβραάμ καὶ ἐκαθέσθη μετ' αὐτοῦ ἐν τῇ τραπέζῃ, Ἰσαὰκ δὲ ὑπηρέτει αὐτοῖς·  
<sup>2</sup> τελεσθέντος δὲ τοῦ δεῖπνου ἐποίησεν Ἀβραάμ τὴν κατὰ ἔθος εὐχὴν, καὶ ὁ ἀρχάγγελος ἠύχετο μετ' αὐτοῦ, καὶ ἀνεπαύσαντο ἕκαστος εἰς τὴν κλίνην αὐτοῦ. <sup>3</sup> εἶπεν δὲ Ἰσαὰκ πρὸς τὸν πατέρα αὐτοῦ· Πάτερ, ἤθελα κάγῳ ἀναπαῆναι μεθ' ὑμῶν ἐν τῷ τρικλίνῳ τούτῳ, ἵνα ἀκούσω κάγῳ τὰ διαλεγόμενα ὑμῶν· ἀγαπῶ γὰρ ἀκούειν τὴν διαφορὰν τῆς ὁμιλίας τοῦ παναρέτου ἀνδρὸς τούτου. <sup>4</sup> εἶπεν δὲ Ἀβραάμ· Οὐχί, τέκνον, ἀλλὰ ἄπελθε ἐν τῷ σῷ τρικλίνῳ καὶ ἀναπαύσαι ἐν τῇ κλίνῃ σου, ἵνα μὴ γινώμεθα ἐπιβαρεῖς τῷ ἀνθρώπῳ τούτῳ. <sup>5</sup> τότε Ἰσαὰκ λαβὼν τὴν εὐχὴν παρ' αὐτῶν, καὶ εὐλογήσας, ἀπῆλθεν ἐν τῷ ἰδίῳ τρικλίνῳ καὶ ἀνέπεσεν ἐπὶ τὴν κλινὴν αὐτοῦ· <sup>6</sup> ἔρριψεν δὲ ὁ θεὸς τὴν μνήμην τοῦ θανάτου εἰς τὴν καρδίαν τοῦ Ἰσαὰκ ὡς ἐν ὀνειροῖς· <sup>7</sup> καὶ περὶ ὥραν τρίτην τῆς νυκτὸς διυπνισθεὶς Ἰσαὰκ ἀνέστη ἀπὸ τῆς κλίνης αὐτοῦ καὶ ἦλθεν δρομαίως ἕως τοῦ τρικλίνου ἔνθα ὁ πατὴρ αὐτοῦ ἦν κοιμώμενος μετὰ τοῦ ἀρχαγγέλου. <sup>8</sup> φθάσας οὖν

## TESTAMENT OF ABRAHAM 5

<sup>1</sup> Then the Prince went down to Abraham's house, and sat down with him at the table, and Isaac waited on them.  
<sup>2</sup> When the supper was ended, Abraham prayed, as was his custom, and the archangel prayed together with him, and each lay down to sleep upon his couch. <sup>3</sup> Then Isaac said to his father, "Father, I too would like to rest with you in this room, to listen to your discourse, for I would learn much from the excellence of the conversation of this virtuous man." <sup>4</sup> But Abraham said, "No, my son: go to your own room and rest on your own bed, for we do not wish to burden this man." <sup>5</sup> Then Isaac, having received the prayer from them, and having blessed them, went to his own room and lay down upon his bed. <sup>6</sup> But God cast the thought of death into the heart of Isaac as in a dream, and about the third hour of the night Isaac awoke; <sup>7</sup> he rose up from his bed and came running to the room where his father was sleeping together with the archangel. <sup>8</sup> Isaac, therefore, on

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### TESTAMENT OF ABRAHAM 5

<sup>1</sup> Throughout this book, James uses 'chief-captain' in place of 'Prince', here following Sparks; the Greek word is ἀρχιστράτηγος.

<sup>2</sup> Sparks includes the words from 'and each lay down' in v. 3; here, we follow the verse divisions of the OCP text.

<sup>3</sup> The literal translation of 'would learn much from' is 'love to hear'; the translation here is guided by that of Sparks.

<sup>4</sup> An alternative reading for 'rest on your on bed' (following Sparks) is 'sleep on your own couch'.

<sup>5</sup> In place of 'received the prayer from them', Sparks has 'been blessed by them'.

<sup>6</sup> The literal translation of 'thought' is 'mention'.

<sup>7</sup> In place of 'came running', Sparks has 'went in great haste'.

<sup>8</sup> In place of 'put my arms around you and kiss you', here following Sparks, some translate more literally as 'hang on your neck and embrace you'.

Ἰσαὰκ πρὸς τὴν θύραν ἔκραζεν λέγων· Πάτερ Ἀβραάμ, ἀναστάς ἄνοιξόν μοι ταχέως, ὅπως εἰσέλθω καὶ κρεμασθῶ ἐν τῷ τραχήλῳ σου καὶ ἀσπάσωμαί σε πρὶν ἢ σε ἀροῦσιν ἀπ’ ἐμοῦ.<sup>9</sup> ἀναστάς οὖν Ἀβραάμ ἤνοιξεν αὐτῷ· εἰσελθὼν δὲ Ἰσαὰκ ἐκρεμάσθη ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ ἤρξατο κλαίειν φωνῇ μεγάλῃ.<sup>10</sup> συγκινηθεὶς οὖν τὰ σπλάγχνα ὁ Ἀβραάμ ἔκλαυσε καὶ αὐτὸς μετ’ αὐτοῦ φωνῇ μεγάλῃ. ἰδὼν δὲ ὁ ἀρχιστράτηγος αὐτοὺς κλαίοντας, ἔκλαυσε καὶ αὐτός.

<sup>11</sup> Σάρρα δὲ ὑπάρχουσα ἐν τῇ σκηνῇ αὐτῆς ἤκουσεν τοῦ κλαυθμοῦ αὐτῶν καὶ ἦλθεν δρομαία ἐπ’ αὐτούς, καὶ εὔρεν αὐτοὺς περιπλακομένους καὶ κλαίοντας.<sup>12</sup> καὶ εἶπεν Σάρρα μετὰ κλαυθμοῦ· Κύριέ μου Ἀβραάμ, τί ἐστὶν τοῦτο ὅτι κλαίετε; ἀνάγγειλόν μοι, κύριέ μου,<sup>13</sup> μὴ οὗτος ὁ ἀδελφὸς ὁ ἐπιξενισθεὶς ἡμῖν σήμερον φάσιν ἦνεγκέν σοι περὶ τοῦ ἀδελφιδοῦ σου Λὼτ, ὅτι ἀπέθανεν, καὶ διὰ τοῦτο πενθεῖτε οὕτως;<sup>14</sup> ὑπολαβὼν δὲ ὁ ἀρχιστράτηγος εἶπον πρὸς αὐτήν· Οὐχὶ, ἀδελφὴ Σάρρα, οὐκ ἔστιν οὕτως ὡς σὺ λέγεις· ἀλλὰ ὁ υἱός σου Ἰσαὰκ, ὡς ἐμοὶ δοκεῖ, ὄνειρον ἐθεάσατο, καὶ ἦλθεν πρὸς ἡμᾶς κλαίων, καὶ ἡμεῖς τοῦτον ἰδόντες τὰ σπλάγχνα συνεκινήθημεν, καὶ ἐκλαύσαμεν.

reaching the door cried out, saying, “My father Abraham, arise and open to me quickly, that I may enter and put my arms around you and kiss you before they take you away from me.”<sup>9</sup> Therefore, Abraham arose and opened to him, and Isaac entered and put his arms around him, and began to weep loudly.<sup>10</sup> Abraham was in consequence much moved and wept with a loud voice himself; and the Prince, seeing them weeping, wept also.

<sup>11</sup> Now Sarah, being in her room, heard their weeping, and came running to them, and found them weeping in one another’s arms.<sup>12</sup> And then Sarah said with weeping, “My lord Abraham, what does your weeping mean? Tell me, my lord,<sup>13</sup> has this brother that has been entertained by us today brought you tidings of Lot, your brother’s son, that he is dead? Is it for this that you grieve thus?”<sup>14</sup> The Prince answered and said to her, “No, my sister Sarah, it is not as you say; but your son Isaac, I think, has had a dream, and he came to us weeping; and when we saw him, we were moved in our hearts and wept too.

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<sup>9</sup> Sparks divides this verse, beginning v. 10 at ‘and Isaac’.

<sup>10</sup> Sparks divides this verse, beginning v. 12 at ‘and the Prince’; here, we follow the numbering scheme of the OCP text.

<sup>11</sup> In place of ‘room’, Sparks has ‘tent’.

<sup>12</sup> Sparks includes v. 13 as part of this verse, therein numbered v. 14.

<sup>13</sup> In place of ‘brother’s son’, Sparks has ‘nephew’.

<sup>14</sup> In place of ‘moved in our hearts’, Sparks has ‘much moved’.

## Διαθήκη Ἀβραάμ 6

<sup>1</sup> Ἀκούσασα δὲ Σάρρα τὴν διαφορὰν τῆς ὁμιλίας τοῦ ἀρχιστρατήγου, εὐθὺς ἐγνώρισεν ὅτι ἄγγελος κυρίου ἐστὶν ὁ λαλῶν· <sup>2</sup> συννεύει οὖν ἡ Σάρρα τὸν Ἀβραάμ τὰ πρὸς τὴν θύραν ἔξω ἐλθεῖν, καὶ λέγει αὐτῷ· Κύριέ μου Ἀβραάμ, σὺ γινώσκεις τίς ἐστὶν οὗτος ὁ ἀνὴρ; <sup>3</sup> εἶπεν δὲ Ἀβραάμ· Οὐ γινώσκω. <sup>4</sup> εἶπεν δὲ Σάρρα· Ἐπίστασαι, κύριέ μου, τοὺς τρεῖς ἄνδρας τοὺς ἐπουρανίους τοὺς ἐπιξενισθέντας ἐν τῇ σκηνῇ ἡμῶν παρὰ τὴν δρῦν τὴν Μαμβρῆ ὅτε ἔσφαξας τὸν μόσχον τὸν ἄμωμον καὶ παρέθηκας αὐτοῖς τράπεζαν· <sup>5</sup> δαπανηθέντων δὲ τῶν κρεάτων, ἠγέρθη πάλιν ὁ μόσχος καὶ ἐθῆλαζεν τὴν μητέρα αὐτοῦ ἐν ἀγαλλιάσει· οὐκ οἶδας, κύριέ μου Ἀβραάμ, ὅτι καὶ καρπὸν κοιλίας ἐξ ἐπαγγελίας ἡμῖν ἐδωρήσαντο τὸν Ἰσαάκ; ἐκ γὰρ τῶν τριῶν ἀγίων ἀνδρῶν ἐκείνων οὗτος ἐστὶν ὁ εἷς ἐξ αὐτῶν. <sup>6</sup> εἶπεν δὲ Ἀβραάμ· ὦ Σάρρα, τοῦτο ἀληθὲς εἶρηκας· δόξα καὶ εὐλογία παρὰ θεοῦ καὶ πατρός· καὶ γὰρ ἐγὼ τῇ ὀψὲ βραδεία, ὅτε ἔνιπτον τοὺς πόδας αὐτοῦ ἐν τῇ λεκάνῃ τοῦ νιπτῆρος εἶπον ἐν τῇ καρδίᾳ μου· Οὗτοι οἱ πόδες ἐκ τῶν τριῶν ἀνδρῶν εἰσὶν οὓς ἔνιψα τότε. <sup>7</sup> καὶ τὰ δάκρυα αὐτοῦ ὀψὲ ἐν τῷ νιπτῆρι πίπτοντα ἐγένοντο λίθοι

## TESTAMENT OF ABRAHAM 6

<sup>1</sup> Then Sarah, hearing the distinction of the conversation of the Prince, straightway knew that it was an angel of the Lord that spoke. <sup>2</sup> Therefore, Sarah signified to Abraham to come out towards the door, and said to him, “My lord Abraham, do you know who this man is?” <sup>3</sup> Abraham said, “I do not.” <sup>4</sup> 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.” <sup>5</sup> 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 they gave us the promise of Isaac as the fruit of the womb? Of these three holy men this is one.” <sup>6</sup> 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;” <sup>7</sup> and his tears that fell into the basin then became precious stones.” And, shaking

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### TESTAMENT OF ABRAHAM 6

<sup>1</sup> Sparks opens this verse with, “And Sarah recognised something in the way the Prince spoke.”

<sup>2</sup> In place of ‘signified’, Sparks has ‘made signs’.

<sup>3</sup> The literal translation of ‘I do not’ (here following Sparks) is ‘I know not’.

<sup>4</sup> Sparks has ‘calf’ in place of ‘kid’, as also in v. 5.

<sup>5</sup> Sparks includes the last sentence in v. 6; here, we follow the verse divisions of the OCP text.

<sup>6</sup> In place of ‘God and the Father’, here following the MSS, Sparks has ‘God the Father’. Sparks splits this verse in two, beginning v. 7 at ‘For, late’.

<sup>7</sup> Sparks divides this verse, beginning v. 9 at ‘And, shaking’.

τίμοι. καὶ ἐκβαλὼν ἐκ τοῦ κόλπου αὐτοῦ δέδωκεν αὐτὰ τῇ Σάρρα, λέγων· Εἰ ἀπιστεῖς μοι, νῦν θέασαι ταῦτα.<sup>8</sup> λαβοῦσα δὲ αὐτὰ ἡ Σάρρα προσεκύνησεν καὶ ἠσπάσατο καὶ εἶπεν· Δόξα τῷ θεῷ τῷ δεικνύοντι ἡμῖν θαυμάσια· καὶ νῦν γίνωσκε, κύριέ μου Ἀβραάμ, ὅτι ἀποκάλυψις τινος ἔργου ἐστὶν ἐν ἡμῖν, κἄν τε πονηρὸν κἄν τε ἀγαθόν.

them out from his lap, he gave them to Sarah, saying, “If you do not believe me, look now at these.”<sup>8</sup> And Sarah took them, kissed and saluted him and said, “Glory be to God that shows us wonders; and now know, my lord Abraham, that there is among us the revelation of some thing, whether for evil or for good!”

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<sup>8</sup> Sparks splits this verse in two, beginning v. 11 at ‘*And now*’; here, we follow the numbering scheme of the *OCP*. In place of ‘*saluted*’, Sparks has ‘*fondled*’.

## Διαθήκη Ἀβραάμ 7

<sup>1</sup> Καταλιπὼν δὲ Ἀβραάμ τὴν Σάρραν εἰσῆλθεν ἐν τῷ τρικλίνῳ καὶ εἶπεν πρὸς Ἰσαάκ· Δεῦρο, υἱέ μου ἀγαπητέ, ἀνάγγελόν μοι τὴν ἀλήθειαν, τί τὰ ὄραθέντα καὶ τί πέπονθας ὅτι οὕτω δρομαίως εἰσῆλθες πρὸς ἡμᾶς; <sup>2</sup> ὑπολαβὼν δὲ Ἰσαάκ ἤρξατο λέγειν· Εἶδον ἐγώ, κύριέ μου, τῇ νυκτὶ ταύτῃ τὸν ἥλιον καὶ τὴν σελήνην ὑπεράνω τῆς κεφαλῆς μου, καὶ τὰς ἀκτῖνας αὐτοῦ κυκλοῦντα καὶ φωταγωγοῦντά με· <sup>3</sup> καὶ ταῦτα οὕτως ἐμοῦ θεωροῦντος καὶ ἀγαλλιωμένου, εἶδον τὸν οὐρανὸν ἀνεωγότα, καὶ εἶδον ἄνδρα φωτοφόρον ἐκ τοῦ οὐρανοῦ κατελθόντα ὑπὲρ ἑπτὰ ἡλίου ἀστράπτοντα· <sup>4</sup> καὶ ἐλθὼν ὁ ἀνὴρ ὁ ἡλιόμορφος ἐκεῖνος ἔλαβεν τὸν ἥλιον ἀπὸ τῆς κεφαλῆς μου, καὶ ἀνῆλθεν εἰς τοὺς οὐρανοὺς ὅθεν καὶ ἐξῆλθεν· <sup>5</sup> ἐγὼ δὲ ἐλυπήθην μεγάλως ὅτι ἔλαβεν τὸν ἥλιον ἀπ' ἐμοῦ· καὶ μετ' ὀλίγον ὡς ἔτι ἐμοῦ λυπουμενοῦ καὶ ἀδημονοῦντος, εἶδον τὸν ἄνδρα ἐκεῖνον ἐκ δευτέρου ἐκ τοῦ οὐρανοῦ ἐξελθόντα· καὶ ἔλαβεν ἀπ' ἐμοῦ καὶ τὴν σελήνην ἐκ τῆς κεφαλῆς μου· <sup>6</sup> ἔκλαυσα δὲ μεγάλως καὶ παρεκάλεσα τὸν ἄνδρα ἐκεῖνον τὸν φωτοφόρον καὶ εἶπον· Μὴ, κύριέ μου, μὴ ἄρης τὴν δόξαν μου ἀπ' ἐμοῦ, ἐλέησόν με καὶ εἰσάκουσόν μου· καὶ κἄν τὸν ἥλιον ἄρας ἀπ' ἐμοῦ, κἄν τὴν σελήνην ἔασον ἐπ' ἐμέ· <sup>7</sup> αὐτὸς δὲ

## TESTAMENT OF ABRAHAM 7

<sup>1</sup> 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 happened to you that you came so hastily to us." <sup>2</sup> 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." <sup>3</sup> And, while I was gazing at this and rejoicing at it, I saw heaven opened wide, and a man bearing light descending from heaven, shining more brightly than seven suns. <sup>4</sup> And this man, who was like the sun, came and took away the sun from my head, and went up into the heavens where he came from; <sup>5</sup> but I was greatly grieved because he took away the sun from me. After a little while, as I was still sorrowing and ill at ease, I saw this man come forth from heaven a second time, and he took away from me the moon also from off my head; <sup>6</sup> and I wept greatly; and I called upon that man of light, and said, "Please do not, my Lord, take away my glory from me; have pity on me and hear me, and if you take away the sun from me, at least leave the

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### TESTAMENT OF ABRAHAM 7

<sup>1</sup> Sparks splits this verse in two, beginning v. 2 at 'Come hither'.

<sup>2</sup> In place of 'so hastily', Sparks has 'in such a hurry'.

<sup>3</sup> Sparks divides this verse, beginning v. 5 at 'surrounding'; here, we follow the numbering scheme of the OCP text.

<sup>4</sup> In place of 'greatly grieved', Sparks has 'very upset'.

<sup>5</sup> Sparks splits this verse, beginning v. 7 at 'after a little'.

<sup>6</sup> In place of 'greatly', Sparks has 'bitterly'.

εἶπεν· Ἐφες ἀναληφθῆναι αὐτοὺς πρὸς τὸν ἄνω βασιλέα, ὅτι θέλει αὐτοὺς ἐκεῖ. καὶ ἤρην αὐτοὺς ἀπ' ἐμοῦ, τὰς δὲ ἀκτῖνας ἔασεν ἐπ' ἐμέ.

<sup>7a</sup> καὶ ἔλαβεν τὸν ἥλιον ἐκ τῆς κεφαλῆς μου· καὶ λοιπὸν ἀφῆκεν τὰς ἀκτῖνας ἐν μέσῳ μου· <sup>7b</sup> καὶ ἔκλαυσα ἐγὼ καὶ εἶπον· Παρακαλῶ σε, κύριέ μου, μὴ ἐπάρῃς τὴν δόξαν τῆς κεφαλῆς μου καὶ τὸ φῶς τοῦ οἴκου μου καὶ πᾶσαν τὴν δόξαν τὴν ἐμήν. <sup>7c</sup> ἐπένησε δὲ ὁ ἥλιος καὶ ἡ σελήνη καὶ οἱ ἀστέρες λέγοντες· Μὴ ἐπάρῃς τὴν δόξαν τῆς δυνάμεως ἡμῶν. <sup>7d</sup> καὶ ἀποκριθεὶς ὁ φωτεινὸς ἐκεῖνος ἀνὴρ εἶπέ μοι· Μὴ κλαύσης ὅτι ἔλαβον τὸ φῶς τοῦ οἴκου σου· ἀνελήφθη γὰρ ἀπὸ καμάτων εἰς ἀνάπαυσιν, καὶ ἀπὸ ταπεινώσεως εἰς ὕψος, <sup>7e</sup> αἴρουσιν αὐτὸν ἀπὸ στενοχωρίας εἰς εὐρυχωρίαν, αἴρουσιν αὐτὸν ἀπὸ σκότους εἰς φῶς.

<sup>8</sup> εἶπεν δὲ ὁ ἀρχιστράτηγος· Ἄκουσον, δίκαιε Ἀβραάμ· ὁ ἥλιος ὃν ἐώρακεν ὁ παῖς σου, σὺ εἶ, ὁ πατήρ αὐτοῦ· καὶ ἡ σελήνη ὁμοίως ἡ μήτηρ αὐτοῦ Σάρρα ὑπάρχουσα· ὁ δὲ ἀνὴρ ὁ φωτοφόρος ὁ ἐκ τοῦ θεοῦ οὐρανοῦ καταβάς, οὗτός ἐστιν ὁ ἐκ τοῦ θεοῦ ἀποσταλεὶς, ὁ μέλλων λαβεῖν τὴν δικαίαν σου ψυχὴν ἀπὸ σου. <sup>9</sup> καὶ νῦν

moon to me.” <sup>7</sup> He said, “Let them 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.

<sup>7a</sup> “And the sun, the moon, and the stars lamented, saying, “Don’t take away the glory of our power.” <sup>7b</sup> And that shining man answered me, saying “Do not weep that I take the light of your house; for, he is taken up from troubles into rest, from a low estate to a high one; <sup>7c</sup> they lift him up from a narrow to a wide place; they lift him from darkness to light.” <sup>7d</sup> And I said to him, “I beg you, Lord, take also the rays with him.” He said to me, “There are twelve hours in the day and then I will take all the rays.” As the shining man said this, <sup>7e</sup> I saw the sun of my house rising into heaven but I saw the crown and that sun was like you, father.”

<sup>8</sup> The Prince said, “Listen, O righteous Abraham; the sun that your son has seen is you, his father, and the moon, similarly, is Sarah, his mother. The man bearing light who descended from heaven, this is the one sent from God who is about to take your righteous soul from you. <sup>9</sup> And now

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<sup>7</sup> In place of ‘let’, Sparks has ‘you must let’.

<sup>7a</sup> Vv. 7<sup>a</sup>–7<sup>e</sup> are not found in the Long Recension (A) and are here added from the Short Recension (B), following Sparks (see Introduction). In Sparks’ translation, these verses are numbered 12–17; here, we follow the verse divisions of the OCP text, wherein they are numbered 6–10.

<sup>7b</sup> In place of ‘shining’, Sparks has ‘radiant’.

<sup>7c</sup> For the two occurrences of ‘they lift him’ in this verse, Sparks has ‘he is being lifted’.

<sup>7d</sup> The Greek text has simply ‘I take’ in place of ‘I will take’; the verb has been translated in the future tense for clarity.

<sup>7e</sup> It is not entirely clear what the ‘crown’ here refers to.

<sup>8</sup> In Sparks’ translation, this verse is numbered v. 18.

<sup>9</sup> In place of ‘and now know’, Sparks has ‘for you must realize’.

γίνωσκε, τιμιώτατε Ἀβραάμ, ὅτι μέλλεις ἐν τῷ καιρῷ τούτῳ καταλιπεῖν τὸν κοσμικὸν βίον καὶ πρὸς τὸν θεὸν ἐκδημεῖν. <sup>10</sup> εἶπεν δὲ Ἀβραάμ πρὸς τὸν ἀρχιστράτηγον· ὦ θαῦμα θαυμάτων καινότερον! καὶ λοιπὸν σὺ εἶ ὁ μέλλον λαβεῖν τὴν ψυχὴν μου ἀπ' ἐμοῦ; <sup>11</sup> λέγει αὐτῷ ὁ ἀρχιστράτηγος· Ἐγὼ εἰμι Μιχαήλ ὁ ἀρχιστράτηγος ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ, καὶ ἀπεστάλην πρὸς σε ὅπως ἀναγγείλω σοι τὴν τοῦ θανάτου μνήμην· καὶ εἴθ' οὕτως ἀπελεύσομαι πρὸς αὐτὸν καθὼς ἐκελεύσθημεν. <sup>12</sup> καὶ εἶπεν Ἀβραάμ· Νῦν ἔγνωκα ἐγὼ ὅτι ἄγγελος κυρίου εἶ σὺ, καὶ ἀπεστάλης λαβεῖν τὴν ψυχὴν μου· ἀλλ' οὐ μὴ σοι ἀκολουθήσω· ἀλλ' ὅπερ κελεύει[ς] ποιήσον.

know, O most honoured Abraham, that at this time you shall leave this worldly life behind you and remove to God.” <sup>10</sup> Then Abraham said to the Prince, “O strangest of marvels! So, it is you, is it, who shall take my soul from me?” <sup>11</sup> The Prince said to him, “I am Michael, the Prince, who stands in the presence of the Lord, and I was sent to you to put into your mind the thought of your death; after that, I shall depart to him as I was commanded.” <sup>12</sup> And Abraham said, “Now I know that you are an angel of the Lord, and were sent to take my soul, yet I will not follow you; but do whatever he commands.”

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<sup>10</sup> In place of ‘strangest of marvels’, Sparks has ‘this is the most astonishing thing I have ever heard’; the literal translation is ‘latest wonder of wonders’.

<sup>11</sup> Sparks divides this verse, beginning v. 23 at ‘after that’.

<sup>12</sup> Sparks splits this verse (therein numbered 24), beginning v. 25 at ‘but do’.

## Διαθήκη Ἀβραάμ 8

<sup>1</sup> Ὁ δὲ ἀρχιστράτηγος ἀκούσας τὸ ῥῆμα τοῦτο, εὐθέως ἀφανῆς ἐγένετο· καὶ ἀνελθὼν εἰς τὸν οὐρανὸν ἔστη ἐνώπιον τοῦ θεοῦ καὶ ἀνήγγειλεν πάντα ὅσα εἶδεν εἰς τὸν οἶκον Ἀβραάμ· <sup>2</sup> εἶπεν δὲ καὶ τοῦτο ὁ ἀρχιστράτηγος πρὸς τὸν δεσπότην ὅτι Καὶ τοῦτο λέγει ὁ φίλος σου Ἀβραάμ ὅτι Οὐ μὴ σοι ἀκολουθήσω, ἀλλ' ὅπερ κελεύει[ς] ποιήσον· <sup>3</sup> ἀρτίως δέσποτα παντοκράτωρ, εἴ τι κελεύει ἢ σὴ δόξα καὶ ἡ βασιλεία ἡ ἀθάνατος; <sup>4</sup> εἶπεν δὲ ὁ θεὸς πρὸς τὸν ἀρχιστράτηγον Μιχαήλ· Ἄπελθε πρὸς τὸν φίλον μου Ἀβραάμ ἔτι ἅπαξ καὶ εἶπε αὐτῷ οὕτως· <sup>5</sup> ὅτι Τάδε λέγει κύριος ὁ θεὸς σου, ὁ εἰσαγαγὼν σε ἐν τῇ γῆ τῆς ἐπαγγελίας, ὁ εὐλογήσας σε ὑπὲρ τὴν ἄμμον τῆς θαλάσσης καὶ ὑπὲρ τοὺς ἀστέρας τοῦ οὐρανοῦ, <sup>6</sup> ὁ διανοίξας μήτραν Σάρρας τῆς στειρώσεως καὶ χαρισάμενός σοι καρπὸν κοιλίας ἐν γήρει τὸν Ἰσαάκ· <sup>7</sup> Ἀμὴν λέγω σοι ὅτι εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ τὸ σπέρμα σου, καὶ δώσω σοι πάντα ὅσα ἂν αἰτήσης παρ' ἐμοῦ, ὅτι ἐγὼ εἰμι κύριος ὁ θεὸς σου, καὶ πλὴν ἐμοῦ οὐκ ἔστιν ἄλλος· <sup>8</sup> σὺ δὲ τί ἀνθέστηκας ἀπ'

## TESTAMENT OF ABRAHAM 8

<sup>1</sup> On hearing these words, the Prince vanished immediately and, ascending to heaven, stood before God and told all that he had seen in Abraham's house; <sup>2</sup> and the Prince also told his Lord, "Thus says your friend Abraham: "I will not go with you, but do whatever you are commanded."<sup>3</sup> And now, Lord Almighty, does your glory and immortal kingdom order anything?" <sup>4</sup> God said to the Prince Michael, "Go to my friend Abraham once again, and tell him, <sup>5</sup> "Thus says the Lord your God, who brought you into the land of promise, who blessed you above the sand of the sea and above the stars of heaven, <sup>6</sup> who opened the barren womb of Sarah and granted you Isaac as the fruit of the womb in old age: <sup>7</sup> I promise you I will bless you in every way, 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. <sup>8</sup> Tell me why you have

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### TESTAMENT OF ABRAHAM 8

- <sup>1</sup> Sparks splits this verse in two, beginning v. 2 at 'and ascending'; here, we follow the numbering scheme of the OCP text.
- <sup>2</sup> In place of 'whatever you are commanded', Sparks has 'whatever he commands'.
- <sup>3</sup> Sparks has 'majesty' in place of 'kingdom', here following the MSS (βασιλεία).
- <sup>4</sup> James' translation inserts the word 'yet' before 'once again'; here, we follow Sparks.
- <sup>5</sup> In place of 'as the fruit of the womb in old age', Sparks has simply 'in your old age'.
- <sup>6</sup> Sparks includes this verse as part of v. 5 (therein numbered v. 6 – see #1); here, we follow the numbering scheme of the OCP text.
- <sup>7</sup> The literal translation of 'bless you in every way' (following Sparks) is 'blessing I will bless you'. Sparks splits this verse, beginning v. 8 at 'and I will give you'.
- <sup>8</sup> Sparks opens this verse with, "But why are you resisting me."

έμοῦ καὶ τί ἐν σοὶ λύπη, ἀνάγγελον· καὶ ἵνα τί ἀνθέστηκας ἀπὸ τὸν ἀρχάγγελόν μου Μιχαήλ; <sup>9</sup> ἢ οὐκ οἶδας ὅτι οἱ ἀπὸ Ἀδάμ καὶ Εὕας πάντες ἀπέθανον; καὶ οὐδεὶς ἐκ τῶν προφητῶν τὸν θάνατον ἐξέφυγεν· καὶ οὐδεὶς ἐκ τῶν βασιλευόντων ὑπάρχει ἀθάνατος· οὐδεὶς ἐκ τῶν προπατόρων ἐξέφυγεν τὸ τοῦ θανάτου μυστήριον· πάντες ἀπέθανον, πάντες ἐν τῷ ἄδη κατηλλάξαντο, πάντες τῇ τοῦ θανάτου δρεπάνῃ συλλέγονται. <sup>10</sup> ἐπὶ δέ σε οὐκ ἀπέστειλα θάνατον, οὐκ εἶασα νόσον θανατηφόρον ἐπελθεῖν σοι· οὐ συνεχώρησα τῇ τοῦ θανάτου δρεπάνῃ συναντῆσαί σοι, οὐ παρεχώρησα τὰ τοῦ ἄδου δίκτυα συμπλέξαι σε, οὐκ ἠθέλησά ποτέ τι κακῶ συναντῆσαί σε. <sup>11</sup> ἀλλὰ πρὸς παράκλησιν ἀγαθὴν τὸν ἐμὸν ἀρχιστράτηγον Μιχαήλ ἐξαπέστειλα πρὸς σε, ἵνα γνώσης τὴν ἐκ τοῦ κόσμου μετὰστασιν, καὶ ποιήσης διάταξιν περὶ τοῦ οἴκου σου, καὶ περὶ πάντων τῶν ὑπαρχόντων σοι, καὶ ὅπως εὐλογήσης τὸν Ἰσαὰκ τὸν υἱόν σου τὸν ἀγαπητόν. καὶ νῦν γνώρισον ὅτι μὴ θέλων λυπῆσαί σε ταῦτα πεποίηκα. <sup>12</sup> καὶ ἵνα τί εἶπας πρὸς τὸν ἀρχιστράτηγόν μου ὅτι Οὐ μὴ σοι ἀκολουθήσω; ἵνα τί ταῦτα εἶρηκας; καὶ οὐκ οἶδας ὅτι ἐὰν ἐάσω τὸν θάνατον καὶ ἐπέλθῃ σοι, τότε ἂν εἶχον ἰδεῖν κἂν ἔρχῃ κἂν οὐκ ἔρχῃ;

rebelled against me, why are you distressed, <sup>9</sup> and why you rebelled against my archangel Michael? Do you not know that all who have come from Adam and Eve have died and none of the prophets escaped death? No ruler is immortal; none of your forefathers has escaped the mystery of death. All have died, they have all departed to Hades; all have been gathered by the sickle of Death. <sup>10</sup> But upon you I did not send death, I did not allow any deadly disease to come upon you, I did not permit the sickle of death to meet you, I did not permit the nets of Hades to enfold you, I wished you to meet with no evil. <sup>11</sup> But, for good comfort, I sent my Prince Michael to you, to tell you of your departure from the world, so you can set your house in order, and all your goods, and bless Isaac your beloved son. And now know that I have done out of no desire to grieve you. Why then have you said to my Prince, “I will not go with you?” Why have you spoken thus? <sup>12</sup> And do you not know that if I give leave to death and he comes upon you, then I could indeed see whether you would come or not?

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<sup>9</sup> Sparks splits this verse into 4 parts, beginning v. 11 at ‘do you not know’, v. 12 at ‘and none of the prophets’ and v. 13 at ‘all have died’; here, we follow the verse divisions of the OCP text.

<sup>10</sup> Sparks splits this verse, beginning v. 15 at ‘I did not allow’ and v. 16 at ‘I wished’.

<sup>11</sup> Sparks splits this verse in three, beginning v. 18 at ‘and now know’ and v. 19 at ‘why have you spoken’.

<sup>12</sup> In Sparks’ translation, this verse is numbered v. 21; here, we follow the numbering scheme of the OCP text.

## Διαθήκη Ἀβραάμ 9

<sup>1</sup> Λαβὼν δὲ ὁ ἀρχιστράτηγος τὰς παραινέσεις τοῦ κυρίου κατήλθεν πρὸς τὸν Ἀβραάμ· καὶ ἰδὼν αὐτὸν ὁ δίκαιος ἔπεσεν ἐπὶ πρόσωπον εἰς τὸ ἔδαφος τῆς γῆς ὡς νεκρὸς, <sup>2</sup> ὁ δὲ ἀρχιστράτηγος εἶπεν αὐτῷ πάντα ὅσα ἤκουσεν παρὰ τοῦ ὑψίστου· τότε οὖν ὁ ὅσιος καὶ δίκαιος Ἀβραάμ ἀναστὰς μετὰ πολλῶν δακρύων προσέπεσεν τοῖς ποσὶν τοῦ ἀσωμάτου καὶ ἰκέτευεν λέγων· <sup>3</sup> Δέομαί σου, ἀρχιστράτηγε τῶν ἄνω δυνάμεων, ἐπειδὴ κατηξίωσας ὅλως αὐτὸς πρὸς ἐμὲ τὸν ἀμαρτωλὸν καὶ ἀνάξιον δοῦλόν σου καθεκάστην ἔρχεσθαι, παρακαλῶ σε καὶ νῦν, ἀρχιστράτηγε, τοῦ διακονῆσαί μοι λόγον ἔτι ἅπαξ πρὸς τὸν ὑψιστον, καὶ ἐρεῖς αὐτῷ ὅτι <sup>4</sup> Τάδε λέγει Ἀβραάμ ὁ οἰκέτης σου ὅτι Κύριε, κύριε, ἐν παντὶ ἔργῳ καὶ λόγῳ ὃ ἠτησάμην σε εἰσήκουσάς μου, καὶ πᾶσαν τὴν βουλήν μου ἐπλήρωσας· <sup>5</sup> καὶ νῦν, κύριε, οὐκ ἀνθίσταμαι τὸ σὸν κράτος, ὅτι κάγω γινώσκω ὅτι οὐκ εἰμι ἀθάνατος ἀλλὰ θνητός· ἐπειδὴ οὖν τῇ σῇ προστάξει πάντα ὑπέικει καὶ φρίττει καὶ τρέμει ἀπὸ προσώπου δυνάμεώς σου, κάγω δέδοικα, ἀλλὰ μίαν αἴτησιν αἰτοῦμαι παρὰ σου· <sup>6</sup> καὶ νῦν, δέσποτα κύριε, εἰσάκουσόν μου τῆς δεήσεως, ὅτι ἔτι ἐν

## TESTAMENT OF ABRAHAM 9

<sup>1</sup> And the Prince, 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, <sup>2</sup> and the Prince 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, <sup>3</sup> "I implore you, Prince of the hosts above, since you yourself have deigned to come to me, a sinner and in all things your unworthy servant, I beg you even now, O Prince, to carry my word yet again to the Most High, and you shall say to him, <sup>4</sup> "Thus says Abraham your servant: Lord, Lord, in every work and word I asked of you, you have heard me, and have fulfilled all my counsel. <sup>5</sup> And now, Lord, I will not resist your power, for I know indeed that I am not immortal but must die. Since, therefore, just to your command all things must yield, and fear and tremble at the face of your power, I am also full of fear. <sup>6</sup> Yet I would make one request of you; and now, O Sovereign Lord, listen to my

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### TESTAMENT OF ABRAHAM 9

- <sup>1</sup> Sparks includes the words from 'on seeing him' as part of v. 2; here, we follow the verse divisions of the OCP text.
- <sup>2</sup> Sparks divides this verse, beginning v. 3 at 'then the holy'; therein, the phrase 'pious and righteous' replaces 'holy and just'.
- <sup>3</sup> In place of 'implore', some older translations have 'beseech'; here, we follow Sparks (who has 'powers on high' in place of 'hosts above'). Sparks lacks the words 'O Prince'.
- <sup>4</sup> In place of 'fulfilled all my counsel', Sparks has 'brought to completion everything I planned'.
- <sup>5</sup> Sparks splits this verse, beginning v. 7 at 'since, therefore'.
- <sup>6</sup> Sparks divides this verse, beginning v. 9 at 'for, while'; here, we follow the numbering scheme of the OCP text.

τούτω τῷ σώματι ὧν θέλω ἰδεῖν πᾶσαν τὴν οἰκουμένην καὶ τὰ ποιήματα πάντα ἃ διὰ λόγου ἐνὸς συνέστησας, δέσποτα, καὶ ὅτε ἴδω ταῦτα, τότε ἐὰν μεταβῶ τοῦ βίου ἄλυπος ἔσομαι.<sup>7</sup> ἀπῆλθεν οὖν πάλιν ὁ ἀρχιστράτηγος καὶ ἔστη ἐνώπιον τοῦ θεοῦ καὶ ἀνήγγειλεν αὐτῷ πάντα, λέγων· Τάδε λέγει ὁ φίλος σου Ἀβραάμ, ὅτι ἠθέλον θεάσασθαι πᾶσαν τὴν οἰκουμένην ἐν τῇ ζωῇ μου, πρὸ τοῦ ἀποθανεῖν με.<sup>8</sup> ἀκούσας δὲ ταῦτα ὁ ὕψιστος, πάλιν κελεύει τὸν ἀρχιστράτηγον Μιχαὴλ καὶ λέγει αὐτῷ· Λάβε νεφέλην φωτός, καὶ ἀγγέλους τοὺς ἐπὶ τῶν ἀρμάτων τὴν ἐξουσίαν ἔχοντας, καὶ κατελθὼν λάβε τὸν δίκαιον Ἀβραάμ ἐπὶ ἄρματος χερουβικοῦ καὶ ὕψωσον αὐτὸν εἰς τὸν αἰθέρα τοῦ οὐρανοῦ ὅπως ἴδῃ πᾶσαν τὴν οἰκουμένην.

prayer; for, while still in this body, I desire to see all the inhabited earth, and all the creations that you have established by a single word.<sup>7</sup> When I see these, then I will depart from life without regret.”” So, the Prince went back again, and stood before God, and told him all, saying, “Thus says your friend Abraham: “I wish to see all the earth in my lifetime before I die.””<sup>8</sup> Hearing this, the Most High again ordered the Prince 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 lift him into the heights of heaven, so that he may see all the earth.”

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<sup>7</sup> Sparks splits this verse into three parts, beginning v. 11 (and a new paragraph) at ‘so the Prince’ and v. 12 at ‘and told him’; here, we follow the verse divisions and numbering scheme of the OCP text.

<sup>8</sup> The literal translation of ‘heights of heaven’ is ‘upper air’. Sparks splits this verse into three parts, beginning v. 14 at ‘and said to him’ and v. 15 at ‘and go down’.

## Διαθήκη Ἀβραάμ 10

<sup>1</sup> Καὶ κατελθὼν ὁ ἀρχάγγελος Μιχαὴλ ἔλαβεν τὸν Ἀβραάμ ἐπὶ ἄρματος χερουβικοῦ καὶ ὑψωσεν αὐτὸν εἰς τὸν αἰθέρα τοῦ οὐρανοῦ καὶ ἤγαγεν αὐτὸν ἐπὶ τῆς νεφέλης καὶ ἐξήκοντα ἀγγέλους καὶ ἀνήρχετο ὁ Ἀβραάμ ἐπὶ ὀχήματος ἐφ' ὅλην τὴν οἰκουμένην· <sup>2</sup> καὶ θεωρεῖ Ἀβραάμ τὸν κόσμον καθὼς εἶχεν ἡ ἡμέρα ἐκείνη, ἄλλους μὲν ἀροτριῶντας, ἑτέρους ἀμαξηγοῦντας, ἐν ἄλλῳ δὲ τόπῳ ποιμαινεύοντας, ἀλλαχοῦ ἀγραυλοῦντας, καὶ ὀρχουμένους καὶ παίζοντας καὶ κιθαρίζοντας, ἐν ἄλλῳ δὲ τόπῳ παλαίοντας καὶ δικαζομένους, ἀλλαχοῦ κλαίοντας, ἔπειτα καὶ τεθνεῶτας ἐν μνήματι ἀγομένους· <sup>3</sup> εἶδεν δὲ καὶ νεονύμφους ὀψικενομένους· καὶ ἀπλῶς εἶπεῖν, εἶδεν πάντα τὰ ἐν κόσμῳ γινόμενα, ἀγαθὰ τε καὶ πονηρά· <sup>4</sup> διερχόμενος οὖν ὁ Ἀβραάμ εἶδεν ἄνδρας ξιφηφόρους, ἐν ταῖς χερσὶν αὐτῶν κρατοῦντας ξίφη ἠκονημένα, καὶ ἠρώτησεν Ἀβραάμ τὸν ἀρχιστράτηγον· Τίνες εἰσὶν οὗτοι; <sup>5</sup> καὶ εἶπεν ὁ ἀρχιστράτηγος· Οὗτοί εἰσιν κλέπται, οἱ βουλόμενοι φόνον ἐργάζεσθαι καὶ κλέψαι καὶ θῦσαι καὶ ἀπολέσαι· <sup>6</sup> εἶπεν δὲ Ἀβραάμ· Κύριε, κύριε, εἰσάκουσον τῆς φωνῆς μου καὶ κέλευσον ἵνα ἐξέλθωσιν θηρία ἐκ τοῦ δρυμοῦ καὶ καταφύγωσιν αὐτός· <sup>7</sup> καὶ ἅμα τῷ λόγῳ αὐτοῦ ἐξῆλθον θηρία ἐκ

## TESTAMENT OF ABRAHAM 10

<sup>1</sup> And the archangel Michael went down and took Abraham upon a chariot of the cherubim, and lifted him into the air of heaven, and led him on the cloud together with sixty angels; and Abraham ascended upon the chariot over all the earth. <sup>2</sup> And Abraham saw the world as it was in that day, some ploughing, others driving wagons, in one place men herding flocks, and in another watching them by night, and dancing and playing the harp, in another place men striving and contending at law, elsewhere men weeping and burying their dead. <sup>3</sup> He saw also the newly-wedded escorted home; in a word, he saw everything happening in the world, both good and bad. <sup>4</sup> Therefore, Abraham, passing over them, saw swordsmen wielding sharpened swords in their hands, and Abraham asked the Prince, "Who are these?" <sup>5</sup> And the Prince said, "These are thieves, who intend to commit murder, and to steal and burn and destroy." <sup>6</sup> And Abraham said, "Lord, Lord, hear my voice, and command wild beasts to come out of the wood and devour them." <sup>7</sup> And, even as he spoke, wild beasts came

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### TESTAMENT OF ABRAHAM 10

<sup>1</sup> Sparks splits this verse into two parts, beginning v. 2 at 'and Abraham ascended'; here, we follow the verse divisions of the OCP text.

<sup>2</sup> In place of 'watching them by night', Sparks has 'they were out in the fields'. The literal translation of 'striving' is 'wrestling'.

<sup>3</sup> Sparks splits this verse, beginning v. 5 at 'in a word'.

<sup>4</sup> Sparks divides this verse, beginning v. 7 at 'and Abraham asked'.

<sup>5</sup> In place of 'burn', Sparks has 'kill'.

<sup>6</sup> Sparks opens Abraham's plea with, "Sir, could you not bid;" here, we follow the MSS and the James' translation.

<sup>7</sup> Sparks has 'immediately' in place of 'even'.

τοῦ δρυμοῦ καὶ κατέφαγον αὐτούς· <sup>8</sup> καὶ εἶδεν εἰς ἕτερον τόπον ἄνδρα μετὰ γυναικὸς εἰς ἀλλήλους πορνεύοντας, <sup>9</sup> καὶ εἶπεν· Κύριε, κύριε, κέλευσον ὅπως χάνη ἡ γῆ καὶ καταπίη αὐτούς. καὶ εὐθύς ἐδιχάσθη ἡ γῆ καὶ κατέπιεν αὐτούς· <sup>10</sup> καὶ εἶδεν εἰς ἕτερον τόπον ἀνθρώπους διορύσσοντας οἶκον καὶ ἀρπάζοντας ἀλλότρια πράγματα, <sup>11</sup> καὶ εἶπεν· Κύριε, κύριε, κέλευσον ἵνα κατέλθῃ πῦρ ἐξ οὐρανοῦ καὶ καταφάγῃ αὐτούς. καὶ ἅμα τῷ λόγῳ αὐτοῦ κατῆλθεν πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτούς. <sup>12</sup> καὶ εὐθέως ἦλθεν φωνὴ ἐκ τοῦ οὐρανοῦ πρὸς τὸν ἀρχιστράτηγον, λέγων οὕτως· Κέλευσον, ὦ Μιχαὴλ ἀρχιστράτηγε, στῆναι τὸ ἄρμα, καὶ ἀπόστρεψον τὸν Ἀβραάμ, ἵνα μὴ ἴδῃ πᾶσαν τὴν οἰκουμένην· <sup>13</sup> ἦν γὰρ ἴδῃ πάντας τοὺς ἐν ἀμαρτίᾳ διάγοντας, ἀπολέσει πᾶν τὸ ἀνάστημα· ἰδοὺ γὰρ ὁ Ἀβραάμ οὐχ ἤμαρτεν, καὶ τοὺς ἀμαρτωλοὺς οὐκ ἔλεᾱ. <sup>14</sup> ἐγὼ δὲ ἐποίησα τὸν κόσμον, καὶ οὐ θέλω ἀπολέσαι ἐξ αὐτῶν οὐδένα, ἀναμένω δὲ τὸν θάνατον τοῦ ἀμαρτωλοῦ, ἕως τοῦ ἐπιστρέψαι καὶ ζῆν αὐτόν· <sup>15</sup> ἀνάγαγε δὲ τὸν Ἀβραάμ ἐν τῇ πρώτῃ πύλῃ τοῦ οὐρανοῦ, ὅπως θεάσῃται ἐκεῖ τὰς κρίσεις καὶ ἀνταποδόσεις, καὶ μετανοήσῃ ἐπὶ τὰς ψυχὰς τῶν ἀμαρτωλῶν ἃς ἀπώλεσεν.

out of the wood and devoured them. <sup>8</sup> And he saw in another place a man and a woman fornicating, <sup>9</sup> and said, “Lord, Lord, bid the earth open and swallow them,” and the earth was cleft at once and swallowed them. <sup>10</sup> And he saw in another place men rifling a house, and carrying off other men’s property, <sup>11</sup> and he said, “Lord, Lord, bid fire descend from heaven and consume them.” And, as he spoke, fire descended from heaven and consumed them. <sup>12</sup> And there came at once a voice from heaven to the Prince, saying, “O Prince Michael, command the chariot to stop, and turn Abraham away that he may not see all the earth, <sup>13</sup> for, if he sees all who live in wickedness, he will destroy all creation. For behold, Abraham has not sinned and has no pity on sinners. <sup>14</sup> But I have made the world, and desire not to destroy any one of them, but put off the death of the sinner, until he converts and lives. <sup>15</sup> But take Abraham up to the first gate of heaven, so that he may view the judgments and retributions there and repent for the sinners’ souls he has destroyed.”

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<sup>8</sup> The literal translation of ‘fornicating’ is ‘in fornication together’.

<sup>9</sup> In place of ‘cleft’, Sparks has ‘split in two’.

<sup>10</sup> Other translations for ‘rifling’ are ‘digging through’ and ‘breaking into’.

<sup>11</sup> Sparks includes this as part of the previous verse (therein numbered v. 13).

<sup>12</sup> In place of ‘turn Abraham ... all the earth’, Sparks has ‘stop Abraham from seeing the whole of the earth’.

<sup>13</sup> Sparks has ‘every living thing’ in place of ‘all creation’, here following the MSS. Sparks splits this verse, beginning v. 17 at ‘for behold’.

<sup>14</sup> James’ translation has ‘wait for’ in place of ‘put off’, here following Sparks.

<sup>15</sup> An alternative (more literal) translation for ‘retributions’ is ‘recompenses’.

## Διαθήκη Ἀβραάμ 11

<sup>1</sup> Ἔστρεψεν δὲ ὁ Μιχαὴλ τὸ ἄρμα καὶ ἤνεγκε τὸν Ἀβραάμ ἐπὶ τὴν ἀνατολὴν ἐν τῇ πύλῃ τῇ πρώτῃ τοῦ οὐρανοῦ. <sup>2</sup> καὶ εἶδεν Ἀβραάμ δύο ὁδοὺς· ἡ μία ὁδὸς στενὴ καὶ τεθλιμμένη καὶ ἡ ἑτέρα πλατεῖα καὶ εὐρύχωρος. <sup>3</sup> {καὶ εἶδεν ἐκεῖ δύο πύλας· μία πύλη πλατεῖα,} κατὰ τῆς πλατείας ὁδοῦ, καὶ μία πύλη στενὴ κατὰ τῆς στενῆς ὁδοῦ. <sup>4</sup> ἔξωθεν δὲ τῶν πυλῶν τῶν ἐκεῖσε τῶν δύο, ἶδον ἄνδρα καθήμενον ἐπὶ θρόνου κεχρυσωμένου· καὶ ἦν ἡ ἰδέα τοῦ ἀνθρώπου ἐκείνου φοβερά, ὁμοία τοῦ δεσπότου. <sup>5</sup> καὶ ἶδον ψυχὰς πολλὰς ἐλαυνομένας ὑπὸ ἀγγέλων καὶ διὰ τῆς πλατείας πύλης εἰσαγομένας, καὶ ἶδον ἄλλας ψυχὰς ὀλίγας καὶ ἐφέροντο ὑπὸ ἀγγέλων διὰ τῆς στενῆς πύλης. <sup>6</sup> καὶ ὅτε ἐθεώρει ὁ θαυμάσιος ὁ ἐπὶ τοῦ χρυσοῦ θρόνου καθήμενος διὰ τῆς στενῆς πύλης ὀλίγας εἰσερχομένας, διὰ δὲ τῆς πλατείας πολλὰς εἰσερχομένας, εὐθύς ὁ ἀνὴρ ἐκεῖνος ὁ θαυμάσιος ἤρπαξεν τὰς τρίχας τῆς κεφαλῆς αὐτοῦ καὶ τὰς παρειὰς τοῦ πώγωνος αὐτοῦ καὶ ἔρριψεν ἑαυτὸν χαμαὶ ἀπὸ τοῦ θρόνου κλαίων καὶ ὀδυρόμενος. <sup>7</sup> καὶ ὅτε ἐθεώρει

## TESTAMENT OF ABRAHAM 11

<sup>1</sup> So, Michael turned the chariot and brought Abraham to the east, to the first gate of heaven; <sup>2</sup> and Abraham saw two ways, the one narrow and restricted, the other broad and spacious. <sup>3</sup> [And there he saw two gates, the one broad] on the broad way, and the other narrow on the narrow way. <sup>4</sup> And, outside the two gates there, he saw a man sitting on a golden throne, and the appearance of that man was terrible, as of the Sovereign Lord. <sup>5</sup> And they saw many souls being 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. <sup>6</sup> And when the wonderful one who sat upon the golden throne saw few going in through the narrow gate, and many entering through the broad one, that wonderful one at once tore the hair of his head and of his beard, and threw himself on the ground from his throne, weeping and lamenting. <sup>7</sup> But, whenever

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### TESTAMENT OF ABRAHAM 11

<sup>1</sup> In place of 'to the east', Sparks has 'eastwards'.

<sup>2</sup> In place of 'restricted' (here following Sparks), James has 'contracted'.

<sup>3</sup> The words included in brackets have been restored and are conjectured to have fallen out of the MSS.

<sup>4</sup> An alternative translation of 'golden' (here following Sparks) is 'gilded'. Sparks includes the words from 'and the appearance' as a separate verse (numbered v. 5). 'The Sovereign Lord' translates τοῦ δεσπότου (following the Long Recension of the Greek); the Slavonic version has 'the Sovereign Messiah' and the Coptic has 'our Lord Jesus Christ'.

<sup>5</sup> In place of 'other souls, few in number', Sparks has 'a few other souls'.

<sup>6</sup> Sparks substitutes the 2<sup>nd</sup> occurrence of '(that) wonderful one' with the pronoun, 'he'; here, we follow the MSS.

<sup>7</sup> James' translation has simply 'sat upon' in place of 'took his seat on', here following Sparks.

πολλὰς ψυχὰς εἰσερχομένας διὰ τῆς στενῆς πύλης, τότε ἀνίστατο ἀπὸ τῆς γῆς καὶ ἐκαθέζετο ἐπὶ τοῦ θρόνου αὐτοῦ ἐν εὐφροσύνῃ πολλῇ χαίρων καὶ ἀγαλλόμενος.

<sup>8</sup> ἠρώτησεν δὲ ὁ Ἀβραὰμ τὸν ἀρχιστράτηγον· Κύριέ μου ἀρχιστράτηγε, τίς ἐστὶν οὗτος ὁ ἀνὴρ ὁ πανθαύμαστος, ὁ ἐν τοιαύτῃ δόξῃ κοσμούμενος, καὶ ποτὲ μὲν κλαίει καὶ ὀδύρεται, ποτὲ δὲ χαίρεται καὶ ἀγάλλεται; <sup>9</sup> εἶπεν δὲ ὁ ἀσώματος· Οὗτός ἐστιν ὁ πρωτόπλαστος Ἀδάμ, ὁ ἐν τοιαύτῃ δόξῃ, καὶ βλέπει τὸν κόσμον, καθότι πάντες ἐξ αὐτοῦ ἐγένοντο. <sup>10</sup> καὶ ὅτε ἴδῃ ψυχὰς πολλὰς εἰσερχομένας διὰ τῆς στενῆς πύλης, τότε ἀνίσταται καὶ κάθηται ἐπὶ τοῦ θρόνου αὐτοῦ χαίρων καὶ ἀγαλλόμενος ἐν εὐφροσύνῃ, ὅτι αὕτη ἡ πύλη ἡ στενὴ τῶν δικαίων {ἐστίν}, ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ οἱ εἰσερχόμενοι δι' αὐτῆς εἰς τὸν παράδεισον ἔρχονται· καὶ διὰ τοῦτο χαίρει ὁ πρωτόπλαστος Ἀδάμ, διότι θεωρεῖ τὰς ψυχὰς σωζομένας. <sup>11</sup> καὶ ὅταν ἴδῃ ψυχὰς πολλὰς εἰσερχομένας διὰ τῆς πλατείας πύλης, τότε ἀνασπᾷ τὰς τρίχας τῆς κεφαλῆς αὐτοῦ καὶ ρίπτει ἑαυτὸν χαμαὶ κλαίων καὶ ὀδυρόμενος πικρῶς· διότι ἡ πύλη ἡ πλατεῖα τῶν ἀμαρτωλῶν ἐστίν, ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν καὶ εἰς τὴν κόλασιν τὴν αἰώνιον· καὶ διὰ τοῦτο ὁ πρωτόπλαστος Ἀδάμ ἀπὸ τοῦ θρόνου αὐτοῦ πίπτει κλαίων καὶ ὀδυρόμενος ἐπὶ τῇ ἀπωλείᾳ τῶν ἀμαρτωλῶν, διότι πολλοὶ εἰσὶν οἱ ἀπολλύμενοι, ὀλίγοι δὲ οἱ

he saw many souls entering through the narrow gate, then he arose from the ground and took his seat on his throne in great joy, rejoicing and exulting.

<sup>8</sup> And Abraham asked the Prince, “My Lord Prince, who is this most marvellous man, adorned with such glory, and who sometimes weeps and laments and sometimes rejoices and exults?” <sup>9</sup> 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, <sup>10</sup> and when he sees many souls going through the narrow gate, then he arises and sits upon his throne rejoicing and exulting in gladness, 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. <sup>11</sup> But, when he sees many souls entering through the broad gate, then he pulls out the hair of his head, and casts himself on the ground weeping and lamenting bitterly, for the broad gate is the gate of sinners, and it 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 those who are lost are many and those who are

<sup>8</sup> Throughout this book, James uses ‘chief-captain’ in place of ‘Prince’, here following Sparks; the Greek word is ἀρχιστράτηγος.

<sup>9</sup> Sparks includes the words from ‘and he looks’ as a separate verse (v. 11); here, we follow the numbering scheme of the OCP text.

<sup>10</sup> Sparks splits this verse into 3 parts, beginning v. 13 at ‘because this narrow gate’ and v. 14 at ‘for this, then’; here, we follow the verse divisions of the OCP text.

<sup>11</sup> Sparks splits this verse into 3 parts, beginning v. 16 at ‘for the broad gate’ and v. 17 at ‘and, for this’.

σωζόμενοι· <sup>12</sup>εἰς γὰρ τὰς ἑπτὰ χιλιάδας μόλις εὑρίσκεται μία ψυχὴ σωζομένη δικαία καὶ ἀμόλυντος.

<sup>13</sup>Καὶ εἶπεν Ἀβραάμ· Καὶ ὁ μὴ δυνάμενος εἰσελθεῖν διὰ τῆς στενῆς πύλης, οὐ δύναται εἰσελθεῖν εἰς τὴν ζωὴν; <sup>14</sup>τότε ἔκλαυσεν Ἀβραάμ, λέγων· Οὐαὶ μοι, τί ποιήσω ἐγὼ; <sup>15</sup>ὅτι εἰμι ἄνθρωπος εὐρὺς τῷ σώματι, καὶ πῶς δυνήσομαι εἰσελθεῖν εἰς τὴν στενὴν πύλην, εἰς ἣν οὐ δύναται ἔλθειν παιδίον πέντε καὶ δέκα ἐτῶν; <sup>16</sup>καὶ ἀποκριθεὶς Μιχαὴλ εἶπεν πρὸς Ἀβραάμ· Σὺ μὴ φοβοῦ, πάτερ, μηδὲ λυποῦ, ἀκωλύτως γὰρ εἰσερχέσαι δι' αὐτῆς, καὶ πάντες οἱ συνόμοιοί σου.

saved are few; <sup>12</sup> for, in seven thousand, there is scarcely to be found one soul saved, being righteous and undefiled."

<sup>13</sup> And Abraham said, "And he who cannot enter through the narrow gate, can he not enter into life?" <sup>14</sup> Then Abraham wept, saying, "Woe is me! What shall I do? <sup>15</sup> For, I am a man broad of body and how shall I be able to enter through the narrow gate, through which a boy of fifteen years cannot enter?" <sup>16</sup> And Michael answered and said to Abraham, "Fear not, father, nor grieve! For, you shall enter through it unhindered, and all those who are like you."

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<sup>12</sup> In Sparks' translation, this verse is numbered v. 18; here, we follow the numbering scheme of the *OCP* text.

<sup>13</sup> Vv. 13–16 are not found in the Long Recension (A) and are here added from the Short Recension (B, wherein they form 9:1–4) following Sparks (see Introduction).

<sup>14</sup> In place of 'a man broad of body', here following the *MSS*, Sparks has 'big man'.

<sup>15</sup> Sparks includes this verse as part of v. 14 (therein numbered v. 20); here, we follow the verse divisions of the *OCP* text.

<sup>16</sup> In place of 'nor grieve' Sparks has 'and do not worry'.

## Διαθήκη Ἀβραάμ 12

<sup>1</sup> Ἐτι δὲ ἐμοὶ ταῦτα λαλοῦντος ἰδοὺ δύο ἄγγελοι πύρινοι τῇ ὄψει καὶ ἀνηλεεῖς τῇ γνώμῃ καὶ ἀπότομοι τῷ βλέμματι, καὶ ἤλαιννον μυριάδας ψυχὰς ἀνηλεῶς τύπτοντες αὐτοὺς ἐν πυρίναις χαρζαναῖς. <sup>2</sup> καὶ μίαν ψυχὴν ἐκράτει ὁ ἄγγελος· καὶ διήγαγον πᾶσας τὰς ψυχὰς εἰς τὴν πλατεῖαν πύλην πρὸς τὴν ἀπώλειαν. <sup>3</sup> ἠκολουθήσαμεν οὖν καὶ ἡμεῖς τοῖς ἀγγέλοις καὶ ἤλθομεν ἔσωθεν τῆς πύλης ἐκείνης τῆς πλατείας. <sup>4</sup> καὶ ἐν μέσῳ τῶν δύο πυλῶν ἴστατο θρόνος φοβερός ἐν εἶδει κρυστάλλου φοβεροῦ ἔξαστράπτων ὡς πῦρ. <sup>5</sup> καὶ ἐπ' αὐτῷ ἐκάθητο ἀνὴρ θαυμαστός ἠλιόρατος ὅμοιος υἱῷ θεοῦ. <sup>6</sup> ἔμπροσθεν δὲ αὐτοῦ ἴστατο τράπεζα κρυσταλλοειδῆς ὅλος διὰ χρυσοῦ καὶ βύσσου. <sup>7</sup> ἐπάνω δὲ τῆς τραπέζης ἦν βιβλίον κείμενον, τὸ πάχος αὐτοῦ πηχέων ἕξ, τὸ δὲ πλάτος αὐτοῦ πηχέων δέκα. <sup>8</sup> ἐκ δεξιῶν δὲ αὐτῆς καὶ ἕξ ἀριστερῶν ἴσαντο δύο ἄγγελοι κρατοῦντες χάρτην καὶ μέλανα καὶ κάλαμον. <sup>9</sup> πρὸ προσώπου δὲ τῆς τραπέζης ἐκάθητο ἄγγελος

## TESTAMENT OF ABRAHAM 12

<sup>1</sup> While he was yet saying these things to us, behold, two angels, fiery in appearance, and merciless in purpose, and relentless in expression, and they were driving ten thousand souls along, pitilessly lashing them with fiery thongs. <sup>2</sup> And the angel laid hold of one soul, and they drove all the souls in at the broad gate to destruction. <sup>3</sup> So, we also went along with the angels, <sup>4</sup> and came within that broad gate, and between the two gates stood a throne terrible of aspect, that looked like fearsome crystal, flashing like fire, <sup>5</sup> and upon it sat a wondrous man bright as the sun, like a son of God. <sup>6</sup> Before him stood a table like crystal, all of gold and fine linen. <sup>7</sup> Upon the table there was lying a book, the thickness of it six cubits, and the breadth of it ten cubits, <sup>8</sup> and on the right and left of it stood two angels holding paper and ink and pen. <sup>9</sup> Before the table sat an

### TESTAMENT OF ABRAHAM 12

- <sup>1</sup> Sparks omits 'to us', here following the Long Recension (A); the Coptic text has 'to me' and the Romanian version opens with 'and while they were speaking'. In the Short Recension (B), only one angel figures as the driver and he is driving sixty thousand souls.
- <sup>2</sup> Sparks includes the words 'the angel had laid hold of one soul' as part of v. 1.
- <sup>3</sup> In place of 'went along with', Sparks has 'followed'.
- <sup>4</sup> Sparks includes the words 'and came within that broad gate' as part of v. 3; here, we follow the verse divisions of the OCP text. Sparks, following the versions, omits 'that looked like fearsome crystal', here following Recensions A & B.
- <sup>5</sup> James translates the phrase 'a son of God' (υἱῷ θεοῦ) as 'the Son of God'; here, we follow Sparks.
- <sup>6</sup> Sparks includes this verse as part of v. 5; here, we follow the verse divisions of the OCP text.
- <sup>7</sup> 'Six cubits' & 'ten cubits' translate, respectively, πηχέων ἕξ & πηχέων δέκα.
- <sup>8</sup> Sparks includes this verse as part of the previous one (therein numbered v. 6); here, we follow the verse divisions of the OCP text.
- <sup>9</sup> The literal translation of 'angel of light' (ἄγγελος φωτοφόρος) is 'light-bearing angel'; Sparks has 'brilliant angel'.

φωτοφόρος, κρατῶν ἐν τῇ χειρὶ αὐτοῦ ζυγόν· <sup>10</sup> {ἐξ} ἀριστερῶν δὲ ἐκάθητο ἄγγελος πύρινος ὅλος ἀνιλέως καὶ ἀπότομος ἐν τῇ χειρὶ αὐτοῦ κρατῶν σάλπιγγα ἔνδον αὐτῆς κατέχων πῦρ παμφάγον δοκιμαστήριον τῶν ἀμαρτωλῶν. <sup>11</sup> καὶ ὁ μὲν ἀνὴρ ὁ θαυμάσιος ὁ καθήμενος ἐπὶ τοῦ θρόνου, αὐτὸς ἔκρινεν καὶ ἀπεφῆνατο τὰς ψυχάς· <sup>12</sup> οἱ δὲ δύο ἄγγελοι οἱ ἐκ δεξιῶν καὶ ἀριστερῶν ἀπεγράφοντο· ὁ μὲν ἐκ δεξιῶν ἀπεγράφετο τὰς δικαιοσύνας, ὁ δὲ ἐξ ἀριστερῶν τὰς ἀμαρτίας· <sup>13</sup> καὶ ὁ μὲν πρὸ προσώπου τῆς τραπέζης, ὁ τὸν ζυγὸν κατέχων, ἐζυγίαζεν τὰς ψυχάς· <sup>14</sup> καὶ ὁ πύρινος ἄγγελος, ὁ τὸ πῦρ κατέχων, ἐδοκίμαζεν τὰς ψυχάς.

<sup>15</sup> καὶ ἠρώτησεν Ἀβραάμ τὸν ἀρχιστράτηγον Μιχαήλ· Τί ἐστὶν ταῦτα ἃ θεωροῦμεν ἡμεῖς; καὶ εἶπεν ὁ ἀρχιστράτηγος· Ταῦτα ἅπερ βλέπεις, ὅσιν Ἀβραάμ, ἐστὶν ἡ κρίσις καὶ ἀνταπόδοσις. <sup>16</sup> καὶ ἰδοὺ ὁ ἄγγελος ὁ κρατῶν τὴν ψυχὴν ἐν τῇ χειρὶ αὐτοῦ, καὶ ἦνεγκεν αὐτὴν ἔμπροσθεν τοῦ κριτοῦ. <sup>17</sup> καὶ εἶπεν ὁ κριτῆς ἕνα τῶν ἀγγέλων τῶν καθυπουργούντων αὐτῷ· Ἄνοιξόν μοι τὴν βίβλον ταύτην καὶ εὐρέ μοι τὰς ἀμαρτίας τῆς ψυχῆς ταύτης.

angel of light, holding in his hand a pair of scales. <sup>10</sup> On his left sat an angel all fiery, entirely without mercy, and relentless, and holding in his hand a trumpet, that contained within it all-consuming fire, as a means to test the sinners. <sup>11</sup> And while the wondrous man who sat upon the throne himself judged and sentenced the souls, <sup>12</sup> the two angels on the right and on the left were recording, the one on the right the righteousness and the one on the left the wickedness. <sup>13</sup> And the one before the table, who held the pair of scales, weighed the souls, <sup>14</sup> and the fiery angel, who held the fire, put the souls to the test.

<sup>15</sup> And Abraham asked the Prince Michael, “What is it that we behold?” And the Prince said, “These things that you see, holy Abraham, are the judgment and recompense.”

<sup>16</sup> And behold the angel holding the soul in his hand appeared, and he brought it before the judge, <sup>17</sup> and the judge said to one of the angels that were waiting on him, “Open me this book, and find me the sins of this soul.”

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<sup>10</sup> James’ translation has simply ‘pitiless’ in place of ‘entirely without mercy’, here following Sparks.

<sup>11</sup> In place of ‘himself judged’, Sparks has ‘was giving his judgements’.

<sup>12</sup> Sparks includes this verse as part of the preceding one (therein numbered v. 9); here, we follow the verse divisions of the OCP text. The literal translation of ‘were recording’ (here following Sparks) is ‘wrote down’. Sparks includes the words from ‘the one on the right’ as a separate verse (therein numbered v. 10).

<sup>13</sup> A more literal translation of ‘pair of scales’ is ‘balance’.

<sup>14</sup> Sparks includes this verse as part of the preceding one (therein numbered v. 11); here, we follow the verse divisions of the OCP text.

<sup>15</sup> Sparks includes the words from ‘and the Prince said’ as a separate verse; here, we follow the numbering scheme of the OCP text.

<sup>16</sup> The word ‘appeared’, following Sparks, does not occur in the MSS; it is added for clarity.

<sup>17</sup> James’ translation has ‘served’ in place of ‘were waiting on’.

<sup>18</sup>καὶ ἀνοίξας τὴν βίβλον εὗρεν αὐτῆς ζυγίας τὰς ἀμαρτίας καὶ τὰς δικαιοσύνας ἐξ ἴσου, καὶ οὔτε τοῖς βασανισταῖς ἐξέδωκεν αὐτὴν οὔτε τοῖς σωζομένοις, ἀλλ' ἔστησεν αὐτὴν εἰς τὸ μέσον.

<sup>19</sup>καὶ εἶπεν Ἀβραάμ πρὸς Μιχαήλ· Κύριε, οὗτός ἐστιν ὁ ἄγγελος ὁ ἐκφέρων τὰς ψυχὰς ἐκ τοῦ σώματος, ἢ οὐ; <sup>20</sup>ἀπεκρίθη Μιχαήλ καὶ εἶπεν· Οὗτός ἐστιν ὁ θάνατος, καὶ ἀπάγει αὐτὰς εἰς τὸν τόπον τοῦ κριτηρίου, ἵνα ὁ κριτὴς κρίνῃ αὐτάς.

<sup>21</sup>Καὶ λέγει Ἀβραάμ· Κύριέ μου, παρακαλῶ σε ἵνα ἀναγάγῃς με εἰς τὸν τόπον τοῦ κριτηρίου ὅπως κἀγὼ θεάσωμαι αὐτάς πῶς κρίνονται. <sup>22</sup>τότε Μιχαήλ ἔλαβεν τὸν Ἀβραάμ ἐπὶ νεφέλης, καὶ ἤγαγεν αὐτὸν εἰς τὸν παράδεισον. <sup>23</sup>καὶ ὡς ἔφθασεν εἰς τὸν τόπον ὅπου ἦν ὁ κριτὴς, ἦλθεν ὁ ἄγγελος καὶ ἔδωκεν τὴν ψυχὴν ἐκείνην εἰς τὸν κριτὴν. <sup>24</sup>ἔλεγεν δὲ ἡ ψυχὴ· Ἐλέησόν με, κύριε. <sup>25</sup>καὶ εἶπεν ὁ κριτὴς· Πῶς ἐλέησω σε, ὅτι σὺ οὐκ ἠλέησας τὴν θυγατέρα σου ἣνπερ εἶχες, τὸν καρπὸν τῆς κοιλίας σου; διὰ τί ἐφόνευσας αὐτήν; <sup>26</sup>καὶ ἀπεκρίθη· Οὐχί, κύριε· φόνος ἐξ ἐμοῦ οὐ γέγονεν, ἀλλ' αὐτὴ ἡ θυγάτηρ μου κατεψεύσατό μου. <sup>27</sup>ὁ δὲ κριτὴς ἐκέλευσεν ἐλθεῖν τὸν τὰ ὑπομνήματα γράφοντα. <sup>28</sup>καὶ

<sup>18</sup> And, opening the book, he found its sins and good deeds equally balanced, and he neither gave it to the tormentors, nor to those that were saved, but set it in the midst.

<sup>19</sup> And Abraham said to Michael, "Lord, is this the angel that removes the souls from the body or is it not?" <sup>20</sup> Michael answered and said, "This is Death, and he leads them into the place of judgment, for the judge to judge them."

<sup>21</sup> And Abraham said, "My Lord, I beg you to take me up to the place of judgment so that I may see for myself how they are judged." <sup>22</sup> Then Michael took Abraham upon a cloud, and brought him into Paradise, <sup>23</sup> and when he came near to the place where the judge was, the angel appeared and presented that soul to the judge. <sup>24</sup> And the soul was saying, "Have mercy on me, Lord." <sup>25</sup> And the judge said, "How shall I have mercy upon you, when you yourself had no mercy upon your daughter that you had, the fruit of your womb? Why did you murder her?" <sup>26</sup> And it gave this answer, "No, Lord, slaughter has not been done by me, but my daughter has lied upon me." <sup>27</sup> But the judge then

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<sup>18</sup> Sparks includes the words from 'and he neither' as a separate verse (numbered v. 17); here, we follow the numbering scheme of the OCP text.

<sup>19</sup> Vv. 19–36 are not found in the Long Recension (A) and are here added from the Short Recension (B, wherein they form 9:10–10:16).

<sup>20</sup> In place of 'to judge', Sparks has 'to pass judgement'.

<sup>21</sup> James' translation has simply 'I too may see' in place of 'I may see for myself', here following Sparks.

<sup>22</sup> Some have 'led' in place of 'brought', here following Sparks.

<sup>23</sup> Sparks includes this as part of the previous verse, therein numbered v. 21; here, we follow the verse divisions of the OCP text.

<sup>24</sup> Sparks includes this as part of v. 21 (see #23).

<sup>25</sup> In place of 'how shall', Sparks has 'why should', and 'your own child' in place of 'the fruit of your womb'.

<sup>26</sup> Sparks opens with 'and the soul' in place of 'and it', here following the MSS.

<sup>27</sup> More literally translated, this verse reads, "But the judge commanded him to come that wrote down the records;" here, we follow Sparks.

ιδου χερουβιμ βαστάζοντα βιβλία δύο, και ἦν μετ' αὐτῶν ἀνὴρ παμμεγέθης σφόδρα· και εἶχεν ἐπὶ τὴν κεφαλὴν αὐτοῦ τρεῖς στεφάνους, <sup>29</sup> και ὁ εἷς στέφανος ὑψηλότερος ὑπῆρχεν τῶν ἐτέρων δύο στεφάνων· οἱ δὲ στέφανοι ἐκαλοῦντο στέφανοι μαρτυρίας. <sup>30</sup> και εἶχεν ὁ ἀνὴρ ἐν τῇ χειρὶ αὐτοῦ κάλαμον χρυσοῦν· και λέγει ὁ κριτῆς πρὸς αὐτόν· Σύστησον τὴν ἀμαρτίαν τῆς ψυχῆς ταύτης. <sup>31</sup> και ἀναπτύξας ὁ ἀνὴρ ἐκεῖνος μίαν τῶν βιβλίων τῶν ὄντων ἐκ τῶν χερουβιμ ἀνεζήτησεν τὴν ἀμαρτίαν τῆς ψυχῆς τῆς γυναικὸς, και εὔρεν. <sup>32</sup> και εἶπεν ὁ κριτῆς· ὦ ταλαίπωρε ψυχὴ, πῶς λέγεις ὅτι φόνον οὐκ ἐποίησας; <sup>33</sup> οὐχὶ σὺ ἀπελθοῦσα μετὰ τὴν τελευτὴν τοῦ ἀνδρός σου, ἐμοίχευσας τὸν ἀνδρα τῆς θυγατρὸς σου, και ἀπέκτεινας αὐτήν; <sup>34</sup> ἤλεγχε δὲ και τὰς ἄλλας ἀμαρτίας αὐτῆς, και εἴ τι ἔπραξεν ἐκ νεότητος αὐτῆς. <sup>35</sup> ταῦτα ἀκούσασα ἡ γυνὴ ἐβόησεν λέγουσα· Οἴμοι, οἴμοι, ὅτι πάσας τὰς ἀμαρτίας μου ἅς ἐποίησα ἐν τῷ κόσμῳ ἐληθάργησα· ἐνταῦθα δὲ οὐκ ἐληθαργήθησαν. <sup>36</sup> τότε ἤραν και αὐτήν και παρέδωκαν τοῖς βασανισταῖς.

ordered the writer of the records to come, <sup>28</sup> and behold cherubim came carrying two books. And there was with them a man of exceedingly large stature, having on his head three crowns, <sup>29</sup> and the one crown was higher than the other two. These are called the Crowns of Witness. <sup>30</sup> And the man had in his hand a golden pen, and the judge said to him, "Let us have the details of the sin of this soul." <sup>31</sup> And that man, opening one of the books belonging to the cherubim, sought out the sin of the woman's soul and found it. <sup>32</sup> And the judge said, "O wretched soul, why do you say that you have not done murder? <sup>33</sup> Did you not, after the death of your husband, go and commit adultery with your daughter's husband, and kill her?" <sup>34</sup> And he convicted her of her other sins as well, whatever she had committed since she was a child. <sup>35</sup> Hearing these things the woman cried out, saying, "Woe is me, all the sins that I committed while I was in the world I forgot, but here they are not forgotten." <sup>36</sup> Then they took her away also and gave her over to the tormentors.

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<sup>28</sup> The word 'came' does not occur in the MSS but is here added (following Sparks) for clarity.

<sup>29</sup> Sparks includes this as part of the preceding verse (therein numbered v. 26); here, we follow the verse divisions of the OCP text.

<sup>30</sup> Literally translated, the judge's command is, "Substantiate the sins of this soul;" here, we follow Sparks.

<sup>31</sup> The MSS do not include the pronoun 'it' at the end of this verse; it is here added so that the English translation makes sense.

<sup>32</sup> In place of 'why do', Sparks has 'how can'.

<sup>33</sup> Sparks includes this as part of the previous verse (therein numbered v. 30); here, we follow the verse divisions of the OCP text.

<sup>34</sup> In place of 'whatever', Sparks has 'all that'.

<sup>35</sup> The MSS do not include the word 'while I was in', here following Sparks.

<sup>36</sup> Sparks has 'torturers' in place of 'tormentors'.

## Διαθήκη Ἀβραάμ 13

<sup>1</sup> Καὶ εἶπεν Ἀβραάμ· Κύριέ μου ἀρχιστράτηγε, τίς ἐστὶν οὗτος ὁ κριτὴς ὁ πανθαύματος; καὶ τίνες οἱ ἄγγελοι οἱ ἀπογραφόμενοι; καὶ τίς ὁ ἄγγελος ὁ ἠλιόμορφος ὁ τὸν ζυγὸν κατέχων; καὶ τίς ὁ ἄγγελος ὁ πύρινος ὁ τὸ πῦρ κατέχων;<sup>2</sup> εἶπεν δὲ ὁ ἀρχιστράτηγος· Θεωρεῖς, πανόσιε Ἀβραάμ, τὸν ἄνδρα τὸν φοβερόν τὸν ἐπὶ τοῦ θρόνου καθήμενον; οὗτός ἐστιν υἱὸς Ἀδάμ τοῦ πρωτοπλάστου, ὁ ἐπιλεγόμενος Ἄβελ, ὃν ἀπέκτεινε Κάιν ὁ πονηρός.<sup>3</sup> καὶ κάθηται ὧδε κρῖναι πᾶσαν τὴν κτίσιν καὶ ἐλέγχων δικαίους καὶ ἀμαρτωλούς· διότι εἶπεν ὁ θεός· Ἐγὼ οὐ κρίνω ὑμᾶς, ἀλλὰ πᾶς ἄνθρωπος ἐξ ἀνθρώπου κριθήσεται.<sup>4</sup> τούτου χάριν αὐτῷ δέδωκεν κρίσιν, κρῖναι τὸν κόσμον μέχρι τῆς μεγάλης καὶ ἐνδόξου αὐτοῦ παρουσίας· καὶ τότε, δίκαιε Ἀβραάμ, γίνεται τελεία κρίσις καὶ ἀνταπόδοσις, αἰωνία καὶ ἀμετάθετος, ἣν οὐδεὶς δύναται ἀνακρῖναι.<sup>5</sup> πᾶς γὰρ ἄνθρωπος ἐκ τοῦ πρωτοπλάστου γεγέννηται, καὶ διὰ τοῦτο ἐνταῦθα πρῶτον ἐκ τοῦ υἱοῦ αὐτοῦ κρίνονται.<sup>6</sup> καὶ ἐν τῇ δευτέρᾳ παρουσίᾳ κριθήσονται ὑπὸ τῶν δώδεκα φυλῶν τοῦ Ἰσραήλ, καὶ πᾶσα πνοὴ καὶ πᾶσα κτίσις.<sup>7</sup> τὸ

## TESTAMENT OF ABRAHAM 13

<sup>1</sup> And Abraham said, "My Lord Prince, who is this most wondrous judge; and who are the angels that write; and who is the angel like the sun, holding the scales; and who is the fiery angel holding the fire?" <sup>2</sup> The Prince said, "Do you see, most holy Abraham, the terrible man sitting on the throne? He is the son of the first-created Adam, called Abel, whom the wicked Cain killed, <sup>3</sup> 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." <sup>4</sup> Therefore, he has given to him judgment, to judge the world until his great and glorious coming, and then, righteous Abraham, is the final judgment and retribution, eternal and unchangeable, which no one can alter. <sup>5</sup> For, all men have come from the first-created, and therefore by his son they are first judged here <sup>6</sup> and, at the second coming, they shall be judged by the twelve tribes of Israel, every spirit and every creature. <sup>7</sup> But the third time they

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### TESTAMENT OF ABRAHAM 13

- <sup>1</sup> Sparks includes the words from 'and who is' as a separate verse; here, we follow the numbering scheme of the OCP text.
- <sup>2</sup> Sparks begins a separate verse (therein numbered v. 4) at 'this is the son'.
- <sup>3</sup> Sparks ends this verse with 'but by man shall every man be judged'.
- <sup>4</sup> Sparks includes the words from 'and then' as a separate verse, therein numbered v. 7.
- <sup>5</sup> In place of 'first-created', here following the MSS (πρωτοπλάστου), Sparks has 'first man' (as also in v. 2).
- <sup>6</sup> In place of 'by the twelve tribes of Israel', here following the Long Recension (A), the Coptic, Slavonic & Romanian texts have 'by the twelve apostles'; the Short Recension (B) combines the two readings: "the twelve tribes of Israel shall be judged by the twelve apostles."
- <sup>7</sup> Sparks includes the words from 'and the sentence' as a separate verse, therein numbered v. 11; here, we follow the OCP text.

δὲ τρίτον, ὑπὸ τοῦ δεσπότου θεοῦ τῶν ἀπάντων κριθήσονται καὶ τότε λοιπὸν τῆς κρίσεως ἐκείνης τὸ τέλος ἐγγύς, καὶ φοβερὰ ἢ ἀπόφασις, καὶ ὁ λύων οὐδείς.<sup>8</sup> καὶ λοιπὸν διὰ τριῶν βημάτων γίνεται ἡ κρίσις τοῦ κόσμου καὶ ἡ ἀνταπόδοσις· καὶ διὰ τοῦτο ἐπὶ ἑνὸς ἢ δύο μαρτύρων οὐκ ἀσφαλιζέται λόγος εἰς τέλος· ἀλλ' ἐπὶ τριῶν μαρτύρων σταθήσεται πᾶν ῥῆμα.

<sup>9</sup> οἱ δὲ δύο ἄγγελοι ὁ ἐκ δεξιῶν καὶ ὁ ἐξ ἀριστερῶν, οὗτοί εἰσιν οἱ ἀπογραφόμενοι τὰς ἀμαρτίας καὶ δικαιοσύνας· ὁ μὲν ἐκ δεξιῶν ἀπογράφεται τὰς δικαιοσύνας, ὁ δὲ ἐξ ἀριστερῶν τὰς ἀμαρτίας.<sup>10</sup> ὁ δὲ ἡλιόμορφος ἄγγελος, ὁ τὸν ζυγὸν κατέχων ἐν τῇ χειρὶ αὐτοῦ, οὗτός ἐστιν ὁ Δοκιήλ ὁ ἀρχάγγελος ὁ δίκαιος ζυγοστάτης, καὶ ζυγιάζει τὰς δικαιοσύνας καὶ τὰς ἀμαρτίας ἐν δικαιοσύνῃ θεοῦ.<sup>11</sup> ὁ δὲ πύρινος καὶ ἀνιλέως ἄγγελος, ὁ κατέχων ἐν τῇ χειρὶ αὐτοῦ τὸ πῦρ, οὗτός ἐστιν Πυρουήλ ὁ ἀρχάγγελος ὁ ἐπὶ τοῦ πυρὸς ἔχων τὴν ἐξουσίαν, καὶ δοκιμάζει τὰ τῶν ἀνθρώπων ἔργα διὰ πυρός·<sup>12</sup> καὶ εἴ τις τὸ ἔργον κατακαύσει τὸ πῦρ, εὐθύς λαμβάνει αὐτὸν ὁ ἄγγελος τῆς κρίσεως καὶ ἀποφέρει αὐτὸν εἰς τὸν τόπον τῶν ἀμαρτωλῶν, πικρότατον κολαστήριον.<sup>13</sup> εἴ τις δὲ τὸ ἔργον τὸ πῦρ δοκιμάσει καὶ μὴ ἄψεται αὐτοῦ, οὗτος δικαιούται, καὶ λαμβάνει αὐτὸν ὁ τῆς δικαιοσύνης ἄγγελος καὶ ἀναφέρει αὐτὸν εἰς τὸ σῶζεσθαι ἐν τῷ κλήρῳ τῶν δικαίων.<sup>14</sup> καὶ

shall be judged by the Sovereign God of all, and then at last the end of that judgment is near, and the sentence terrible, and none shall rescind.<sup>8</sup> And so, by three tribunals the judgment and retribution of the world is made; thus, a matter is not finally confirmed by one or two witnesses, but by three witnesses shall everything be established.

<sup>9</sup> “The two angels on the right and on the left, these write down the sins and the good deeds, the one on the right writes down the good deeds, and the one on the left the sins.<sup>10</sup> The sun-like angel holding the balance in his hand is the archangel, Dokiēl the just weigher, and he weighs the good deeds and the sins with the righteousness of God.<sup>11</sup> The fiery and pitiless angel, who is holding the fire in his hand, is the archangel Puruel, who has power over fire, and it is he who tests the works of men through fire;<sup>12</sup> and, if the fire should consume the work of any man, the angel of judgment seizes him at once and carries him away to the place of sinners, a most bitter place of punishment.<sup>13</sup> But if the fire approves the work of anyone, and does not seize 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.

<sup>8</sup> Sparks includes the words from ‘and that is why’ as a separate verse (in parentheses and numbered v. 13); here, we follow the OCP scheme.

<sup>9</sup> Sparks includes the word from ‘and the one on the left’ as a separate verse; here, we follow the verse divisions of the OCP text.

<sup>10</sup> In place of ‘Dokiēl, the just weigher’, here following the MSS, Sparks has ‘Dokiēl: he preserves an honest balance’.

<sup>11</sup> In place of ‘works of men’ Sparks has ‘men’s deeds’.

<sup>12</sup> Sparks has ‘disagreeable’ in place of ‘bitter’.

<sup>13</sup> In place of ‘does not seize it’, here following the MSS, Sparks has ‘does not touch it’.

οὕτως, δικαιοτάτε Ἀβραάμ, τὰ πάντα ἐν πᾶσιν ἐν πυρὶ καὶ ζυγῷ δοκιμάζονται.

<sup>15</sup> καὶ ὁ ἀποδεικνύμενος οὗτός ἐστιν ὁ διδάσκαλος τοῦ οὐρανοῦ καὶ τῆς γῆς καὶ γραμματεὺς τῆς δικαιοσύνης Ἐνώχ. <sup>16</sup> ἀπέστειλεν γὰρ κύριος αὐτοὺς ἐνταῦθα, ἵνα ἀπογράφωσιν τὰς ἀμαρτίας καὶ τὰς δικαιοσύνας ἐκάστου. <sup>17</sup> καὶ λέγει ὁ Ἀβραάμ· Καὶ πῶς δύναται Ἐνώχ βαστάσαι τὸ βάρος τῶν ψυχῶν, μὴ ἰδὼν θάνατον; ἢ πῶς δύναται δοῦναι πασῶν τῶν ψυχῶν ἀπόφασιν; <sup>18</sup> καὶ εἶπεν Μιχαήλ· Ἐὰν δώσῃ ἀπόφασιν περὶ αὐτῶν, οὐ συγχωρεῖται· ἀλλ' οὐ τὰ τοῦ Ἐνώχ αὐτοῦ ἀποφαίνεται, ἀλλ' ὁ κύριός ἐστιν ὁ ἀποφαινόμενος, καὶ τούτου οὐκ ἐστὶν εἰ μὴ μόνον τὸ γράψαι. <sup>19</sup> ἐπειδὴ ἠῤῥατο Ἐνώχ πρὸς κύριον λέγων· Οὐ θέλω, κύριε, ἀποδοῦναι τῶν ψυχῶν ἀπόφασιν, ὅπως μὴ τινὸς ἐπιβαρῆς γένωμαι. <sup>20</sup> καὶ εἶπεν κύριος πρὸς Ἐνώχ· Ἐγὼ κελεύσω σε ἵνα γράφῃς τὰς ἀμαρτίας ψυχῆς ἐξιλευμένης, καὶ εἰσελεύσεται εἰς τὴν ζωὴν. <sup>21</sup> καὶ ἡ ψυχὴ ἐὰν μὴ ἐξιλεωθῇ καὶ μετανοήσῃ, εὐρήσεις τὰς ἀμαρτίας αὐτῆς γεγραμμένας, καὶ βληθήσεται εἰς τὴν κόλασιν.

<sup>14</sup> And thus, most righteous Abraham, all things in all men are tried by fire and the balance.”

<sup>15</sup> “And he that bears testimony here is the teacher of heaven and of earth, and the scribe of righteousness, Enoch. <sup>16</sup> For, the Lord has sent them here so that the iniquities and the good deeds of each one might be recorded.” <sup>17</sup> And Abraham said, “And how is Enoch able to bear the weight of the souls, not having seen death? Or how can he give sentence to all the souls?” <sup>18</sup> And 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. <sup>19</sup> For, Enoch prayed to the Lord saying, “I have no wish, Lord, to give sentence on the souls, in case I should be grievous to anyone;” <sup>20</sup> 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; <sup>21</sup> however, if the soul makes no atonement and does not repent, you shall find its sins written down and it shall be cast into punishment.””

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<sup>14</sup> An alternative translation of ‘in all men’ is ‘in every particular’.

<sup>15</sup> Vv. 15–21 are not found in the Long Recension (A) and are here added from the Short Recension (B, wherein they form 11:3–10) following Sparks (see Introduction).

<sup>16</sup> Sparks does not include the word ‘one’ after ‘each’.

<sup>17</sup> In place of ‘bear the weight of’, here following the MSS, Sparks has ‘take responsibility for’ and, in place of ‘seen’ he has ‘experienced’.

<sup>18</sup> Sparks opens Michael’s response with, “If he were to pronounce sentence on them, his sentence would not stand;” here, we follow the MSS.

<sup>19</sup> In place of ‘grievous’, Sparks has ‘harsh’.

<sup>20</sup> Sparks has ‘I shall bid you’ in place of ‘I shall command you to’.

<sup>21</sup> Here, the opening conjunction (καὶ, literally ‘and’) has been translated as ‘but’ (following Sparks) for clarity.

## Διαθήκη Ἀβραάμ 14

<sup>1</sup> Εἶπεν δὲ Ἀβραάμ πρὸς τὸν ἀρχιστράτηγον· Κύριέ μου ἀρχιστράτηγε, τὴν ψυχὴν ἣν κατεῖχεν ὁ ἄγγελος ἐν τῇ χειρὶ αὐτοῦ, πῶς κατεδικάσθη εἰς τὸ μέσον; <sup>2</sup> εἶπεν δὲ ὁ ἀρχιστράτηγος· Ἄκουσον, δίκαιε Ἀβραάμ· διότι εὔρεν ὁ κριτὴς τὰς ἀμαρτίας αὐτῆς καὶ τὰς δικαιοσύνας ἐξ ἴσου, καὶ οὔτε εἰς κρίσιν ἐξέδοτο αὐτὴν οὔτε δὲ τὸ σῶζεσθαι, ἕως οὗ ἔλθῃ ὁ κριτὴς τῶν ἀπάντων. <sup>3</sup> εἶπεν δὲ Ἀβραάμ {πρὸς} τὸν ἀρχιστράτηγον· Καὶ τί ἔτι λείπεται τῇ ψυχῇ εἰς τὸ σῶζεσθαι; <sup>4</sup> καὶ εἶπεν ὁ ἀρχιστράτηγος ὅτι Ἐὰν κτήσῃται μία δικαιοσύνην ὑπεράνω τῶν ἀμαρτιῶν ἔρχεται εἰς τὸ σῶζεσθαι. <sup>5</sup> εἶπεν δὲ Ἀβραάμ πρὸς τὸν ἀρχιστράτηγον· Δεῦρο Μιχαὴλ ἀρχιστράτηγε, ποιήσωμεν εὐχὴν ὑπὲρ τῆς ψυχῆς ταύτης, καὶ ἴδωμεν εἰ ἐπακούσεται ἡμῶν ὁ θεός. καὶ εἶπεν ὁ ἀρχιστράτηγος· Ἀμήν γένοιτο. <sup>6</sup> καὶ ἐποίησαν δέησιν καὶ εὐχὴν ὑπὲρ τῆς ψυχῆς· καὶ εἰσήκουσεν αὐτοὺς ὁ θεός καὶ ἀναστάντες ἀπὸ τῆς προσευχῆς οὐκ εἶδον τὴν ψυχὴν ἰσταμένην ἐκεῖσε. <sup>7</sup> καὶ εἶπεν Ἀβραάμ πρὸς τὸν ἄγγελον· Ποῦ ἐστὶν ἡ ψυχὴ ἣν ἐκράτεις εἰς τὸ μέσον; <sup>8</sup> καὶ εἶπεν ὁ ἄγγελος· Σέσωται διὰ τῆς

## TESTAMENT OF ABRAHAM 14

<sup>1</sup> Then Abraham said to the Prince, “My Lord Prince, the soul that the angel held in his hand, how is it that it was adjudged to be set in the middle?” <sup>2</sup> The Prince said, “Listen, righteous Abraham: because the judge found its sins and its good deeds equal, he neither committed it to judgment nor to be saved, until the Judge of all shall come.” <sup>3</sup> Then Abraham said to the Prince, “And what yet is required for the soul to be saved?” <sup>4</sup> And the Prince said, “If it comes by one good deed above its sins, it enters into salvation.” <sup>5</sup> Abraham said to the Prince, “Come hither, Prince Michael, let us make prayer for this soul, and let us see whether God will hear us.” The Prince said, “Amen, let it be so!” <sup>6</sup> And they made prayer and supplication on the soul’s behalf and God heard them, and, when they rose up from their prayer, they did not see the soul standing there. <sup>7</sup> And Abraham said to the angel, “Where is the soul that you held in the middle?” <sup>8</sup> And the angel said, “It has been

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### TESTAMENT OF ABRAHAM 14

<sup>1</sup> In place of ‘adjudged’, Sparks has ‘condemned’.

<sup>2</sup> Sparks includes the words from ‘he neither’ as a separate verse; here, we follow the verse divisions of the OCP text.

<sup>3</sup> For Abraham’s question, Sparks reads, “What more does the soul require to be saved?”

<sup>4</sup> Sparks and James omit the opening conjunction (‘and’), here following the MSS (καὶ).

<sup>5</sup> Sparks includes the words from ‘the Prince said’ as a separate verse (therein numbered v. 7); here, we follow the verse divisions of the OCP text.

<sup>6</sup> Here, and in v. 5, Sparks has ‘intercession’ in place of ‘prayer’.

<sup>7</sup> In place of ‘held’, Sparks has ‘were keeping’.

<sup>8</sup> In place of ‘the angel of light’, Sparks has ‘the brilliant angel’ (see #12:9).

εὐχῆς σου τῆς δικαίας, καὶ ἰδοὺ ἔλαβεν αὐτὴν ἄγγελος φωτοφόρος καὶ ἀνήνεγκεν αὐτὴν ἐν τῷ παραδείσῳ.

<sup>9</sup> εἶπεν δὲ Ἀβραάμ· Δοξάζω τὸ ὄνομα τοῦ θεοῦ τοῦ ὑψίστου καὶ τὸ ἔλεος αὐτοῦ τὸ ἀμέτρητον. <sup>10</sup> εἶπεν δὲ Ἀβραάμ πρὸς τὸν ἀρχιστράτηγον· Δέομαί σου, ἀρχάγγελε, εἰσάκουσον τῆς δεήσεώς μου, καὶ παρακαλέσωμεν ἔτι τὸν κύριον καὶ προσπέσωμεν τοῖς οἰκτιρμοῖς αὐτοῦ <sup>11</sup> καὶ δεηθῶμεν αὐτοῦ τοῦ ἐλέους ὑπὲρ τῶν ψυχῶν τῶν ἀμαρτωλῶν οὗσπερ ἐγὼ ποτε κακοφρονήσας κατηρασάμην καὶ ἀπώλεσα, οὗσπερ κατέπιεν ἡ γῆ καὶ οὗς διεμερίσαντο τὰ θηρία, καὶ οὗσπερ κατέφαγεν τὸ πῦρ διὰ τοὺς ἐμούς λόγους· <sup>12</sup> νῦν ἔγνωκα ἐγὼ ὅτι ἤμαρτον ἐνώπιον κυρίου τοῦ θεοῦ ἡμῶν· δεῦρο, Μιχαήλ ἀρχιστράτηγε τῶν ἄνω δυνάμεων, δεῦρο παρακαλέσωμεν τὸν θεὸν μετὰ δακρύων, ὅπως ἀφήσει μοι τὸ ἀμάρτημα καὶ αὐτοὺς συγχωρήσει μοι. <sup>13</sup> καὶ εἰσήκουσεν αὐτὸν ὁ ἀρχιστράτηγος καὶ ἐποίησαν δέησιν ἐνώπιον τοῦ θεοῦ· ἐπὶ πολλὴν δὲ ὥραν παρακαλούντων αὐτῶν, ἦλθεν φωνὴ ἐκ τοῦ οὐρανοῦ λέγουσα· <sup>14</sup> Ἀβραάμ, Ἀβραάμ, εἰσήκουσα τῆς φωνῆς σου καὶ τῆς δεήσεώς σου καὶ ἀφήμι σοι τὴν ἀμαρτίαν, καὶ οὗσπερ σὺ νομίζεις ὅτι ἀπώλεσα, ἐγὼ αὐτοὺς ἀνεκαλεσάμην καὶ εἰς ζωὴν αὐτοὺς ἤγαγον δι' ἄκραν ἀγαθότητα· <sup>15</sup> διότι πρὸς καιρὸν εἰς κρίσιν αὐτοὺς ἀνταπέδωκα·

saved by your righteous prayer, and behold the angel of light has taken it and carried it up into Paradise.”

<sup>9</sup> Abraham said, “I glorify the name of God, the Most High, and his immeasurable mercy.” <sup>10</sup> Then Abraham said to the Prince, “I beg you, archangel, listen to my prayer, and let us once more call upon the Lord, and throw ourselves on his compassion; <sup>11</sup> and let us entreat his mercy for the souls of the sinners whom I formerly, in my anger, cursed and sent to their destruction, whom the earth devoured, and the wild beasts tore to pieces, and the fire consumed through my words. <sup>12</sup> Now I realise that I have sinned before the Lord our God. Come then, Michael, Prince of the hosts above, come, let us call upon God with tears that he may forgive me my sin, and grant them to me.” <sup>13</sup> And the Prince 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, <sup>14</sup> “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, <sup>15</sup> because for a season I have requited them in

<sup>9</sup> For ‘immeasurable mercy’, Sparks has ‘mercy that is without measure’.

<sup>10</sup> In place of ‘listen to my prayer’, Sparks has ‘grant me my request’.

<sup>11</sup> In place of ‘in my anger’, Sparks has ‘in malice’.

<sup>12</sup> Sparks includes the words from ‘come then’ as a separate verse (therein numbered v. 15); here, we follow the OCP scheme.

<sup>13</sup> Sparks includes the words from ‘and when they had called’ as part of v. 14 (therein numbered v. 17); here, we follow the OCP divisions.

<sup>14</sup> Sparks includes the words from ‘and those whom you think’ as a separate verse; here, we follow the verse divisions of the OCP text.

<sup>15</sup> Sparks begins this verse at ‘but those’; here, we follow the verse divisions of the OCP text.

ἐγὼ δὲ οὐσπερ ἀπολέσω ἐπὶ τῆς γῆς ζῶντας, ἐν τῷ θανάτῳ οὐκ ἀποδώσω. judgement, but those whom I destroy living upon earth, I will not requite in death."

## Διαθήκη Ἀβραάμ 15

<sup>1</sup> Εἶπεν δὲ καὶ τὸν ἀρχιστράτηγον ἢ φωνὴ τοῦ κυρίου· Μιχαήλ, Μιχαήλ, ὁ ἐμὸς λειτουργὸς, ἀπόστρεψον τὸν Ἀβραάμ εἰς τὸν οἶκον αὐτοῦ, ὅτι ἰδοὺ ἤγγικεν τὸ τέλος αὐτοῦ καὶ τὸ μέτρον τῆς ζωῆς αὐτοῦ τελειοῦται, ὅπως ποιήσει διάταξιν περὶ πάντων καὶ εἴθ' οὕτως παράλαβε αὐτὸν καὶ ἀνάγαγε πρὸς με. <sup>2</sup> διαστρέψας δὲ ὁ ἀρχιστράτηγος τὸ ἄρμα καὶ τὴν νεφέλην, ἤγαγεν τὸν Ἀβραάμ εἰς τὸν οἶκον αὐτοῦ. <sup>3</sup> καὶ ἀπελθὼν ἐν τῷ τρικλίνῳ αὐτοῦ, ἐκάθισεν ἐπὶ τῆς κλίνης αὐτοῦ. <sup>4</sup> ἦλθεν δὲ Σάρρα ἢ γυνὴ αὐτοῦ καὶ περιεπλάκη τοῖς ποσὶν τοῦ ἀσωμάτου καὶ ἰκετεύουσα ἔλεγεν· Εὐχαριστῶ σοι, κύριέ μου, ὅτι ἤνεγκας τὸν κύριόν μου Ἀβραάμ· ἰδοὺ γὰρ ἐνομίζομεν ἀναληφθῆναι ἀφ' ἡμῶν. <sup>5</sup> ἦλθεν δὲ καὶ Ἰσαάκ ὁ υἱὸς αὐτοῦ, καὶ περιεπλάκη ἐπὶ τὸν τράχηλον αὐτοῦ· ὁμοίως δὲ καὶ πάντες οἱ δοῦλοι καὶ αἱ δουλίδες αὐτοῦ περιεκύκλωσαν κύκλῳ τὸν Ἀβραάμ καὶ περιεπλάκησαν αὐτὸν δοξάζοντες τὸν θεόν. <sup>6</sup> εἶπεν δὲ ὁ ἀσώματος πρὸς αὐτόν· Ἄκουσον, δίκαιε Ἀβραάμ· ἰδοὺ ἡ γυνὴ σου Σάρρα, ἰδοὺ καὶ ὁ ἠγαπημένος σου υἱὸς Ἰσαάκ, ἰδοὺ καὶ πάντες οἱ παῖδες καὶ παιδίσκαι σου κυκλῶ σου. <sup>7</sup> ποιήσον διάταξιν περὶ πάντων ὧν

## TESTAMENT OF ABRAHAM 15

<sup>1</sup> The voice of the Lord said also to the Prince "Michael, Michael, my servant, turn back Abraham to his house, for behold his end is near, and the span of his life is fulfilled, so he may set all things in order, and then take him and bring him to me." <sup>2</sup> Therefore, the Prince, turning the chariot and the cloud, brought Abraham to his house <sup>3</sup> and, going into his dining-room, he sat upon his couch. <sup>4</sup> And Sarah his wife came and flung her arms around 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." <sup>5</sup> And his son Isaac also came and fell upon his neck and, in the same way, all his male and female servants surrounded Abraham and embraced him, glorifying God. <sup>6</sup> And the Incorporeal one said to them, "Listen, righteous Abraham: behold your wife Sarah, behold also your beloved son Isaac, behold also your servants and maidservants round about you. <sup>7</sup> Make disposition of all that you have, for the day is

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### TESTAMENT OF ABRAHAM 15

- <sup>1</sup> Sparks divides this verse into three parts, beginning v. 2 at 'for behold' and v. 3 at 'so he may'; here, we follow the verse divisions of the OCP.
- <sup>2</sup> Both Sparks and James translate the opening conjunction (διαστρέψας - 'therefore') as 'and'.
- <sup>3</sup> Sparks replaced the pronoun 'he' with the name 'Abraham'; here, we follow the MSS and James.
- <sup>4</sup> In place of 'flung her arms around', here following Sparks, James has 'embraced'.
- <sup>5</sup> Sparks splits this verse in two, beginning v. 8 at 'and in the same way'; here, we follow the verse numbering scheme of the OCP.
- <sup>6</sup> Sparks has 'Spirit' in place of 'Incorporeal one', here following the MSS (ἀσώματος) and James.
- <sup>7</sup> In place of 'make disposition', here following James, Sparks has 'set ... in order'.

ἔχεις· ὅτι ἤγγικεν ἡ ἡμέρα ἐν ἧ μέλλεις ἐκ τοῦ σώματος ἐκδημεῖν καὶ ἔτι ἅπαξ πρὸς τὸν κύριον ἔρχεσθαι. <sup>8</sup> εἶπεν δὲ Ἀβραάμ· Ὁ κύριος εἶπεν, ἢ σὺ ἅφ' ἑαυτοῦ λέγεις ταῦτα; <sup>9</sup> ὁ δὲ ἀρχιστράτηγος εἶπεν· Ἄκουσον, δίκαιε Ἀβραάμ· ὁ δεσπότης ἐκέλευσεν καὶ ἐγὼ σοι λέγω. <sup>10</sup> εἶπεν δὲ Ἀβραάμ· Οὐ μὴ σοι ἀκολουθήσω. <sup>11</sup> ἀκούσας δὲ ἀρχιστράτηγος τὸν λόγον τοῦτον, εὐθέως ἐξῆλθεν ἐκ προσώπου τοῦ Ἀβραάμ καὶ ἀνῆλθεν εἰς τοὺς οὐρανοὺς καὶ ἔστη ἐνώπιον τοῦ θεοῦ τοῦ ὑψίστου καὶ εἶπεν· <sup>12</sup> Κύριε παντοκράτορ, ἰδοὺ εἰσήκουσα τοῦ φίλου σου Ἀβραάμ πάντα ὅσα εἶπεν πρὸς σε καὶ τὴν αἴτησιν αὐτοῦ ἐπλήρωσα, καὶ ἔδειξα αὐτῷ τὴν δυναστείαν σου καὶ πᾶσαν τὴν ὑπ' οὐρανὸν γῆν τε καὶ θάλασσαν, κρίσιν καὶ ἀνταπόδοσιν διὰ νεφέλης καὶ ἀρμάτων ἔδειξα αὐτῷ, καὶ πάλιν λέγει ὅτι Οὐκ ἀκολουθῶ σοι. <sup>13</sup> καὶ ὁ ὑψιστος ἔφη πρὸς τὸν ἄγγελον· Εἰ καὶ πάλιν οὕτως λέγει ὁ φίλος μου Ἀβραάμ ὅτι Οὐκ ἀκολουθῶ σοι; <sup>14</sup> ὁ δὲ ἀρχάγγελος εἶπεν· Κύριε παντοκράτορ, οὕτως λέγει· καὶ ἐγὼ φεῖδομαι τοῦ ἄψασθαι αὐτοῦ, ὅτι ἐξ ἀρχῆς φίλος σου τυγχάνει καὶ πάντα τὰ ἀρεστὰ ἐνώπιόν σου ἐποίησεν. <sup>15</sup> καὶ οὐκ ἔστιν ἄνθρωπος ὅμοιος αὐτοῦ ἐπὶ τῆς γῆς, οὐ κἂν Ἰὼβ ὁ θαυμάσιος ἄνθρωπος· καὶ διὰ τοῦτο

at hand in which you shall depart from the body and go to the Lord once and for all.” <sup>8</sup> Abraham said, “Has the Lord said it, or do you say this of yourself?” <sup>9</sup> The Prince answered, “Listen, righteous Abraham. The Sovereign Lord has commanded, and I tell it you.” <sup>10</sup> Abraham said, “I will not follow you.” <sup>11</sup> The Prince, hearing these words, left the presence of Abraham at once, went up to the heavens, stood before God the Most High, and said, <sup>12</sup> “Lord Almighty, behold I have listened to all your friend Abraham has said to you, and have granted his request. I have shown him your power and all the land and sea under heaven. I have shown him judgement and retribution by means of cloud and chariot, yet again he says, “I will not follow you.”” <sup>13</sup> And the Most High said to the angel, “Does my friend Abraham say thus again, I will not follow you?” <sup>14</sup> The archangel said, “Lord Almighty, this is what he says, and I would not touch him because from the beginning he is your friend, <sup>15</sup> and has done all things pleasing in your sight. There is no man like him on earth, not even Job the

<sup>8</sup> At the beginning of this verse, Sparks adds the conjunction ‘and’; here, we follow the MSS.

<sup>9</sup> In place of ‘Sovereign Lord’, here following the MSS (δεσπότης) & Sparks, James has simply ‘Lord’ (which normally translates Κύριε).

<sup>10</sup> James’ translation has ‘go with’ in place of ‘follow’, here following Sparks.

<sup>11</sup> In place of ‘left’, here following Sparks, James’ translation has ‘went forth from’.

<sup>12</sup> Sparks splits this verse into four parts, beginning v. 16 at ‘I have shown him your power’, v. 17 at ‘I have shown him judgement’, v. 18 at ‘and again he says’; here, we follow the verse divisions of the OCP text.

<sup>13</sup> James’ translation has ‘go with’ in place of ‘follow’, here following Sparks.

<sup>14</sup> Sparks splits this verse in two, beginning v. 21 at ‘and I refrain’; here, we follow the OCP text.

<sup>15</sup> Sparks includes the words from ‘and has done’ as part of the preceding verse (therein v. 22); here, we follow the divisions of the OCP text.

φρίδομαι τοῦ ἄψασθαι αὐτοῦ· κέλευσον οὖν, ἀθάνατε βασιλεῦ, τί  
ῥῆμα γενήσεται.

wondrous man, and so I would not touch him. Command,  
therefore, Immortal King, what shall be done.”

## Διαθήκη Ἀβραάμ 16

<sup>1</sup> Τότε ὁ ὑψιστος λέγει· Κάλεσόν μοι ὧδε τὸν θάνατον τὸν κεκλημένον τὸ ἀναίσχυντον πρόσωπον καὶ ἀνέλεον βλέμμα.  
<sup>2</sup> καὶ ἀπελθὼν Μιχαὴλ ὁ ἀσώματος εἶπεν τῷ θανάτῳ· Δεῦρο, καλεῖ σε ὁ δεσπότης τῆς κτίσεως, ὁ ἀθάνατος βασιλεύς.  
<sup>3</sup> ἀκούσας δὲ ὁ θάνατος ἔφριξεν καὶ ἐτρόμαξεν δειλία πολλῇ συνεχόμενος, καὶ ἐλθὼν μετὰ φόβου πολλοῦ ἔστη ἔμπροσθεν τοῦ ἀόρατου πατρός, φρίττων στένων καὶ τρέμων, ἀπεκδεχόμενος τὴν κέλευσιν τοῦ δεσπότη. <sup>4</sup> λέγει οὖν ὁ ἀόρατος θεὸς πρὸς τὸν θάνατον· Δεῦρο, τὸ πικρὸν καὶ ἄγριον τοῦ κόσμου ὄνομα, κρύψον σου τὴν ἀγριότητα, σκέπασόν σου τὴν σαπρίαν, καὶ τὴν πικρίαν σου ἀπὸ σου ἀποβαλοῦ, καὶ περιβαλοῦ τὴν ωραιότητά σου καὶ πᾶσαν τὴν δόξαν σου, <sup>5</sup> καὶ κάτελθε εἰς τὸν φίλον μου τὸν Ἀβραάμ καὶ λάβε αὐτὸν καὶ ἄγαγε αὐτὸν πρὸς με· ἀλλὰ καὶ νῦν λέγω σοι ὅτι μὴ ἐκφοβήσης αὐτὸν ἀλλὰ μετὰ κολακίας τοῦτον παράλαβε, ὅτι φίλος μου γνήσιος ὑπάρχει.  
<sup>6</sup> ταῦτα ἀκούσας ὁ θάνατος ἐξῆλθεν ἀπὸ προσώπου τοῦ ὑψίστου καὶ περιεβάλετο στολὴν λαμπροτάτην καὶ ἐποίησεν ὄψιν ἠλιόμορφον καὶ γέγονεν εὐπρεπὴς καὶ ωραῖος ὑπὲρ τοὺς υἱοὺς

## TESTAMENT OF ABRAHAM 16

<sup>1</sup> Then the Most High said, "Call Death here to me – who is called the Shameless Countenance and the Pitiless Look."  
<sup>2</sup> And Michael the Incorporeal went and said to Death, "Come, the Sovereign of creation, the Immortal King, calls you."  
<sup>3</sup> When Death heard this, he shivered and trembled, being much alarmed, and coming with great fear he stood before the invisible Father, shivering, groaning, and trembling, awaiting his Sovereign's bidding.  
<sup>4</sup> The invisible God said to Death, "Come hither, you bitter and savage name of the world: hide your ferocity, cover up your corruption, and cast away your bitterness from you, and put on your beauty and all your glory, <sup>5</sup> and go down to Abraham my friend, and take him and bring him to me. Yet now also I tell you not to frighten him, but win him over him with gentle guile, for he is my own true friend."  
<sup>6</sup> Death listened and left the presence of the Most High, and put on a brilliant robe, and made his appearance like the sun, and became fair and beautiful above the sons of men, assuming

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### TESTAMENT OF ABRAHAM 16

- <sup>1</sup> James' translation does not capitalise the names 'Shameless Countenance' (ἀναίσχυντον πρόσωπον) and 'Pitiless Look' (ἀνέλεον βλέμμα).
- <sup>2</sup> In place of 'Sovereign', here following Sparks, James translates δεσπότης as 'Lord' (see #15:9).
- <sup>3</sup> Throughout this section, the James translation has neuter pronouns when referring to Death.
- <sup>4</sup> Sparks includes the words from 'hide your ferocity' as part of v. 5; here, we follow the verse divisions of the OCP text.
- <sup>5</sup> Sparks divides this verse into three parts, beginning v. 6 at 'and take' & v. 7 at 'yet now'; here, we follow the OCP text.
- <sup>6</sup> Sparks splits this verse into three parts, beginning v. 9 at 'and became fair' and v. 10 at 'and he departed'; here, we follow the verse divisions and numbering scheme of the OCP text.

τῶν ἀνθρώπων, ἀρχαγγέλου μορφήν περικείμενος, τὰς παρειὰς αὐτοῦ πυρὶ ἀστράπτων, καὶ ἀπῆλθεν πρὸς τὸν Ἀβραάμ.

<sup>7</sup> ὁ δὲ δίκαιος Ἀβραάμ ἐξῆλθεν ἐκ τοῦ τρικλίνου αὐτοῦ καὶ ἐκάθητο ὑποκάτω τῶν δένδρων τῶν Μαμβρινῶν, τὴν σιαγόνα αὐτοῦ τῇ χειρὶ κατέχων καὶ ἐκδεχόμενος τὴν ἔλευσιν τοῦ ἀρχαγγέλου Μιχαήλ. <sup>8</sup> καὶ ἰδοὺ ὁσμὴ εὐωδίας ἤρχετο πρὸς αὐτόν, καὶ φωτὸς ἀπαύγασμα· περιστραφεὶς δὲ Ἀβραάμ εἶδεν τὸν θάνατον ἐρχόμενον πρὸς αὐτόν ἐν πολλῇ δόξῃ καὶ ὠραιότητι· καὶ ἀναστὰς Ἀβραάμ ὑπήτησεν αὐτῷ, νομίζων εἶναι τὸν ἀρχιστράτηγον τοῦ θεοῦ. <sup>9</sup> καὶ ἰδὼν αὐτόν ὁ θάνατος προσεκύνησεν αὐτόν λέγων· Χαίροις, τίμιε Ἀβραάμ, δικαία ψυχὴ, φίλε γνήσιε τοῦ θεοῦ τοῦ ὑψίστου, καὶ τῶν ἁγίων ἀγγέλων ὁμόσκηνε. <sup>10</sup> εἶπεν δὲ Ἀβραάμ πρὸς τὸν θάνατον· Χαίροις ἡλιόρατε, ἡλιόμορφε, συλλήπτωρ ἐνδοξότατε, φωτοφόρε, ἀνὴρ θαυμάσιε, πόθεν ἔκει ἢ σὴ ἐνδοξότης πρὸς ἡμᾶς, καὶ τίς εἶ σύ, καὶ πόθεν ἐλήλυθας; <sup>11</sup> λέγει οὖν ὁ θάνατος· Ἀβραάμ δικαιοσύνη, ἰδοὺ λέγω σοὶ τὴν ἀλήθειαν· ἐγὼ εἰμι τὸ πικρὸν τοῦ θανάτου ποτήριον. <sup>12</sup> λέγει αὐτῷ Ἀβραάμ· Οὐχί, ἀλλὰ σὺ εἶ ἢ εὐπρέπεια τοῦ κόσμου, σὺ εἶ ἢ δόξα καὶ τὸ κάλλος τῶν ἀγγέλων καὶ τῶν ἀνθρώπων, σὺ εἶ πάσης μορφῆς εὐμορφό-

the form of an archangel, having his cheeks flaming with fire, and he departed to Abraham.

<sup>7</sup> Now the righteous Abraham went out of his chamber, and was sitting under the trees of Mamre, holding his chin in his hand, and waiting for the return of the archangel Michael. <sup>8</sup> And behold, a smell of sweet odour came to him, and a flashing 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 Prince of God; <sup>9</sup> and when Death saw him, he saluted him, saying, “Rejoice, precious Abraham, righteous soul, true friend of the Most High God, and companion of the holy angels.” <sup>10</sup> Abraham said to Death, “Greetings! You look and shine like the sun, most glorious helper, brilliant, wondrous man, whence does your glory come to us, who are you, and whence do you come?” <sup>11</sup> Then Death said, “Most righteous Abraham, behold I tell you the truth. I am the bitter cup of death.” <sup>12</sup> Abraham said to him, “No, but you are the world’s paragon of loveliness, you are the glory and beauty of angels and men, you more fair of form than any other,

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<sup>7</sup> The phrase ‘trees of Mamre’ translates δένδρων τῶν Μαμβρινῶν.

<sup>8</sup> Sparks includes the words up to ‘flashing light’ as part of the preceding verse (therein numbered v. 11) and splits the remainder into three parts, beginning v. 13 at ‘and Abraham turned’ and v. 14 at ‘and Abraham arose’; here, we follow the verse divisions of the OCP text.

<sup>9</sup> In place of ‘rejoice, precious’, here following James’ translation, Sparks has ‘greetings, honoured’.

<sup>10</sup> Sparks splits this verse into four parts, beginning v. 16 at ‘greetings’, v. 17 at ‘whence’ and v. 18 at ‘and who are you’.

<sup>11</sup> In place of ‘cup’, here following Sparks, James’ translation has ‘lot’.

<sup>12</sup> Sparks splits this verse in two, beginning v. 20 at ‘should you not’; here, we follow the OCP text.

τερος, καὶ λέγεις ὅτι Ἐγὼ εἰμὶ τὸ πικρὸν τοῦ θανάτου ποτήριον καὶ οὐ λέγεις μᾶλλον ὅτι Ἐγὼ εἰμὶ παντὸς ἀγαθοῦ εὐμορφότερος; <sup>13</sup> εἶπεν δὲ ὁ θάνατος· Ἐγὼ γὰρ λέγω σοι τὴν ἀλήθειαν· ὅπερ ὠνόμασέν με ὁ θεός, ἐκεῖνο καὶ λέγω σοι. <sup>14</sup> εἶπεν δὲ Ἀβραάμ· Εἰς τί ἐλήλυθας ὧδε; <sup>15</sup> εἶπεν δὲ ὁ θάνατος· Διὰ τὴν σὴν ἀγίαν ψυχὴν παραγέγονα. <sup>16</sup> λέγει οὖν Ἀβραάμ· Οἶδα τί λέγεις, ἀλλ' οὐ μὴ σε ἀκολουθήσω. ὁ δὲ θάνατος ἐν σιωπῇ γενόμενος οὐκ ἀπεκρίθη αὐτῷ λόγον.

yet you say, "I am the bitter cup of death." Should you not rather say, "I am fairer than every good thing"?" <sup>13</sup> Death said, "I tell you the truth. The very name that God has given me, I also tell you." <sup>14</sup> Abraham said, "Why have you come here?" <sup>15</sup> Death said, "I have come for your holy soul." <sup>16</sup> Then Abraham said, "I know what you mean, but I will not follow you." Then Death was silent and answered him not a word.

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<sup>13</sup> In place of 'God', here following the MSS (θεός) & Sparks, James' translation has 'the Lord'.

<sup>14</sup> James' translation has 'for what' in place of 'why', here following Sparks.

<sup>15</sup> James, more literally following the MSS, rearranges Death's reply: "For your holy soul I am come."

<sup>16</sup> Sparks splits this verse into two parts, beginning v. 25 at 'and Death'; here, we follow the verse divisions and numbering scheme of the OCP text.

## Διαθήκη Ἀβραάμ 17

<sup>1</sup> Ἀνέστη δὲ Ἀβραάμ καὶ ἦλθεν εἰς τὸν οἶκον αὐτοῦ· ἠκολούθει δὲ καὶ ὁ θάνατος ἕως ἐκεῖ· ἀνέβη δὲ Ἀβραάμ εἰς τὸ τρίκλινον αὐτοῦ· ἀνέβη δὲ καὶ ὁ θάνατος μετ' αὐτοῦ· ἀνέπεσεν δὲ Ἀβραάμ ἐπὶ τῆς κλίνης αὐτοῦ· ἦλθεν δὲ καὶ ὁ θάνατος καὶ ἐκαθέσθη παρὰ τοὺς πόδας αὐτοῦ. <sup>2</sup> εἶπεν δὲ Ἀβραάμ· Ἄπελθε, ἄπελθε ἀπ' ἐμοῦ, ὅτι θέλω ἀναπαύεσθαι ἐν τῇ κλίνῃ μου. <sup>3</sup> λέγει ὁ θάνατος· Οὐκ ἀναχωρῶ ἕως οὗ λάβω τὸ πνεῦμά σου ἀπὸ σου. <sup>4</sup> λέγει αὐτῷ Ἀβραάμ· Κατὰ τοῦ θεοῦ τοῦ ἀθανάτου σοι λέγω ἵνα μοι εἴπῃς τὸ ἀληθές· σὺ εἶ ὁ θάνατος; <sup>5</sup> λέγει αὐτῷ ὁ θάνατος· Ἐγώ εἰμι ὁ θάνατος· ἐγώ εἰμι ὁ τὸν κόσμον λυμαίνων. <sup>6</sup> εἶπεν δὲ Ἀβραάμ· Δέομαί σου, ἐπειδὴ σὺ εἶ ὁ θάνατος, ἀνάγγειλόν μοι, καὶ πρὸς πάντα οὕτως ἀπέρχῃ ἐν εὐμορφίᾳ καὶ δόξῃ καὶ ὠραιότητι τοιαύτῃ; <sup>7</sup> καὶ ὁ θάνατος εἶπεν· Οὐχί, κύριέ μου Ἀβραάμ· αἱ γὰρ δικαιοσύνη σου καὶ τὸ ἄμετρον πέλαγος τῆς φιλοξενίας σου καὶ τὸ μέγεθος τῆς ἀγάπης σου τῆς πρὸς θεὸν ἐγένετο στέφανος ἐπὶ τῆς ἐμῆς κεφαλῆς, καὶ ἐν ὠραιότητι καὶ ἐν ἡσυχίᾳ πολλῇ καὶ κολακίᾳ προσέρχομαι τοῖς δικαίοις· <sup>8</sup> τοῖς δὲ ἀμαρτωλοῖς

## TESTAMENT OF ABRAHAM 17

<sup>1</sup> 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. <sup>2</sup> Then Abraham said, "Depart, depart from me, for I desire to rest upon my couch." <sup>3</sup> Death said, "I will not depart until I take your spirit from you." <sup>4</sup> Abraham said to him, "By the immortal God, I charge you to tell me the truth: are you death?" <sup>5</sup> Death said to him, "I am Death. I am the destroyer of the world." <sup>6</sup> Abraham said, "I beg you, since you are Death, tell me whether you come in this way to all men, in such fine form and glory and beauty like this?" <sup>7</sup> Death said, "No, my Lord Abraham, for your righteousness, 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, <sup>8</sup> but to sinners I come

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### TESTAMENT OF ABRAHAM 17

- <sup>1</sup> Sparks splits this verse into four parts, beginning v. 2 at 'and Death', v. 3 at 'and Abraham went' and v. 4 at 'and Abraham lay'; here, we follow the verse divisions of the OCP text.
- <sup>2</sup> In place of 'depart' (twice in this verse), here following James' translation, Sparks has 'go away'.
- <sup>3</sup> As in v. 2, Sparks has 'go away' in place of 'depart'.
- <sup>4</sup> Sparks has 'the God who is immortal' in place of 'the immortal God', here following James.
- <sup>5</sup> In place of 'destroyer of the world', here following James' translation, Sparks has 'the one who destroys the world'.
- <sup>6</sup> James' translation lacks 'men' after 'all', here following Sparks.
- <sup>7</sup> Sparks splits this verse in two, beginning v. 11 at 'and in beauty'; here, we follow the verse divisions of the OCP text.
- <sup>8</sup> Sparks includes this verse as part of the previous one, therein numbered v. 11.

προσέρχομαι ἐν πολλῇ σαπρίᾳ καὶ ἀγριότητι καὶ μεγίστη πικρία καὶ ἀγρίῳ τῷ βλέμματι καὶ ἀνίλεω. <sup>9</sup> εἶπεν δὲ Ἀβραάμ· Δέομαί σου, ἐπάκουσόν μου καὶ δεῖξόν μοι τὴν ἀγριότητά σου καὶ πᾶσαν τὴν σαπρίαν καὶ πικρίαν. <sup>10</sup> καὶ εἶπεν ὁ θάνατος· Οὐ μὴ δυνηθῆς θεάσασθαι τὴν ἐμὴν ἀγριότητα, δικαιοτάτε Ἀβραάμ. <sup>11</sup> εἶπεν δὲ Ἀβραάμ· Ναί, δυνήσομαι θεάσασθαί σου πᾶσαν τὴν ἀγριότητα ἔνεκεν τοῦ ὀνόματος τοῦ θεοῦ τοῦ ζῶντος, ὅτι ἡ δύναμις τοῦ θεοῦ μου τοῦ ἐπουρανίου μετ' ἐμοῦ ἐστίν.

<sup>12</sup> τότε ὁ θάνατος ἀπεδύσατο πᾶσαν αὐτοῦ τὴν ὠραιότητα καὶ τὸ κάλλος, καὶ πᾶσαν τὴν δόξαν καὶ τὴν ἡλιόμορφον μορφήν ἣν περιέκειτο, <sup>13</sup> καὶ περιεβάλετο στολὴν τυραννικὴν, καὶ ἐποίησεν ὄψιν ζοφεράν καὶ παντοίων θηρίων ἀγριωτέραν καὶ πάσης ἀκαθαρσίας ἀκαθαρσιωτέραν. <sup>14</sup> καὶ ἐπέδειξεν τῷ Ἀβραάμ κεφαλὰς δρακόντων πυρίνους ἑπτὰ, καὶ πρόσωπα δεκατέσσαρα, πυρὸς φλογεστάτου καὶ πολλῆς ἀγριότητος, καὶ πρόσωπον σκοτοειδὲς καὶ πρόσωπον ἐχίδνης ζοφωδέστατον καὶ πρόσωπον κρημνοῦ φρικωδεστάτου καὶ πρόσωπον ἀσπίδος ἀγριώτερον καὶ πρόσωπον λέοντος φοβεροῦ καὶ πρόσωπον κεραστοῦ καὶ βασιλίσκου. <sup>15</sup> ἔδειξεν δὲ καὶ πρόσωπον ῥομφαίας πυρίνης καὶ πρόσωπον ξιφηφόρον καὶ πρόσωπον ἀστραπῆς φοβερῶς

in great corruption and fierceness and the greatest bitterness and with fierce and pitiless look.” <sup>9</sup> Abraham said, “I beg you, listen to me, and show me your ferocity and all corruption and bitterness.” <sup>10</sup> And Death said, “You can not see my ferocity, most righteous Abraham.” <sup>11</sup> Abraham said, “Yes, I shall be able to see all your ferocity by means of the name of the living God, for the power of my God that is in heaven is with me.”

<sup>12</sup> Then Death put off all his radiance and beauty, and all his glory and sun-like appearance he had assumed, and put on a tyrant's robe, <sup>13</sup> and he made his appearance threatening and fiercer than any kind of wild beast, and fouler than all foulness. <sup>14</sup> And he showed to Abraham seven fiery heads of serpents and fourteen faces of blazing fire and of great ferocity, and one dark-looking face, and one most gloomy face of a viper, and one face of a most terrible precipice, and one face fiercer than an asp, and one face of a fearsome lion, and one face of a horned viper and a basilisk. <sup>15</sup> He showed him also the face of a fiery scimitar, and a face bearing a sword, and a face of dreadful, flashing lightning, and a

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<sup>9</sup> In place of ‘bitterness’, here following the MSS and James, Sparks has ‘asperity’ (throughout this chapter).

<sup>10</sup> James’ translation has ‘fierceness’ in place of ‘ferocity’ (throughout this chapter), here following Sparks.

<sup>11</sup> In place of ‘power’, here following Sparks, James has ‘might’.

<sup>12</sup> James has ‘form with which he was clothed’ in place of ‘appearance he had assumed’, here following Sparks.

<sup>13</sup> In place of ‘fouler than all foulness’, here following the MSS, Sparks has ‘fouler than any foul thing known to man’.

<sup>14</sup> Sparks splits this verse in two, beginning v. 18 at ‘and a face of darkness’.

<sup>15</sup> In place of ‘dreadful, flashing lightning’, here following Sparks, James’ translation has ‘lightning lightening terribly’.

ἔξαστράπτου καὶ ἤχος βροντῆς φοβεραῖς· <sup>16</sup> ἔδειξεν δὲ καὶ ἕτερον πρόσωπον θαλάσσης ἀγρίας κυματιζούσης καὶ ποταμὸν ἄγριον κοχλάζοντα καὶ δράκοντα τρικέφαλον φοβερόν καὶ ποτήριον μεμεστωμένον φαρμάκων, <sup>17</sup> καὶ ἀπλῶς εἰπεῖν ἔδειξεν αὐτῷ πολλὴν ἀγριότητα καὶ πικρίαν ἀβάστακτον καὶ πᾶσαν νόσον θανατηφόρον ὡς τῆς ὀσμῆς τοῦ θανάτου. <sup>18</sup> καὶ ἐκ τῆς πολλῆς πικρίας καὶ ἀγριότητος ἐτελεύτησαν παῖδες καὶ παιδίσκαι τὸν ἀριθμὸν ὡσεὶ χιλιάδες ἑπτὰ· <sup>19</sup> καὶ ὁ δίκαιος Ἀβραὰμ ἦλθεν εἰς ὀλιγωρίαν θανάτου ὥστε ἐκλείπειν τὸ πνεῦμα αὐτοῦ.

noise of fearful thunder. <sup>16</sup> He showed him also another face of a fierce raging sea, and a fierce rushing river, and a terrible three-headed serpent, and a cup of mingled poisons, <sup>17</sup> and, in short, he showed him great ferocity and unendurable bitterness, and every mortal disease as of the odour of death. <sup>18</sup> And, from the great bitterness and ferocity, about seven thousand servants and maidservants died, <sup>19</sup> and the righteous Abraham came into neglect of death so that his spirit failed him.

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<sup>16</sup> Sparks has 'dragon' in place of 'serpent' (as also in v. 14), here following James.

<sup>17</sup> In place of 'as of the odour of death', here following the MSS, Sparks has 'the smell of death hung about it all'.

<sup>18</sup> Literally translated, this verse reads, "And from the great bitterness and ferocity that menservants and maidservants died, in number about seven thousand."

<sup>19</sup> For 'into neglect of death', here following the MSS, Sparks reads 'to the brink of death'.

## Διαθήκη Ἀβραάμ 18

<sup>1</sup>καὶ ταῦτα οὕτως ἰδὼν ὁ πανίερος Ἀβραάμ εἶπεν πρὸς τὸν θάνατον· Δέομαί σου, πανώλεθρε θάνατε, κρύψον σου τὴν ἀγριότητα καὶ περιβαλοῦ τὴν ὠραιότητα καὶ μορφήν ἣν εἶχες τὸ πρότερον. <sup>2</sup>εὐθέως δὲ ὁ θάνατος ἔκρυψεν τὴν ἀγριότητα αὐτοῦ καὶ περιεβάλετο τὴν ὠραιότητα αὐτοῦ ἣν εἶχεν τὸ πρότερον. <sup>3</sup>εἶπεν δὲ Ἀβραάμ πρὸς τὸν θάνατον· Τί τοῦτο ἐποίησας, ὅτι ἀπέκτεινας πάντας τοὺς παῖδας καὶ παιδίσκας μου; εἰ ὁ θεὸς ἔνεκεν τούτου σε σήμερον ἀπέστειλεν ὧδε; <sup>4</sup>καὶ ὁ θάνατος εἶπεν· Οὐχί, κύριέ μου Ἀβραάμ, οὐκ ἔστιν καθὼς σὺ λέγεις· ἀλλὰ διὰ σε ἀπεστάλην ἕως ὧδε. <sup>5</sup>εἶπεν δὲ Ἀβραάμ πρὸς τὸν θάνατον· Καὶ πῶς οὗτοι τεθνήκασιν; οὐ κἂν ὁ κύριος εἶπεν; <sup>6</sup>εἶπεν δὲ ὁ θάνατος· Πίστευσον, Ἀβραάμ δικαιοτάτε, ὅτι καὶ τοῦτο θαυμαστόν ἐστιν, ὅτι κἂν καὶ σὺ μετ' αὐτῶν οὐχ ἠρπάγης· ἀλλ' ὁμως λέγει σοὶ τὴν ἀλήθειαν. <sup>7</sup>καὶ γὰρ εἰ μὴ ἦν ἡ δεξιὰ χεὶρ τοῦ θεοῦ μετὰ σου ἐν τῇ ὥρᾳ ἐκείνῃ, καὶ σὺ τοῦ βίου τούτου ἀπαλλάξαι εἶχες. <sup>8</sup>ὁ δὲ δίκαιος Ἀβραάμ εἶπεν· Νῦν ἔγνωκα ἐγὼ ὅτι εἰς ὀλιγωρίαν θανάτου ἦλθον, ὥστε ἐκλείπειν τὸ πνεῦμά

## TESTAMENT OF ABRAHAM 18

<sup>1</sup> And when the all-holy Abraham saw all these things, he said to Death, "I beg you, all-destroying Death, hide your ferocity, and put on your beauty and the shape that you had before." <sup>2</sup> Then, immediately, Death hid his ferocity and put on his beauty that he had had before. <sup>3</sup> Abraham said to Death, "Why have you done this? You have killed all my servants and maidservants: has God sent you here for this end today?" <sup>4</sup> And Death said, "No, my Lord Abraham, it is not as you say, but I was sent here on your account." <sup>5</sup> Abraham said to Death, "And how then was it that these died, if the Lord did not give the word?" <sup>6</sup> Death said, "Believe you me, most righteous Abraham, the wonderful thing is that you too were not taken off along with them." <sup>7</sup> And I tell you the truth; for, if the right hand of God had not been with you at that time, you too would have had to depart this life." <sup>8</sup> The righteous Abraham said, "Now I know that I have come into the neglect of death, so that my

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### TESTAMENT OF ABRAHAM 18

- <sup>1</sup> In place of 'your beauty and the shape', here following James, Sparks has 'the beauty and the form'.
- <sup>2</sup> Throughout this section, James' translation has 'fierceness' in place of 'ferocity', here following Sparks.
- <sup>3</sup> In place of 'has God sent you', here following James, Sparks has 'did God send you'.
- <sup>4</sup> James' translation omits the opening conjunction (καὶ - 'and'), here following the MSS & Sparks.
- <sup>5</sup> The literal translation for 'did not give the word' is 'did not speak'.
- <sup>6</sup> Literally translated, the phrase 'believe you me' is simply 'believe'.
- <sup>7</sup> In place of 'and', here following the MSS, James translates the opening conjunction (καὶ) as 'nevertheless'.
- <sup>8</sup> Sparks has 'to the brink of death' in place of 'into the neglect of death', here following the MSS.

μου.<sup>9</sup> ἀλλὰ δέομαί σου, πανώλεθρε θάνατε, ἐπειδὴ καὶ οἱ παῖδες  
ἀώρως τεθνήκασιν, δεῦρο δεηθῶμεν κυρίῳ τῷ θεῷ ἡμῶν ὅπως  
ἐπακούσῃ ἡμῶν καὶ ἀναστήσῃ τοὺς ἀώρως τεθνήξαντας διὰ τῆς  
σῆς ἀγριότητος.<sup>10</sup> καὶ εἶπεν ὁ θάνατος· Ἀμήν γένοιτο. ἀναστὰς  
οὖν ὁ Ἀβραάμ ἔπεσεν ἐπὶ πρόσωπον τῆς γῆς προσευχόμενος καὶ  
ὁ θάνατος μετ' αὐτοῦ,<sup>11</sup> καὶ ἀπέστειλεν ὁ θεὸς πνεῦμα ζωῆς ἐπὶ  
τοὺς τελευτήσαντας, καὶ ἀνεζωοποιήθησαν. τότε οὖν ὁ δίκαιος  
Ἀβραάμ ἔδωκεν δόξαν τῷ θεῷ.

spirit fails,<sup>9</sup> but I beg you, all-destroying Death, since my  
servants have died before their time, come let us beg the  
Lord our God to hear us and raise up those who died by  
your ferocity before their time.”<sup>10</sup> And Death said, “Amen,  
so be it.” So, Abraham arose and fell upon his face on the  
earth in prayer, and Death with him;<sup>11</sup> and God sent a spirit  
of life upon those who were dead and they were restored to  
life; and the righteous Abraham gave glory to God.

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<sup>9</sup> The expression, ‘Amen, so be it’ translates Ἀμήν γένοιτο.

<sup>10</sup> Sparks includes the words from ‘so Abraham’ in v. 11; here, we follow the verse divisions of the OCP text.

<sup>11</sup> Sparks splits this verse in two, beginning v. 12 at ‘and the righteous’.

## Διαθήκη Ἀβραάμ 19

<sup>1</sup> Καὶ ἀνελθὼν ἐν τῷ τρικλίνῳ αὐτοῦ, ἀνέπεσεν· ἐλθὼν δὲ καὶ ὁ θάνατος ἔστη ἔμπροσθεν αὐτοῦ. <sup>2</sup> εἶπεν δὲ Ἀβραάμ πρὸς αὐτόν· Ἔξελθε ἀπ' ἐμοῦ ὅτι θέλω ἀναπαύεσθαι ὅτι ἐν ὀλιγωρίᾳ περὶκεῖται τὸ πνεῦμά μου. <sup>3</sup> καὶ ὁ θάνατος εἶπεν· Οὐκ ἀναχωρῶ ἀπὸ σου ἕως οὗ λάβω τὴν ψυχὴν σου. <sup>4</sup> καὶ ὁ Ἀβραάμ αὐστηρῶ τῷ προσώπῳ καὶ ὀργιλῶ τῷ βλέμματι εἶπεν πρὸς τὸν θάνατον· Τίς ὁ προστάξας σοι ταῦτα λέγειν; σὺ ἀφ' ἑαυτοῦ λέγεις ταῦτα τὰ ῥήματα καυχώμενος, καὶ οὐ μὴ σοὶ ἀκολουθήσω, ἕως οὗ ὁ ἀρχιστράτηγος Μιχαὴλ ἔλθῃ πρὸς με καὶ ἀπέλθω μετ' αὐτοῦ. <sup>5</sup> ἀλλὰ καὶ τοῦτο λέγω σοι, εἰ μὲν θέλεις ἵνα ἀκολουθήσω σοι, δίδαξόν με πάσας σου τὰς μεταμορφώσεις, τὰς ἑπτὰ κεφαλὰς τῶν δρακόντων τὰς πυρίνας, καὶ τί τὸ πρόσωπον τοῦ κρημνοῦ, καὶ τίς ἡ ῥομφαία ἢ ἀπότομος, καὶ τίς ὁ ποταμὸς ὁ μέγιστος καχλάζων, καὶ τίς ἡ βεβορβορωμένη θάλασσα ἢ ἀγρίως κυματίζουσα. <sup>6</sup> δίδαξόν με καὶ περὶ τῆς βροντῆς τῆς ἀνυποφόρου καὶ τῆς φοβερᾶς ἀστραπῆς καὶ τί τὸ ποτήριον τὸ δυσῶδες τὸ φάρμακα μεμεστωμένον· δίδαξόν με περὶ πάντων.

## TESTAMENT OF ABRAHAM 19

<sup>1</sup> And, going up into his chamber he lay down, and Death came and stood before him. <sup>2</sup> And Abraham said to him, "Depart from me, for I desire to rest, because my spirit is invested with neglect." <sup>3</sup> And Death said, "I will not depart from you until I take your soul." <sup>4</sup> 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 Prince Michael comes to me, and then I shall go with him." <sup>5</sup> But this also I say to 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 ruthless sword is, and what the loud-roaring river is, and what the tempestuous sea that rages so furiously is. <sup>6</sup> Explain to me also the insufferable thunder, and the terrible lightning, and the evil-smelling cup of mixed poisons are. Explain them all to me."

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### TESTAMENT OF ABRAHAM 19

- <sup>1</sup> Sparks has 'Abraham' in place of 'he', here following the MSS and James' translation.
- <sup>2</sup> In place of 'my spirit is invested with neglect', here following the MSS, Sparks has 'I am exhausted'.
- <sup>3</sup> James' translation lacks the opening conjunction (καὶ – 'and'), here following Sparks.
- <sup>4</sup> Sparks splits this verse in two, beginning v. 5 at 'you say these words'; here, we follow the verse divisions and numbering scheme of the OCP text.
- <sup>5</sup> Sparks splits this verse in two, beginning v. 7 at 'the seven fiery heads'; here, we follow the verse divisions and numbering scheme of the OCP text.
- <sup>6</sup> A more literal reading of the last sentence, here following Sparks, would be, "Teach me concerning all these," as read by James' translation.

<sup>7</sup> καὶ ὁ θάνατος εἶπεν· Ἄκουσον, δίκαιε Ἀβραάμ, τοὺς ἑπτὰ αἰῶνας ἐγὼ λυμαίνω τὸν κόσμον καὶ πάντας εἰς ἄδην κατὰγω, βασιλεῖς καὶ ἄρχοντας, πλουσίους καὶ πένητας, δούλους καὶ ἔλευθέρους εἰς πυθμένα ἄδου παραπέμπω· καὶ διὰ τοῦτο ἔδειξά σοι τὰς ἑπτὰ κεφαλὰς τῶν δρακόντων· <sup>8</sup> τὸ δὲ πρόσωπον τοῦ πυρὸς ἔδειξά σοι, διότι πολλοὶ ὑπὸ πυρὸς κεκαυμένοι τελευτῶσιν καὶ διὰ προσώπου πυρὸς τὸν θάνατον βλέπουσιν· <sup>9</sup> τὸ δὲ πρόσωπον τοῦ κρημνοῦ ἔδειξά σοι διότι πολλοὶ τῶν ἀνθρώπων ἀπὸ ὕψους δένδρων ἢ κρημνῶν φοβερῶν κατερχόμενοι, καὶ ἀνύπαρκτοι γινόμενοι, τελευτῶσιν, καὶ εἰς τύπον κρημνοῦ φοβεροῦ θεωροῦσιν τὸν θάνατον· <sup>10</sup> τὸ δὲ πρόσωπον τῆς ῥομφαίας ἔδειξά σοι, διότι πολλοὶ ἐν πολέμοις ὑπὸ ῥομφαίας ἀναιροῦνται, καὶ θεωροῦσιν ἐν ῥομφαίᾳ τὸν θάνατον· <sup>11</sup> τὸ δὲ πρόσωπον τοῦ μεγάλου ποταμοῦ τοῦ κοχλάζοντος ἔδειξά σοι, διότι πολλοὶ ὑπὸ ἐμβάσεως ὑδάτων πολλῶν ἀρπαζόμενοι καὶ ὑπὸ μεγίστων ποταμῶν ἐπαιρόμενοι ἀποπνίγονται καὶ τελευτῶσιν καὶ ἄωρος τὸν θάνατον βλέπουσιν· <sup>12</sup> τὸ δὲ πρόσωπον τῆς θαλάσσης τῆς ἀγρίας κυματιζούσης ἔδειξά σοι, διότι πολλοὶ ἐν θαλάσῃ κλυδωνίῳ μεγάλῳ περιπεσόντες ναυάγιοι γεγονότες ὑποβρύχιοι γίνονται θαλάσσιον θάνατον βλέποντες· <sup>13</sup> τὴν δὲ

<sup>7</sup> And Death answered, “Listen, righteous Abraham. For seven ages I create havoc in the world and lead all men down to Hades, kings and rulers, rich and poor, slaves and free men, I convoy to the bottom of Hades, and that is why I showed you the seven heads of serpents. <sup>8</sup> The face of fire I showed you because many are burned to death by fire, and so they perceive death through a face of fire. <sup>9</sup> The face of the precipice I showed you because many men die falling from the tops of trees or terrible precipices and disappear and perish, and so they perceive death in the shape of a terrible precipice. <sup>10</sup> The face of the sword I showed you because many are killed by the sword in wars, and so they perceive death in the form of a sword. <sup>11</sup> The face of the great rushing river I showed you because many are carried away by the inrushing of many waters and swept away by great rivers and die by drowning, so they perceive death before their time. <sup>12</sup> The face of the ferocious raging sea I showed you because many encounter violent storms at sea and, becoming shipwrecked are swallowed up by the waves, and so they perceive death as the sea. <sup>13</sup> The

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<sup>7</sup> In place of ‘create havoc in’, here following Sparks, James’ translation has ‘destroy’. The word ‘men’ after ‘all’ is not in the MSS and is here added, following Sparks, for clarity.

<sup>8</sup> James has ‘die consumed’ in place of ‘are burned to death’, here following Sparks.

<sup>9</sup> In place of ‘disappear and perish’, here following Sparks, James’ translation has ‘and losing their life’.

<sup>10</sup> The words ‘in the form of’ are not in the MSS and are here added, following Sparks, for clarity.

<sup>11</sup> In place of ‘the inrushing of many waters’, here following the MSS, Sparks has ‘inundations’.

<sup>12</sup> James’ translation has ‘in the sea falling into great surges’ in place of ‘encounter violent storms at sea’, here following Sparks.

<sup>13</sup> The ‘anger’ here referenced is the Divine anger; some emend ‘the moment of anger’ to ‘the time of death’.

βροντὴν τὴν ἀνυπόφορον καὶ τὴν φοβερὰν ἀστραπὴν ἔδειξά σοι, διότι πολλοὶ τῶν ἀνθρώπων ἐν ὥρᾳ θυμοῦ τυχόντες βροντῆς ἀνυποφόρου καὶ ἀστραπῆς φοβερᾶς ἐλθούσης ἐν ἄρπαγῇ ἀνθρώπων γίνονται καὶ οὕτως τὸν θάνατον βλέπουσιν.<sup>14</sup> ἔδειξά σοι καὶ θηρία ἰόβολα, ἀσπίδας καὶ βασιλίσκους καὶ παρδάλεις καὶ λέοντας καὶ σκύμνους καὶ ἄρκους καὶ ἐχίδνας καὶ ἀπλῶς εἰπεῖν παντὸς θηρίου πρόσωπον ἔδειξά σοι, δικαιοτάτε, διότι πολλοὶ τῶν ἀνθρώπων ὑπὸ θηρίων ἀναιροῦνται,<sup>15</sup> ἕτεροι δὲ ὑπὸ ὄφεων ἰοβόλων, {δρακόντων καὶ ἀσπίδων καὶ κεραστῶν καὶ βασιλίσκων} καὶ ἐχίδνης ἀποφυσούμενοι ἐκλείπουσιν.<sup>16</sup> ἔδειξά σοι δὲ καὶ ποτήρια δηλητήρια φάρμακα μεμεστωμένα διότι πολλοὶ τῶν ἀνθρώπων ὑπὸ ἐτέρων ἀνθρώπων φάρμακα ποτισθέντες παρ' εὐθύς ἀπαλλάσσονται παραλόγως.

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 take men away, and perceive death thus.<sup>14</sup> I showed you also the poisonous wild beasts, asps and basilisks, leopards and lions and lions' cubs, and bears and vipers and, in short, the face of every wild beast I showed you, most righteous one, because many men are killed by wild beasts,<sup>15</sup> and others bitten by poisonous snakes, serpents and asps and horned vipers and basilisks and vipers, breathe out their life and die.<sup>16</sup> I showed you also the deadly cups of mixed poison, because many men are given poison to drink by other men and depart unexpectedly at once."

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<sup>14</sup> The literal translation of 'bitten' is 'being made to swell'.

<sup>15</sup> The words 'serpents ... basilisks' are found only in one *ms* of the Long Recension, where they follow immediately after 'anger' in v. 13 and must be read there as genitives depending on 'anger'; a relic of the reading survives in the Short Recension at the same point in a jumble that makes no sense. Several other details in vv. 13–16, both of text and interpretation, are also far from certain.

<sup>16</sup> In place of 'unexpectedly', here following James' translation, Sparks has 'without [apparent] cause'.

## Διαθήκη Ἀβραάμ 20

<sup>1</sup> Εἶπεν δὲ Ἀβραάμ· Δέομαί σου, ἔστιν καὶ παράλογος θάνατος; ἀνάγγειλόν με. <sup>2</sup> λέγει ὁ θάνατος· Ἀμὴν ἀμὴν, λέγω σοι ἐν ἀληθείᾳ θεοῦ, ὅτι ἐβδομήκοντα δύο εἰσὶν θάνατοι· καὶ εἷς μὲν θάνατος ὑπάρχει ὁ δίκαιος ὁ ἔχων ὄρον· καὶ πολλοὶ τῶν ἀνθρώπων παρὰ μίαν ὥραν εἰς θάνατον ἔρχονται παραδιδόμενοι τῷ τάφῳ. <sup>3</sup> ἰδοὺ γὰρ ἀνήγγειλά σοι πάντα ὅσα ἠτήσω· ἄρτι λέγω σοι, δικαιοτάτε Ἀβραάμ, ἄφησαι πᾶσαν βουλήν καὶ κατάλιπε τοῦ ἐρωτᾶν τι ἄπαξ· καὶ δεῦρο ἀκολούθει μοι καθὼς ὁ θεὸς καὶ κριτὴς τῶν ἀπάντων προσέταξέν μοι. <sup>4</sup> εἶπεν δὲ Ἀβραάμ πρὸς τὸν θάνατον· Ἀπελθε ἀπ' ἐμοῦ ἔτι μικρόν, ἵνα ἀναπαύσωμαι ἐν τῇ κλίνῃ μου, ὅτι ἀθυμία πολλή μοι ἐστίν· <sup>5</sup> ἀφ' οὗ γὰρ ἐθεασάμην σε τοῖς ὀφθαλμοῖς μου, ἡ ἰσχύς μου ἐξέλιπεν, πάντα δὲ τὰ μέλη τῆς σαρκός μου δίκην μολύβδου βάρους μοι φαίνονται, καὶ τὸ πνεῦμά μου ἐπὶ πολὺ ταλανίζεται μεταστῆθι ἐν ὀλίγοις· εἶπον γάρ, οὐχ ὑποφέρω θεωρεῖν σου τὸ εἶδος. <sup>6</sup> ἦλθεν δὲ Ἰσαὰκ ὁ υἱὸς αὐτοῦ καὶ ἔπεσεν ἐπὶ τὸ στῆθος αὐτοῦ κλαίων· ἦλθεν δὲ καὶ ἡ γυνὴ αὐτοῦ Σάρρα καὶ περιπλάκη τοῖς ποσὶν αὐτοῦ ὀδυρομένη πικρῶς. <sup>7</sup> ἦλθοσαν καὶ πάντες οἱ

## TESTAMENT OF ABRAHAM 20

<sup>1</sup> Abraham said, "I beg you, is there also an unexpected death? Tell me." <sup>2</sup> Death said, "Truly, truly, I tell you in the truth of God that there are seventy-two deaths. One is the righteous death, which has its appointed hour, and many men in a single hour enter into death and are given over to the grave. <sup>3</sup> Lo, 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." <sup>4</sup> Abraham said to Death, "Depart from me yet a little longer, so that I may rest on my couch, for I am very faint at heart; <sup>5</sup> 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." <sup>6</sup> Then Isaac his son came and fell upon his breast weeping; and his wife Sarah came and embraced his feet, lamenting bitterly. <sup>7</sup> There came also all his men slaves and

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### TESTAMENT OF ABRAHAM 20

- <sup>1</sup> For Abraham's question, here following James' translation, Sparks reads, "Tell me, I pray you, is the kind of death that comes to a man incalculable?"
- <sup>2</sup> Sparks splits this verse in two, beginning v. 3 at 'one is the righteous'. The literal translation of 'appointed hour' is 'limit'.
- <sup>3</sup> Sparks splits this verse into three, beginning v. 5 at 'now I tell you' and v. 6 at 'and come'; here, we follow the verse divisions of the OCP text.
- <sup>4</sup> The literal translation for 'I am very faint at heart' is 'for want of heart is great upon me'.
- <sup>5</sup> Sparks splits this verse in two, beginning v. 9 at 'depart for a little'; here, we follow the verse divisions of the OCP text.
- <sup>6</sup> Sparks splits this verse into two parts, beginning v. 11 at 'and his wife'; here, we follow the OCP.
- <sup>7</sup> For 'into the neglect of death', here following the MSS, Sparks has 'to the brink of death'.

δοῦλοι αὐτοῦ καὶ αἱ δοῦλαι καὶ περιεκύκλουν τὴν κλίνην αὐτοῦ ὀδυρόμενοι σφόδρα. ὁ δὲ Ἀβραάμ ἤλθεν εἰς ὀλιγορίαν θανάτου.<sup>8</sup> καὶ εἶπεν ὁ θάνατος πρὸς τὸν Ἀβραάμ· Δεῦρο ἄσπασαι τὴν δεξιάν μου· καὶ ἔλθη σοι ἰλαρότης καὶ ζωὴ καὶ δύναμις.<sup>9</sup> πεπλάνηκεν γὰρ τὸν Ἀβραάμ ὁ θάνατος· καὶ ἠσπάσατο τὴν χεῖρα αὐτοῦ, καὶ εὐθέως ἐκολλᾶτο ἡ ψυχὴ αὐτοῦ ἐν τῇ χειρὶ τοῦ θανάτου.<sup>10</sup> καὶ εὐθέως παρέστη Μιχαὴλ ὁ ἀρχάγγελος μετὰ πλήθους ἀγγέλων, καὶ ἦραν τὴν τιμίαν αὐτοῦ ψυχὴν ἐν ταῖς χερσὶν αὐτῶν ἐν σινδόνι θεοῦφαντῶ.<sup>11</sup> καὶ μυρίσμασι θεοπνεύστοις καὶ ἀρώμασιν ἐκήδευσαν τὸ σῶμα τοῦ δικαίου Ἀβραάμ ἕως τρίτης ἡμέρας τῆς τελειώσεως αὐτοῦ, καὶ ἔθαψαν αὐτοῦ ἐν τῇ γῆ τῆς ἐπαγγελίας, ἐν τῇ δρυϊ τῇ Μαμβρῆ,<sup>12</sup> τὴν τε τιμίαν αὐτοῦ ψυχὴν ὠψίκευον οἱ ἄγγελοι καὶ ἀνήρχοντο εἰς τὸν οὐρανὸν ψάλλοντες τὸν τρισάγιον ὕμνον τῶ δεσπότη τῶν ὄλων θεῶ, καὶ ἔστησαν αὐτὴν εἰς προσκύνησιν τοῦ θεοῦ καὶ πατρὸς·<sup>13</sup> καὶ δὴ πολλῆς ἀνυμνήσεως καὶ δοξολογίας γενομένης πρὸς κύριον, προσκυνήσαντος δὲ τοῦ Ἀβραάμ, ἤλθεν ἡ ἄχραντος φωνὴ τοῦ θεοῦ καὶ πατρὸς λέγουσα οὕτως·<sup>14</sup> Ἄρατε οὖν τὸν φίλον μου τὸν Ἀβραάμ εἰς τὸν παράδεισον, ἔνθα εἰσὶν αἱ σκηναὶ τῶν δικαίων μου καὶ μοναὶ τῶν ἁγίων μου Ἰσαὰκ καὶ Ἰακώβ ἐν

women slaves and surrounded his couch, lamenting greatly. Then Abraham came into the neglect of death,<sup>8</sup> and Death said to Abraham, “Come, take my right hand, and may joy, life and power come to you.” For Death deceived Abraham<sup>9</sup> and he took his right hand and, immediately, his soul was stuck fast to the hand of Death.<sup>10</sup> 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,<sup>11</sup> and they tended the body of the just Abraham with divinely scented myrrh and spices until the third day after his death, and buried him in the land of promise, at the oak of Mamre,<sup>12</sup> but the angels escorted his precious soul and ascended into heaven, singing the hymn ‘Thrice Holy’ to the Lord, the God of all, and they set it there to worship the God and Father.

<sup>13</sup> And, when great praise and glory to the Lord was over, and Abraham bowed down to worship, there came the clear voice of the God and Father saying thus,<sup>14</sup> “Take my friend Abraham into Paradise, where are the tents of my righteous ones, and the abodes of my saints Isaac and Jacob in his

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<sup>8</sup> Sparks encloses the words ‘for Death deceived Abraham’ in parentheses.

<sup>9</sup> Here, and in v. 8, Sparks has ‘kissed’ in place of ‘took’, here following James’ translation.

<sup>10</sup> In place of ‘came’, here following James, Sparks has ‘was at his side’.

<sup>11</sup> James’ translation has ‘divine ointments and perfumes’ in place of ‘divinely scented myrrh and spices’, here following Sparks.

<sup>12</sup> In place of ‘Thrice Holy’, here following James’ translation, Sparks, transliterating the Greek (τρिसάγιον) has ‘Trisagion’.

<sup>13</sup> James has ‘undefiled’ in place of ‘clear’, here following Sparks.

<sup>14</sup> Sparks includes the first part of this verse as part of the preceding one (therein numbered v. 18); here, we follow the divisions of the OCP text.

τῷ κόλπῳ αὐτοῦ, ἔνθα οὐκ ἔστιν πόνος, οὐ λύπη, οὐ στεναγμός, ἀλλ' εἰρήνη καὶ ἀγαλλίασις καὶ ζωὴ ἀτελεύτητος.

<sup>15</sup> [μεθ' οὗ καὶ ἡμεῖς, ἀδελφοί μου ἀγαπητοί, τοῦ πατριάρχου Ἀβραάμ τὴν φιλοξενίαν μιμησώμεθα καὶ τὴν ἐνάρετον αὐτοῦ κτησώμεθα πολιτείαν, ὅπως ἀξιωθῶμεν τῆς αἰωνίου ζωῆς, δοξάζοντες τὸν πατέρα καὶ τὸν υἱὸν καὶ τὸ ἅγιον πνεῦμα· αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας. Ἀμήν.]

bosom, where there is no trouble, nor grief, nor sighing, but peace and rejoicing and life unending.

<sup>15</sup> ["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."]

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<sup>15</sup> This verse, although found in all the MSS, is considered an addition; Sparks includes it only as a footnote.