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THE TESTAMENT OF ABRAHAM

TRANSLATED BY MICHAEL E STONE

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TEXTS AND TRANSLATIONS 2

PSEUDEPIGRAPHA SERIES

2

THE TESTAMENT OF ABRAHAM

THE GREEK RECENSIONS

Translated by

Michael E. Stone

SOCIETY OF BIBLICAL LITERATURE

1972

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THE TESTAMENT OF ABRAHAM

THE GREEK RECENSIONS

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PREFACE TO THE SERIES

TEXTS AND TRANSLATIONS is a project of the Committee on Research and Publications of the Society of Biblical Literature and is under the general editorial direction of Robert W. Funk (University of Montana), Hans Dieter Betz (School of Theology at Claremont), Robert A. Kraft (University of Pennsylvania), and George W. MacRae (Weston College). The purpose of the series is to make available in convenient and inexpensive format ancient texts which are not easily accessible but are of importance to scholars and students of "biblical literature" as broadly defined by the SBL. Reliable modern English translations will accompany the texts. Occasionally the series will include documents not published elsewhere. No effort is made in these publications to provide new critical texts, nor to furnish extensive annotations. The series is regarded as provisional, and individual volumes may be replaced in the future when better textual evidence is available.

For the "Pseudepigrapha Series" the choice of texts is governed in part by the research interests of the Pseudepigrapha Seminar of the SBL of which Walter Harrelson (Vanderbilt Divinity School) is Chairman and James H. Charlesworth (Duke University) Secretary. This series will regularly include volumes incorporating the fragmentary evidence of works attributed to biblical personalities, culled from a wide range of Jewish and Christian sources. The volumes are selected, prepared, and edited by the following subcommittee of the Pseudepigrapha Seminar:

Robert A. Kraft (University of Pennsylvania)
George W. MacRae (Weston College)
George Nickelsburg (University of Iowa)
Michael E. Stone (Hebrew University)
John Strugnell (Harvard University)

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FOREWORD

The text of the two Greek recensions which is reprinted here is that of M. R. James, *The Testament of Abraham* (Texts and Studies, II, 2; Cambridge: Cambridge University Press, 1892). The manuscripts consulted by him are the following:

Recension A:

- A. Paris, Bibl. Nat. Fonds Grec 770, 1315, fol. 225v-241r.
- B. Jerusalem, Cod. S. Sepulcri 66, 15th cent., fol. 260ff.
- C. Cod. Bodl. Canonicianus Gr. 19, 15th-16th cent., fol. 128v-144v.
- D. Paris, Bibl. Nat. Fonds Grec 1556, 15th cent., fol. 22r-32v.
- E. Vienna, Cod. Theol. Gr. 237, 13th cent., fol. 34r-57r.
- F. Paris, Bibl. Nat. Fonds Grec 1313, 15th-16th cent., fol. 32v-38v.

Recension B:

- A. Paris, Bibl. Nat. Fonds Grec 1613, 15th Cent., fol. 87v-96v.
 - B. Paris, Bibl. Nat. Supplément Grec 162, 14th cent., fol. 106v-114v.
 - C. Vienna, Cod. Histor. Gr. 126, 15th cent., fol. 10v-18r.
- The letter R in the apparatus refers to the Rumanian version in the edition of M. Gaster. For detailed comments on the text, see the Introduction of James.

The present translation is a new one, prepared with the assistance of Harold W. Attridge. The translator has consulted the two previous translations: that of W. A. Craigie in *The Ante-Nicene Fathers*, vol. 9, pp. 181-224, and that of G. H. Box, *The Testament of Abraham* (Translations of Early Documents; London: SPCK, 1927) 1-54.

Information concerning additional Greek manuscripts as

well as recent bibliography may be found in A.-M. Denis, *Introduction aux pseudépigraphes grecs d'Ancien Testament* (Studia in Veteris Testamenti Pseudepigrapha I; Leiden: Brill, 1970) 31-39. In addition to this information one should note the following:

Francis Schmidt, *Le Testament d'Abraham: introduction, édition de la recension courte, traduction et notes* (Unpublished dissertation; Strasbourg, 1971).

B. J. Bamberger, "Abraham, Testament of," *IDB* 1 (1962) 21.

Elio Piattelli, "Il testamento di Abramo (Testo apocalittico del I secolo dell'E.V.)," *Annuario di Studi Ebraici* (1964-65) 111-121.

"Abraham, Testament of," *Encyclopaedia Judaica* 2 (1971) 129.

C. W. Fishburne, "I Corinthians III. 10-15 and the Testament of Abraham," *NTS* 17 (1970-71) 109-115.

Michael E. Stone
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Critical signs employed in the text and translation:

- < > indicates James's suggested additions to the text.
- [] indicates James's suggested deletions from the text.
- () indicates alternate translations or words supplied for better English sense.
- indicates the apparent omission of words.
- ┌ └ in the translation indicates a corruption in the text.

A.

ΔΙΑΘΗΚΗ ΑΒΡΑΑΜ.

I. Ἐζησεν Ἀβραὰμ τὸ μέτρον τῆς ζωῆς αὐτοῦ, ἔτη
 ἐννακόσια ἐνενήκοντα πέντε, πάντα δὲ τὰ ἔτη τῆς ζωῆς
 αὐτοῦ ζήσας ἐν ἡσυχίᾳ καὶ πραότητι καὶ δικαιοσύνῃ, πάνυ
 ὑπῆρχε φιλόξενος ὁ δίκαιος· πήξας γὰρ τὴν σκηνὴν αὐτοῦ
 ἐν τετραοδίῳ τῆς δρυὸς τῆς Μαμβρῆ, τοὺς πάντας ὑπεδέ-
 χετο, πλουσίους καὶ πένητας, βασιλεῖς τε καὶ ἄρχοντας,
 ἀναπήρους καὶ ἀδυνάτους, φίλους καὶ ξένους, γείτονας καὶ
 παροδίτας, ἴσον ὑπεδέχετο ὁ ὄσιος καὶ πανίερος καὶ δίκαιος
 καὶ φιλόξενος Ἀβραάμ. ἔφθασεν δὲ καὶ ἐπὶ τοῦτον τὸ
 10 κοινὸν καὶ ἀπαραίτητον τοῦ θανάτου πικρὸν ποτήριον, καὶ
 τὸ ἄδηλον τοῦ βίου πέρας. προσκαλεσάμενος τοίνυν ὁ
 δεσπότης θεὸς τὸν ἀρχάγγελον αὐτοῦ Μιχαὴλ εἶπεν πρὸς
 αὐτόν· Κάτελθε, Μιχαὴλ ἀρχιστράτηγε, πρὸς Ἀβραὰμ,
 καὶ εἶπε αὐτόν περὶ τοῦ θανάτου, ἵνα διατάξεται περὶ τῶν
 15 πραγμάτων αὐτοῦ· ὅτι ηὐλόγησα αὐτόν ὡς τοὺς ἀστέρας

ABCD
 EFR

A=Par. Gr. 770. B=Cod. Hierosol. S. Sep. 66. C=Cod. Bodl. Canon.
 Gr. 19. D=Par. Gr. 1556. E=Cod. Vind. Theol. Gr. 237. F=Par. Gr.
 1313. R=Roumanian Version.

Tit. Διαθ. τοῦ ὀσίου πρὸς ἡμ. δικαίου πατριάρχου Ἀ. Διαλύων δὲ καὶ θανά-
 του πέραν, τὸ πῶς δεῖ ἕκαστος ἐτελεύτησεν εὐλ. A; Διήγησις καὶ διαθ. τοῦ δικ.
 καὶ πατριάρχου Ἀ. Δηλοῖ δὲ καὶ τὴν πείραν τοῦ θανάτου αὐτοῦ εὐλ. δεσπ. B; Ἡ
 διαθ. τοῦ ὀσ. πρὸς ἡμ. καὶ δικ. Ἀ. διαλύων δὲ καὶ τὴν τοῦ θαν. πειρ. εὐλ. C;
 λόγος ἐκ τοῦ βίου καὶ τῆς διαθ. τοῦ δικ. καὶ φιλοξένου Ἀ. D; Ἡ—θανάτου πόρον
 23 C+τὸ πῶς δὴ ἕκαστος τελευτᾷ ἀνοσ. δεσπ. εὐλ. E; Διήγ. περὶ τῆς ζωῆς καὶ
 τοῦ θαν. τοῦ δικ. Ἀ., τὸ πῶς ἐδιετάχθη τῆς ζωῆς καὶ τῆ(ς) φυλοξενίας αὐτοῦ καὶ πῶς
 ἰδιελέγετο μετὰ τοῦ ἀγγέλου καὶ μετὰ τὸν θάνατον εὐλ. δ. F; for R cf. Introd.

2 ἐννακόσ.—πέντε] 999 years A; 95 F; 175 DER 10 ποτήριον] μυστή-
 ριον B 14, 15 ἵνα—πραγ.] om B

RECENSION A

T E S T A M E N T O F A B R A H A M

I. Abraham lived the span of his life, nine hundred and ninety-five years, and having lived all the years of his life in quietness, gentleness, and righteousness, the righteous man was extremely hospitable. For having pitched his tent at the crossroads of the oak of Mamre, he welcomed all, rich and poor, kings and rulers, cripples and helpless, friends and strangers, neighbors and travelers--all alike did the devout, all-holy, righteous, hospitable Abraham welcome. Even upon him, however, there came the common, inexorable, bitter cup of death and the uncertain end of life.

Now the Master¹ God summoned his archangel Michael and said to him, "Go down, Archistrategos² Michael, to Abraham and tell him about his death, so that he may set his affairs in order. For I have blessed him as the stars

ABCD
EFR

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· σὺ δὲ, ἀρχάγγελε Μιχαήλ, 5 ἄπελθε πρὸς τὸν Ἀβραὰμ, τὸν ἠγαπημένον μου φίλον, καὶ ἀνάγγειλον αὐτῷ περὶ τοῦ θανάτου αὐτοῦ, καὶ πληροφορήσον αὐτὸν ὅτι 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. 10

II. ἐξελθὼν δὲ ὁ ἀρχιστράτηγος ἐκ προσώπου τοῦ θεοῦ κατήλθεν πρὸς τὸν Ἀβραὰμ ἐπὶ τὴν δρῦν τὴν Μαμβρῆ, καὶ εὗρεν τὸν δίκαιον Ἀβραὰμ ἐπὶ τὴν χώραν ἔγγιστα, ζεύγη βοῶν ἀροτριασμοῦ παρεδρεύοντα μετὰ τοὺς υἱοὺς Μασέκ καὶ ἑτέροις παισὶν τὸν ἀριθμὸν δώδεκα· 15 καὶ ἰδοὺ ὁ ἀρχιστράτηγος ἦρχετο πρὸς αὐτόν· ἰδὼν δὲ ὁ Ἀβραὰμ τὸν ἀρχιστράτηγον Μιχαήλ μακρόθεν ἐρχόμενον, δίκην στρατιώτου εὐπρεπεστάτου, ἀναστὰς τοίνυν ὁ Ἀβραὰμ ὑπήντησεν αὐτῷ καθότι καὶ ἔθος εἶχεν, τοῖς ἐπιξένοις πᾶσιν προὔπαντῶν καὶ ὑποδεχόμενος· ὁ δὲ ἀρχι- 20 στράτηγος προχαιρετίσας αὐτὸν εἶπεν· Χαῖρε, τιμιώτατε πάτερ, δικαία ψυχὴ ἐκλεκτὴ τοῦ θεοῦ, φίλε γνήσιε τοῦ ἐπουρανοῦ. εἶπεν δὲ Ἀβραὰμ πρὸς τὸν ἀρχιστράτηγον· Χαῖρε, τιμιώτατε στρατιῶτα, ἠλιόρατε καὶ πανευπρεπέστατε ὑπὲρ πάντας τοὺς υἱοὺς τῶν ἀνθρώπων· καλῶς 25 ἦκει· τούτου χάριν αἰτοῦμαι τῆς σῆς παρουσίας πόθεν ἦκεν τὸ νέον τῆς ἡλικίας σου; δίδαξόν με τὸν σὸν ἰκέτην, πόθεν καὶ ἐκ ποίας στρατιᾶς καὶ ἐκ ποίας ὁδοῦ παραγέγονεν τὸ σὸν κάλλος; ὁ δὲ ἀρχιστράτηγος ἔφη· Ἐγὼ, δίκαιε Ἀβραὰμ, ἀπὸ τῆς μεγάλης πόλεως ἔρχομαι· παρὰ 30 τοῦ μεγάλου βασιλέως ἀπεστάλην διαδοχὴν φίλου αὐτοῦ γνησίου κομιζόμενος, ὅτι καὶ αὐτὸν ὁ βασιλεὺς προσκαλεῖται. καὶ ὁ Ἀβραὰμ εἶπεν· Δεῦρο, κύριέ μου, πορεύθητι

2 εὐπορία] ἐμπ. ACDEF 4 φιλόστοργος] φιλόχριστος A 17 μη-
κρόθεν] ἀπὸ μακρόθεν CE 24 ἠλιόρατε—πανευπρ.] om CE 26 ἦκει]
ζοικας AE; ἔηκας C; ἦκας BDR (?) 27 ἦκεν] ἠκαινή B; αἶηκεν (-as E) CE;
ἔοικεν A 31 διαδοχὴν] διὰ δοχὴν C 32 κομιζόμεν.] ἀποκομιζομαι AD;
ἐπικομιζομαι CE

of heaven and as the sand by the seashore, and he makes a good living and has many possessions and is very rich. More than all men, moreover, he has been righteous in all goodness, hospitable and loving to the end of his life. But, archangel Michael, go to Abraham, my beloved friend, and announce his death to him and give him this assurance: 'At this time you are going to depart from this vain world and leave the body, and you shall go to your own Master among the good.'

II. And the Archistrategos left the presence of God and went down to Abraham at the oak of Mamre. And he found the righteous Abraham in the field nearby, sitting beside yokes of oxen for plowing, together with the sons of Masek and other servants, twelve in number. And behold, the Archistrategos approached him. And Abraham, seeing the Archistrategos Michael coming from a distance like a very handsome warrior, arose and met him, as he usually met and welcomed all strangers. And the Archistrategos greeted him and said, "Hail, most honored father, righteous soul chosen by God, true friend of the Heavenly One."

Abraham said to the Archistrategos, "Hail, most honored warrior, bright as the sun and most beautiful, more than all the sons of men. You are welcome. Therefore I beg your presence, tell me whence comes the youth of your years. Teach me, your suppliant, whence and from what army and from what journey your beauty has come here."

The Archistrategos said, "Righteous Abraham, I come from the great city. I have been sent from the great king to take the place of a true friend of his, for the king summons him."

And Abraham said, "Come, my lord, go

μετ' ἐμοῦ ἕως τῆς χώρας μου. καὶ φησὶν ὁ ἀρχιστρά-
τηγος· Ἔρχομαι. ἀπελθόντες δὲ ἐν τῇ χώρᾳ τοῦ ἀροτρι-
ασμοῦ ἐκαθέσθησαν πρὸς ὀμίλιαν. εἶπεν δὲ Ἀβραὰμ τοῖς
παισὶν αὐτοῦ τοῖς υἱοῖς Μασέκ· Ἀπέλθατε εἰς τὴν ἀγέλην
5 τῶν ἵππων καὶ ἐνέγκατε δύο ἵππους εὐμενεῖς καὶ ἡμέρους
δεδαμασμένους ὅπως ἐγκαθεσθῶμεν ἐγὼ τε καὶ ὁ ἄνθρωπος
οὗτος ὁ ἐπίξενος. καὶ εἶπεν ὁ ἀρχιστράτηγος· Μὴ, κύριέ
μου Ἀβραὰμ, μὴ ἐνέγκωσιν ἵππους, ὅτι ἀπέχομαι τούτου,
τοῦ μὴ καθίσαι ἐπὶ ζώου τετραπόδου ποτέ· μὴ γὰρ ὁ
10 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· ἀπέλθωμεν οἶν, δικαία ψυχῇ, πεζεύοντες ἕως τοῦ
οἴκου σου μετεωριζόμενοι. καὶ εἶπεν Ἀβραάμ· Ἀμὴν,
15 γένοιτο.

III. ἀπερχομένων δὲ αὐτῶν ἀπὸ τοῦ ἀγροῦ πρὸς τὸν
οἶκον αὐτοῦ, κατὰ τῆς ὁδοῦ ἐκείνης ἴστατο δένδρον κυπά-
ρισσος· καὶ κατὰ πρόσταξιν τοῦ θεοῦ ἐβόησεν τὸ δένδρον ἀν-
θρωπίνῃ φωνῇ, καὶ εἶπεν· Ἅγιος, ἅγιος, ἅγιος κύριος ὁ θεὸς
20 ὁ προσκαλούμενος αὐτὸν τοῖς ἀγαπῶσιν αὐτόν. ἔκρυψεν
δὲ Ἀβραὰμ τὸ μυστήριον, νομίσας ὅτι ὁ ἀρχιστράτηγος
τὴν φωνὴν τοῦ δένδρου οὐκ ἤκουσεν. ἐλθόντες δὲ πλησίον
τοῦ οἴκου ἐν τῇ αὐλῇ ἐκαθέσθησαν· καὶ ἰδὼν ὁ Ἰσαὰκ
τὴν πρόσωψιν τοῦ ἀγγέλου εἶπεν πρὸς Σάρραν τὴν
25 μητέρα αὐτοῦ· Κυρία μου μήτηρ, ἰδοὺ ὁ ἄνθρωπος ὁ καθε-
ζόμενος μετὰ τοῦ πατρός μου Ἀβραὰμ υἱὸς οὐκ ἔστιν ἀπὸ
τοῦ γένους τῶν κατοικούντων ἐπὶ τῆς γῆς. καὶ ἔδραμεν
Ἰσαὰκ, καὶ προσεκύνησεν αὐτὸν καὶ προσέπεσεν τοῖς
ποσὶν τοῦ ἀσωμάτου· καὶ ὁ ἀσώματος ηὐλόγησεν αὐτόν
30 καὶ εἶπεν· Χαρίζεται σοι κύριος ὁ θεὸς τὴν ἐπαγγελίαν
αὐτοῦ ἣν ἐπηγγείλατο τῷ πατρί σου Ἀβραὰμ καὶ τῷ
σπέρματι αὐτοῦ, καὶ χαρίζεται σοι καὶ τὴν τιμίαν εὐχὴν
τοῦ πατρός σου καὶ τῆς μητρός σου. εἶπεν δὲ Ἀβραὰμ
πρὸς Ἰσαὰκ τὸν υἱὸν αὐτοῦ· Τέκνον Ἰσαὰκ, ἀντλησον ὕδωρ

4 ἀγέλην] ἀγωγὴν B 6 δεδαμασμ.] δεδεμένους B 8 ἀπέχομαι]
ἀπέσχομαι (ἀν- A) AB 9—13 μὴ γὰρ—ποτέ] om CDER 19, 20 $\overline{\kappa\varsigma}$ ὁ $\overline{\theta\varsigma}$
ὁ προσκ.—ἀγ. αὐτόν] "The Lord God calls thee" R 20 αὐτόν (pri.)]
ἐαυτόν ACE, om B 22 ἐλθόντες] ἐλθὼν AB 28 αὐτόν κ. προσέπ.] om B

with me as far as my field."

The Archistrategos said, "I am coming," and setting out, they sat down for conversation in the plowed field.

Abraham said to his servants, the sons of Masek, "Go to the herd of horses and bring two gentle and tame horses for me and this stranger to mount."

Then the Archistrategos said, "No, my lord Abraham, do not let them bring horses, for I refrain from ever sitting on a four-footed animal. Is my king not rich in great possessions, owning both men and all sorts of cattle? But I refrain from ever sitting on a four-footed animal. Let us go, then, O righteous soul, strolling along until we reach your house."

And Abraham said, "I agree."

III. As they went from the field toward his house, by that path there stood a cypress tree and at God's command the tree cried out in a human voice and said, "Holy, holy, holy is the Lord God who summons him³ to those who love him!" And Abraham concealed the mystery, for he thought that the Archistrategos had not heard the tree's voice. When they came up to the house, they sat down in the court.

When Isaac saw the angel's face, he said to Sarah his mother, "My lady mother, the man who is sitting with my father Abraham is not a member of the race which inhabits the earth."

And Isaac ran up and bowed down to 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 which he made to your father Abraham and to his seed, and he will also grant you (the fulfillment of) the precious prayer of your father and your mother."

Abraham said to Issac his son, "Isaac, my child, draw water

ABCD
EFR

ἀπὸ τοῦ φρέατος καὶ ἔνευκέ μοι ἐπὶ τῆς λεκάνης ἵνα
νίψωμεν τοῦ ἀνθρώπου τούτου τοῦ ἐπιξένου τοὺς πόδας,
ὅτι ἀπὸ μακρᾶς ὁδοῦ πρὸς ἡμᾶς ἔλθων ἐκοπίασεν. δραμῶν
δὲ Ἰσαὰκ εἰς τὸ φρέαρ ἤντλησεν ὕδωρ ἐπὶ τῆς λεκάνης καὶ
ἤνευκεν πρὸς αὐτούς· προσελθὼν δὲ Ἀβραὰμ ἔνιψεν τοὺς 5
πόδας τοῦ ἀρχιστρατήγου Μιχαήλ· ἐκινήθησαν δὲ τὰ
σπλάγχνα τοῦ Ἀβραὰμ καὶ ἐδάκρυσεν ἐπὶ τὸν ξένον.
ιδὼν δὲ Ἰσαὰκ τὸν πατέρα αὐτοῦ κλαίοντα, ἔκλαυσεν καὶ
αὐτός· ιδὼν δὲ ὁ ἀρχιστράτηγος αὐτοὺς κλαίοντας συνε-
δάκρυσεν καὶ αὐτὸς μετ' αὐτῶν, καὶ ἔπιπτον τὰ δάκρυα τοῦ 10
ἀρχιστρατήγου ἐπὶ τῆς λεκάνης εἰς τὸ ὕδωρ τοῦ νιπτῆρος,
καὶ ἐγένοντο λίθοι πολύτιμοι· ιδὼν δὲ ὁ Ἀβραὰμ τὸ θαῦμα
καὶ ἐκπλαγεὶς ἔλαβεν τοὺς λίθους κρυφαίως καὶ ἔκρυψεν
τὸ μυστήριον, μόνος ἔχων ἐν τῇ καρδίᾳ αὐτοῦ.

IV. εἶπεν δὲ Ἀβραὰμ πρὸς Ἰσαὰκ τὸν υἱὸν αὐτοῦ 15
Ἄπελθε, υἱέ μου ἀγαπητέ, εἰς τὸ ταμεῖον τοῦ τρικλίνου
καὶ καλλώπισον αὐτό· 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 20
οἶκημα, τέκνον, καὶ ὑφάπλωσον σινδόνας καὶ πορφύραν
καὶ βύσσον· θυμιάσον πᾶν τίμιον καὶ ἔνδοξον θυμίαμα,
καὶ βοτάνας εὐόσμους ἐκ τοῦ παραδείσου ἐνέγκας πλή-
ρωσον τὸν οἶκον ἡμῶν· ἀναψον λύχνους ἑπτὰ διελαίους
ὅπως εὐφρανθῶμεν, ὅτι ὁ ἀνὴρ οὗτος ὁ ἐπιξενισθεὶς ἡμῖν 25
σήμερον ἐνδοξότερος ὑπάρχει βασιλέων καὶ ἀρχόντων, ὅτι
καὶ ἡ ὄρασις αὐτοῦ ὑπερφέρει πάντας τοὺς υἱοὺς τῶν ἀν-
θρώπων. ὁ δὲ Ἰσαὰκ ἠτοίμασεν πάντα καλῶς· παραλαβὼν
δὲ Ἀβραὰμ τὸν ἀρχάγγελον Μιχαήλ, ἀνῆλθεν ἐν τῷ οἴκῃ-
ματι τοῦ τρικλίνου, καὶ ἐκαθέσθησαν ἀμφότεροι ἐπὶ τὰ 30
κλινάρια, μέσον δὲ αὐτῶν προῆγε τράπεζαν ἐν ἀφθονίᾳ
παντὸς ἀγαθοῦ. ἐγερθεὶς οὖν ὁ ἀρχιστράτηγος ἐξῆλθεν
ἔξω, ὡς δῆθεν γαστρὸς χρεία ὕδατος χύσιν ποιῆσαι, καὶ
ἀνῆλθεν εἰς τὸν οὐρανὸν ἐν ῥιπῇ ὀφθαλμοῦ καὶ ἔστη ἐνώ-
πιον τοῦ θεοῦ, καὶ εἶπεν πρὸς αὐτόν· Δέσποτα κύριε, ἵνα 35

12 πολυτ.] ἀτίμητοι ἦγουν πολύτιμοι B 18 ἐπιξενισθ.] ἐπιξενωθέντος B
20 ἀφθονία] εὐθυνία CE 23 ἐνέγκας] ναύκας CE 33 χρεία ὕδατος
χύσιν] χρείαν ποιήσασθαι CE

from the well and bring it to me in the bowl so that we can wash the feet of this stranger, because he is tired, having come to us from a long journey."

Isaac ran to the well and drew water in the bowl and brought it to them. Abraham came forward and washed the feet of the Archistrategos Michael. Abraham was deeply moved and he wept over the stranger. When Isaac saw his father weeping, he too wept. When the Archistrategos saw them weeping, he too wept together with them, and the tears of the Archistrategos fell upon the bowl, into the water of the basin, and they turned into precious stones. Abraham saw this wonder and being astounded, he secretly took the stones and hid the mystery, keeping it to himself alone.

IV. Then Abraham said to his son Isaac, "Go, my beloved son, to the chamber and decorate it. Spread two couches for us there, one for me and one for this man who is our guest today. Prepare for us there a seat and a candelabrum and a table with an abundance of every good thing. Beautify the chamber, son, and spread out linen and purple cloth and byssus. Burn all sorts of valuable and renowned incense and bringing in sweet-smelling plants from the garden, fill our house (with them). Light seven oil lamps so that we may be happy, for this man who is our guest today is more glorious than kings and rulers, for his appearance surpasses all human beings."

Isaac prepared everything well, and Abraham took the archangel Michael and entered the chamber. They both sat down on the couches, and between them he (i.e. Isaac) placed a table with an abundance of every good thing. Then the Archistrategos got up and went outside as if he needed to relieve himself; he ascended to heaven in the winking of an eye and stood before God and said to him, "Master, Lord,

γινώσκη τὸ σὸν κράτος ὅτι ἐγὼ τὴν μνήμην 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
 5 παντὸς πονηροῦ πράγματος· καὶ νῦν γίνωσκε, κύριε, ὅτι
 ἐγὼ τὴν μνήμην τοῦ θανάτου ἀναγγεῖλαι οὐ δύναμαι. ὁ δὲ
 κύριος εἶπεν· Κάτελθε, Μιχαὴλ ἀρχιστράτηγε, πρὸς τὸν
 φίλον μου Ἀβραὰμ, καὶ ὅτι ἐὰν λέγῃ σοι, τοῦτο καὶ ποίει.
 καὶ ὅτι ἐὰν ἐσθίῃ, ἔσθιε καὶ σὺ μετ' αὐτοῦ· ἐγὼ δὲ ἐπι-
 10 βαλῶ τὸ πνεῦμά μου τὸ ἅγιον ἐπὶ τὸν υἱὸν αὐτοῦ Ἰσαὰκ,
 καὶ ρίψω τὴν μνήμην τοῦ θανάτου αὐτοῦ εἰς τὴν καρδίαν
 τοῦ Ἰσαὰκ, ἵνα καὶ αὐτὸς ἐν ὄνειρῳ θεάσῃται τὸν θάνατον
 τοῦ πατρὸς αὐτοῦ, καὶ Ἰσαὰκ δὲ ἀναγγελεῖ τὸ ὄραμα, σὺ
 δὲ διακρινεῖς· καὶ αὐτὸς γνώσεται τὸ τέλος αὐτοῦ. καὶ ὁ
 15 ἀρχιστράτηγος εἶπεν· Κύριε, πάντα τὰ ἐπουράνια πνεύ-
 ματα ὑπάρχουσιν ἀσώματα, καὶ οὔτε ἐσθίουσιν οὔτε πί-
 νουσιν· καὶ οὗτος δὲ ἐμοὶ τράπεζαν παρέθετο ἐν ἀφθονίᾳ
 πάντων ἀγαθῶν τῶν ἐπιγείων καὶ φθαρτῶν· καὶ νῦν, κύριε,
 τί ποιήσω; πῶς διαλάβωμαι τοῦτον, καθήμενος ἐν μιᾷ
 20 τραπέζῃ μετ' αὐτοῦ; ὁ δὲ κύριος εἶπεν· Κάτελθε πρὸς
 αὐτὸν, καὶ περὶ τούτου μή 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'
 25 αὐτοῦ ἐν πάσιν· μόνον τὰ τοῦ ὄραματος 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 ἄμμον θαλάσσης, καὶ ὡς τοὺς ἀστέρας τοῦ οὐρανοῦ.

30 V. τότε ὁ ἀρχιστράτηγος κατήλθεν εἰς τὸν οἶκον τοῦ
 Ἀβραὰμ καὶ ἐκαθέσθη μετ' αὐτοῦ ἐν τῇ τραπέζῃ, Ἰσαὰκ
 δὲ ὑπηρέτει αὐτοῖς· τελεσθέντος δὲ τοῦ δείπνου ἐποίησεν
 Ἀβραὰμ τὴν κατὰ ἔθος εὐχὴν, καὶ ὁ ἀρχάγγελος ἦρχετο
 μετ' αὐτοῦ, καὶ ἀνεπαύσαντο ἕκαστος εἰς τὴν κλίνην

ABCDER
F def.

2—6 ὅτι οὐκ—δύναμαι] om AB by homœoteleuton 18 ἐπιγ. κ. φθ.] ἐπι-
 γείων παρέχουσι B; ἐπιφθαρτῶν C; ἐπιγ. φθαρτῶν ADE (A ἀφθάρτων) 33 καὶ
 ὁ ἄγγελος ὁμιλος F ends thus 34 ἀνεπαύσαντο] AD (-ατο D); ἀνέπεσεν
 CE; ἔπεσεν B

may your power (i.e. you) know that I cannot pronounce the mention of death to that righteous man, for I have not seen his like upon the earth--merciful, hospitable, just, truthful, pious, refraining from any evil action. Now know, Lord, that I cannot pronounce the mention of death."

The Lord said, "Descend, Archistrategos Michael, to my friend Abraham and do whatever he says to you, and whatever he eats, you eat with him. I shall send my holy spirit upon his son Isaac and I shall cast the mention of his death into Isaac's heart, so that he will see his father's death in a dream. Then Isaac shall relate the dream and you will interpret it and he will learn of his own end."

Then the Archistrategos said, "Lord, all the heavenly spirits are incorporeal and neither eat nor drink and he has set before me a table with an abundance of all good earthly and corruptible things. Now, Lord, what shall I do? How shall I avoid his notice as I sit at one table with him?"

The Lord said, "Go down to him and do not concern yourself about this, for as you sit with him I shall send an all-devouring spirit upon you and it will consume everything which is upon the table from your hands and through your mouth. Rejoice together with him in everything; only interpret appropriately the matter of the dream so that Abraham may know the sickle of death and the uncertain end of life, and so that he may make disposition concerning all his possessions, for I have blessed him more than the sand of the sea and like the stars of heaven."

V. Then the Archistrategos descended to Abraham's house and sat down with him at the table and Isaac served them. When the meal was finished, Abraham prayed, as was his custom, and the archangel prayed with him, and they each lay to rest on his couch.

ABCDEF
F def.

αὐτοῦ. εἶπεν δὲ Ἰσαὰκ πρὸς τὸν πατέρα αὐτοῦ Πάτερ, ἤθελα καὶ γὼ ἀναπαῆναι μεθ' ὑμῶν ἐν τῷ τρικλίνῳ τούτῳ, ἵνα ἀκούσω καὶ γὼ τὰ διαλεγόμενα ὑμῶν· ἀγαπῶ γὰρ ἀκούειν τὴν διαφορὰν τῆς ὀμιλίας τοῦ παναρέτου ἀνδρὸς τούτου. εἶπεν δὲ Ἀβραάμ· Οὐχὶ, τέκνον, ἀλλὰ ἄπελθε ἐν 5 τῷ σῷ τρικλίνῳ καὶ ἀναπαύσαι ἐν τῇ κλίνῃ σου, ἵνα μὴ γινώμεθα ἐπιβαρεῖς τῷ ἀνθρώπῳ τούτῳ. τότε Ἰσαὰκ λαβὼν τὴν εὐχὴν παρ' αὐτῶν, καὶ εὐλογήσας, ἀπῆλθεν ἐν τῷ ἰδίῳ τρικλίνῳ καὶ ἀνέπεσεν ἐπὶ τὴν κλινὴν αὐτοῦ· ἔρριψεν δὲ ὁ θεὸς τὴν μνήμην τοῦ θανάτου εἰς τὴν καρδίαν 10 τοῦ Ἰσαὰκ ὡς ἐν ὀνείροις· καὶ περὶ ὄραν 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. φθάσας οὖν Ἰσαὰκ πρὸς τὴν θύραν ἔκραζεν λέγων· Πάτερ Ἀβραάμ, ἀναστὰς 15 ἀνοιξόν μοι ταχέως, ὅπως εἰσέλθω καὶ κρεμασθῶ ἐν τῷ τραχήλῳ σου καὶ ἀσπάσωμαί σε πρὶν ἢ σε ἀροῦσιν ἀπ' ἐμοῦ. ἀναστὰς οὖν Ἀβραάμ ἠνοιξεν αὐτῷ· εἰσελθὼν δὲ Ἰσαὰκ ἐκρεμάσθη ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ ἤρξατο κλαίειν φωνῇ μεγάλῃ. συγκινηθεὶς οὖν τὰ σπλάγχνα ὁ 20 Ἀβραάμ ἔκλαυσεν καὶ αὐτὸς μετ' αὐτοῦ φωνῇ μεγάλῃ· ἰδὼν δὲ ὁ ἀρχιστράτηγος αὐτοὺς κλαίοντας, ἔκλαυσεν καὶ αὐτός· Σάρρα δὲ ὑπάρχουσα ἐν τῇ σκηνῇ αὐτῆς ἤκουσεν τοῦ κλαυθμοῦ αὐτῶν καὶ ἦλθεν δρομαία ἐπ' αὐτούς, καὶ εὔρεν αὐτοὺς περιπλακομένους καὶ κλαίοντας· καὶ εἶπεν 25 Σάρρα μετὰ κλαυθμοῦ· Κύριέ μου Ἀβραάμ, τί ἐστὶν τοῦτο ὅτι κλαίετε; ἀνάγγειλόν μοι, κύριέ μου, μὴ οὗτος ὁ ἀδελφὸς ὁ ἐπιξενισθεὶς ἡμῖν σήμερον φάσιν ἠνεγκέν σοι περὶ τοῦ ἀδελφίδου σου Λῶτ, ὅτι ἀπέθανεν, καὶ διὰ τοῦτο πενθεῖτε οὕτως; ὑπολαβὼν δὲ ὁ ἀρχιστράτηγος εἶπεν πρὸς 30 αὐτήν· Οὐχὶ, ἀδελφὴ Σάρρα, οὐκ ἔστιν οὕτως ὡς σὺ λέγεις· ἀλλὰ ὁ υἱὸς σου Ἰσαὰκ, ὡς ἐμοὶ δοκεῖ, ὄνειρον ἐθεάσατο,

7 ἐπιβ. τῷ ἀνθρ.] ἐπιβαρὺς τοῦ Α; παρενοχλεῖς τὸν Β; ὑποβαρεῖς τοῦ CDE 8 καὶ εὐλ.] om ACDEF 20 Here a long section is omitted by CDEF but contained in AB. The text of CDEF is as follows: τράχηλον τοῦ πατρὸς αὐτοῦ καὶ ἤρξατο κλαίειν φωνῇ μεγάλῃ· καὶ ἔκλαυσεν Ἀβραάμ· ἰδὼν δὲ ὁ ἀρχιστρ. κλαίοντας ἔκλαυσεν καὶ αὐτὸς μετ' αὐτῶν· καταλιπὼν δὲ Ἀ. λέγει (see p. 83, l. 30).

Issac said to his father, "Father, I too wish to rest with you in this room so that I too may hear your conversation. For I like hearing the excellence of the discourse of this most virtuous man."

Abraham said, "No, son, but go to your own room and rest upon your own bed, lest we be burdensome to this man."

Then Isaac, having received their blessing and having blessed them, went to his own room and lay down upon his bed. God sent the mention of death into Isaac's heart as in a dream, and around the third hour of the night Isaac woke up and got up from his bed and ran to the room where his father was asleep with the archangel. Isaac, then, reached the door and cried out saying, "Father Abraham, arise and open up quickly for me so that I may come in and hang upon your neck and embrace you before they take you from me."

Therefore Abraham arose and opened up for him. Isaac entered, hung upon his neck, and began to cry loudly. Abraham, as a result of this, was also deeply moved and he too wept loudly with him. When the Archistrategos saw them weeping, he too wept, and Sarah, who was in her tent, heard their weeping and came up to them at a run and found them embracing and weeping. Sarah said, weeping, "My lord Abraham, why are you crying? Tell me, my lord, did this brother who has been our guest today bring you a message about your nephew Lot, that he is dead, and for this reason you are mourning thus?"

The Archistrategos replied and said to her, "No, sister Sarah, what you say is not the case, but your son Isaac, it seems to me, had a dream

καὶ ἦλθεν πρὸς ἡμᾶς κλαίων, καὶ ἡμεῖς τοῦτον ἰδόντες τὰ ABCDER σπλάγχνα συνεκινήθημεν, καὶ ἐκλαύσαμεν.

VI. ἀκούσασα δὲ Σάρρα τὴν διαφορὰν τῆς ὁμιλίας τοῦ ἀρχιστρατήγου, εὐθὺς ἐγνώρισεν ὅτι ἄγγελος κυρίου ἐστὶν ὁ λαλῶν· 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; εἶπεν δὲ Ἀβραάμ· Οὐ γινώσκω. εἶπεν δὲ Σάρρα· Ἐπίστασαι, κύριέ μου, τοὺς τρεῖς ἄνδρας τοὺς ἐπουρανίους τοὺς ἐπι-
 10 ξενισθέντας ἐν τῇ σκηνῇ ἡμῶν παρὰ τὴν δρῦν τὴν Μαμβρῆ ὅτε ἔσφαξας τὸν μόσχον τὸν ἄμωμον καὶ παρέθηκας αὐτοῖς τράπεζαν· δαπανηθέντων δὲ τῶν κρεάτων, ἠγέρθη πάλιν ὁ μόσχος καὶ ἐθήλαζεν τὴν μητέρα αὐτοῦ ἐν ἀγαλλιάσει· οὐκ οἶδας, κύριέ μου Ἀβραάμ, ὅτι καὶ καρπὸν κοι-
 15 λίας ἐξ ἐπαγγελίας ἡμῖν ἐδωρήσαντο τὸν Ἰσαάκ; ἐκ γὰρ τῶν τριῶν ἀγίων ἀνδρῶν ἐκείνων οὗτος ἐστὶν ὁ εἷς ἐξ αὐτῶν. εἶπεν δὲ Ἀβραάμ· ὦ Σάρρα, τοῦτο ἀληθὲς εἶρηκας· δόξα καὶ εὐλογία παρὰ θεοῦ καὶ πατρός· καὶ γὰρ ἐγὼ τῇ ὀψὲ βραδείᾳ, ὅτε ἐνιπτον τοὺς πόδας αὐτοῦ ἐν τῇ
 20 λεκάνῃ τοῦ νιπτῆρος εἶπον ἐν τῇ καρδίᾳ μου· Οὗτοι οἱ πόδες ἐκ τῶν τριῶν ἀνδρῶν εἰσὶν οὓς ἐνίψα τότε. καὶ τὰ δάκρυα αὐτοῦ ὀψὲ ἐν τῷ νιπτῆρι πίπτοντα ἐγένοντο λίθοι τίμιοι. καὶ ἐκβαλὼν ἐκ τοῦ κόλπου αὐτοῦ δέδωκεν αὐτὰ τῇ Σάρρα, λέγων· Εἰ ἀπιστεῖς μοι, νῦν θέασαι ταῦτα.
 25 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, καὶν τε πονηρὸν καὶν τε ἀγαθόν.

30 VII. καταλιπὼν δὲ Ἀβραάμ τὴν Σάρραν εἰσῆλθεν ἐν τῷ τρικλίνῳ καὶ εἶπεν πρὸς Ἰσαάκ· Δεῦρο υἱέ μου ἀγαπητέ, ἀνάγγειλόν μοι τὴν ἀλήθειαν, τί τὰ ὁραθέντα καὶ τί πέπονθας ὅτι οὕτω δρομαίως εἰσῆλθες πρὸς ἡμᾶς; ὑπολαβὼν δὲ Ἰσαάκ ἤρξατο λέγειν· Εἶδον ἐγὼ, κύριέ μου,
 35 τῇ νυκτὶ ταύτῃ τὸν ἥλιον καὶ τὴν σελήνην ὑπεράνω τῆς

11 ὅτε—παρέθ.] θήσαντες ὑμεῖς παρέθ. A

12 ἠγέρθη] εἰσῆλθεν A

14 ἴδες A

18 εὐλογ.] δόξα εἰ καὶ κρίνει B

19 ὀψὲ βραδὺν B ; ὀψει βραδείᾳ

A 27 ἀποκάλυψις—ἡμῖν] ἀποκάλυψιν τινὸς ἔργου ὑμῖν A

and came to us in tears, and when we saw him we were moved deeply together with him and we wept."

VI. When Sarah heard the distinction of the discourse of the Archistrategos, at once she recognized that the speaker was an angel of the Lord. Therefore Sarah beckoned to Abraham to come to the door outside and said to him, "My lord Abraham, do you know who this man is?"

Abraham said, "I do not know."

Sarah said, "You know, my lord, the three heavenly men who were guests in our tent by the oak tree Mamre, when you slaughtered the unblemished calf and set a table for them. When the meat had been eaten, the calf arose again and sucked its mother happily. Do you not realize, my lord Abraham, that they gave us the promised fruit of (the) womb, Isaac? This man is one of those three holy men."

Abraham said, "O Sarah, you have spoken the truth. Glory and praise from God and Father, for I too, late in the evening when I was washing his feet in the bowl of the basin, said to myself, 'These feet are of (one of) the three men (whose feet) I washed at that time.' And later his tears which fell into the basin became precious stones." And drawing them out of his bosom, he gave them to Sarah saying, "If you doubt me, now look at these."

Sarah took them and bowed down and embraced (him) and said, "Glory to God who shows us wonders, and now know, my lord Abraham, that there is the revelation of some matter in our midst, be it evil or good."

VII. Abraham left Sarah and entered the chamber and said to Isaac, "Come here, beloved son; tell me the truth. What did you see and what did you experience that you ran in to us in this way?"

Isaac answered and began to say, "I saw, my lord, in this night, the sun and the moon above

ABCDER κεφαλῆς μου, καὶ τὰς ἀκτῖνας αὐτοῦ κυκλοῦντα καὶ φωτα-
 γωγοῦντά με· καὶ ταῦτα οὕτως ἐμοῦ θεωροῦντος καὶ ἀγαλ-
 λιωμένου, εἶδον τὸν οὐρανὸν ἀνεωγότα, καὶ εἶδον ἄνδρα
 φωτοφόρον ἐκ τοῦ οὐρανοῦ κατελθόντα ὑπὲρ ἑπτὰ ἡλίους
 ἀστράπτουτα· καὶ ἐλθὼν ὁ ἀνὴρ ὁ ἡλιόμορφος ἐκεῖνος ἔλα- 5
 βεν τὸν ἥλιον ἀπὸ τῆς κεφαλῆς μου, καὶ ἀνῆλθεν εἰς τοὺς
 οὐρανοὺς ὅθεν καὶ ἐξῆλθεν· ἐγὼ δὲ ἐλυπήθην μεγάλως ὅτι
 ἔλαβεν τὸν ἥλιον ἀπ' ἐμοῦ· καὶ μετ' ὀλίγον ὡς ἔτι ἐμοῦ
 λυπουμένου καὶ ἀδημονοῦντος, εἶδον τὸν ἄνδρα ἐκεῖνον ἐκ
 δευτέρου ἐκ τοῦ οὐρανοῦ ἐξέλθοντα· καὶ ἔλαβεν ἀπ' ἐμοῦ 10
 καὶ τὴν σελήνην ἐκ τῆς κεφαλῆς μου· ἔκλαυσα δὲ μεγάλως
 καὶ παρεκάλεσα τὸν ἄνδρα ἐκεῖνον τὸν φωτοφόρον καὶ
 εἶπον· Μὴ, κύριέ μου, μὴ ἄρῃς τὴν δόξαν μου ἀπ' ἐμοῦ,
 ἐλέησόν με καὶ εἰσάκουσόν μου· καὶ κἂν τὸν ἥλιον ἄρας
 ἀπ' ἐμοῦ, κἂν τὴν σελήνην ἔασον ἐπ' ἐμέ. αὐτὸς δὲ εἶπεν 15
 Ἄφες ἀναληφθῆναι αὐτοὺς πρὸς τὸν ἄνω βασιλέα, ὅτι
 θέλει αὐτοὺς ἐκεῖ. καὶ ἤρεν αὐτοὺς ἀπ' ἐμοῦ, τὰς δὲ ἀκτῖ-
 νας ἔασεν ἐπ' ἐμέ. εἶπεν δὲ ὁ ἀρχιστράτηγος· Ἄκουσον,
 δίκαιε Ἀβραάμ· ὁ ἥλιος ὃν ἐώρακεν ὁ παῖς σου, σὺ εἶ, ὁ
 πατὴρ αὐτοῦ· καὶ ἡ σελήνη ὁμοίως ἡ μήτηρ αὐτοῦ Σάρρα 20
 ὑπάρχουσα· ὁ δὲ ἀνὴρ· ὁ φωτοφόρος ὁ ἐκ τοῦ οὐρανοῦ
 καταβάς, οὗτός ἐστιν ὁ ἐκ τοῦ θεοῦ ἀποσταλεὶς, ὁ μέλλων
 λαβεῖν τὴν δικαίαν σου ψυχὴν ἀπό σου. καὶ νῦν γίνω-
 σκε, τιμιώτατε Ἀβραάμ, ὅτι μέλλεις ἐν τῷ καιρῷ τούτῳ
 καταλιπεῖν τὸν κοσμικὸν βίον καὶ πρὸς τὸν θεὸν ἐκδημεῖν. 25
 εἶπεν δὲ Ἀβραάμ πρὸς τὸν ἀρχιστράτηγον· Ὡ θαῦμα
 θαυμάτων καινότερον! καὶ λοιπὸν σὺ εἶ ὁ μέλλων λαβεῖν
 τὴν ψυχὴν μου ἀπ' ἐμοῦ; λέγει αὐτῷ ὁ ἀρχιστράτηγος·
 Ἐγὼ εἶμι Μιχαὴλ ὁ ἀρχιστράτηγος ὁ παρεστηκὼς ἐνώ-
 πιον τοῦ θεοῦ, καὶ ἀπεστάλην πρὸς σε ὅπως ἀναγγείλω 30

1 κυκλ. κ. φωτ.] κλητὰς καὶ φωταγωγοῦντας CE 4 ὑπὲρ ἑπτὰ ἡλ.]
 ὑπὲρ ἐξ ἡλίου A; ὑπὲρ πάσας ἡλίους B 6—11 καὶ ἀνῆλθεν—κεφαλῆς μου]
 om B by homœot. 14 ἐλέησον—εἰσάκ. μου] om A 16—18 ἄφες—ἐπ' ἐμέ] ἄφες
 ἀρτίως ἀναληφθέντος αὐτοῦ ἀπ' ἐμοῦ τοὺς δὲ ἀκτῖνας αὐτὸν ἔασεν A; ἄφες ἀνα-
 ληφθῆναι αὐτοὺς ἐκεῖ καὶ ἤρεν αὐτοὺς ἀπ' ἐμοῦ καὶ τὰς ἀκτ. αὐτοῦ B; ἄφες αὐτοὺς
 ἀπελθεῖν ὅτι θέλει αὐτοὺς ὁ ἄνω βασ. D 20 ὁμοίως] om B 21 ὑπάρχουσα]
 om B; ὑπῆρχεν CE 25 κόσμον καὶ τὸν βίον B; κόσμον CE 29 ὁ παρεστ.
 —κῦ] BD; ἀρχιστ. κῦ ACE

my head and it surrounded me with its⁴ rays and illuminated me. And while I saw these things thus and rejoiced, I saw the heaven opened and I saw a luminous man descending from heaven, shining more than seven suns. And this man of the sunlike form came and took the sun from my head and went back up into the heavens from which he had descended. Then I was very sad because he took the sun from me, and after a little time, while I was still mourning and distressed, I saw this man coming forth from heaven a second time, and he took the moon from me, from my head. I wept greatly and entreated that luminous man and said, 'My lord, take not my glory from me; have mercy on me and hearken to me. If you take the sun from me, at least leave me the moon.' He said, 'Allow them to be taken up to the king on high, for he wants them there.' And he took them from me, but he left the rays upon me."

The Archistrategos said, "Hear, O righteous Abraham! The sun which your child saw is you, his father, and the moon similarly is his mother Sarah. The luminous man who descended from heaven is he who is sent by God, who will take your righteous soul from you. Now know, most honored Abraham, that at this time you are going to leave the worldly life and depart to God."

Abraham said to the Archistrategos, "O strangest marvel of marvels! And for the rest, are you he who is going to take my soul from me?"

The Archistrategos said to him, "I am Michael the Archistrategos who stands before God, and I was sent to you to announce

σοι τὴν τοῦ θανάτου μνήμην· καὶ εἶθ' οὕτως ἀπελεύσομαι ABCDER
 πρὸς αὐτὸν καθὼς ἐκελεύσθημεν. καὶ εἶπεν Ἀβραάμ· Νῦν
 ἔγνωκα ἐγὼ ὅτι ἄγγελος κυρίου εἶ σὺ, καὶ ἀπεστάλης
 λαβεῖν τὴν ψυχὴν μου· ἀλλ' οὐ μὴ σοι ἀκολουθήσω· ἀλλ'
 5 ὅπερ κελεύει[ς] ποιήσον.

VIII. 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· εἶπεν δὲ καὶ τοῦτο ὁ ἀρχιστράτηγος πρὸς
 10 τὸν δεσπότην ὅτι Καὶ τοῦτο λέγει ὁ φίλος σου Ἀβραάμ
 ὅτι Οὐ μὴ σοι ἀκολουθήσω, ἀλλ' ὅπερ κελεύει[ς] ποιήσον·
 ἀρτίως δέσποτα παντοκράτωρ, εἴ τι κελεύει ἢ σὴ δόξα καὶ ἡ
 βασιλεία ἢ ἀθάνατος; εἶπεν δὲ ὁ θεὸς πρὸς τὸν ἀρχιστρά-
 τηγον Μιχαήλ· Ἀπελθε πρὸς τὸν φίλον μου Ἀβραάμ ἔτι
 15 ἄπαξ καὶ εἶπε αὐτῷ οὕτως· 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, ὁ διανοίξας μήτραν Σάρρας τῆς στείρωσης καὶ
 χαρισάμενός σοι καρπὸν κοιλίας ἐν γήρει τὸν Ἰσαάκ· Ἀμὴν
 20 λέγω σοι ὅτι εὐλογῶν εὐλογήσω σε καὶ πληθύνων πλη-
 θυνῶ 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· σὺ δὲ τί ἀνθέστηκας ἀπ' ἐμοῦ καὶ τί ἐν
 σοὶ λύπη, ἀνάγγειλον· καὶ ἵνα τί ἀνθέστηκας ἀπὸ τὸν
 25 ἀρχάγγελόν μου Μιχαήλ; ἢ οὐκ οἶδας ὅτι οἱ ἀπὸ Ἀδὰμ
 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
 30 ἄδη κατηλλάξαντο, πάντες τῇ τοῦ θανάτου δρεπάνῃ συλ-
 λέγονται· ἐπὶ δέ σε οὐκ ἀπέστειλα θάνατον, οὐκ εἶσα

1 ἀπελεύσομαι—ἐκελεύσθημεν] ἀπελευσόμεθα πρὸς τὸν ἄνω (πάντων E) βασι-
 λία CE 2 ἐκελεύσθημεν] ἐκέλευσέν μοι A 4 σοι] σει A; σε BCDE
 4, 5 ἀλλ'—ποιήσον] ὅπερ νῦν κελ. ποιήσων A; δι' ὄνπερ κελεύεις-ποιῆσαι B; om
 CDE: txt from l. 11 where AB omit 18—24 ὁ διανοίξας—ἀνάγγειλον]
 om CDE 26 καὶ οὐδεὶς—θαν. ἐξέφυγεν] om ACDE 28, 29 οὐδεὶς—
 μυστήριον] om B 28 προπατ.] πατέρων AE 29 μυστ.] κειμήλιον
 ADE 30, 31 πάντες τῇ—συλλέγ.] πάντας ἢ κ.τ.λ. συλλέγεται B; om CDE

to you the mention of death, and then I shall return to him as we were commanded."

Abraham said, "Now I know that you are an angel of the Lord, and that you were sent to take my soul, but I shall not follow you, but do whatever he commands (or: you are commanded)."

VIII. When the Archistrategos heard this speech, he at once became invisible and ascending to heaven he stood before God and related everything which he had seen in Abraham's house. The Archistrategos also said this to the Master, "This too your friend Abraham said, 'I shall not follow you, but do whatever he commands (or: you are commanded).' Now, almighty Master, what do your glory and the immortal kingdom (i.e. what do you) command?"

God said to the Archistrategos Michael, "Go to my friend Abraham once more and speak to him like this: 'Thus says the Lord your God who led you into the land of the promise, who blessed you more than the sand of the sea and more than the stars of the heavens, who opened the womb of the sterile Sarah and granted you fruit of (the) womb in your old age, Isaac. Indeed I say to you that I shall surely bless you and shall surely increase your seed and I shall grant you everything which you ask of me, for I am the Lord your God and there is no other but me. As for you, tell (me), why have you set yourself up against me, and why is there grief in you? And for what reason have you set yourself up against my archangel Michael? Do you not know that all who have come from Adam and Eve have died, and none of the prophets has escaped death, and none of the rulers has been immortal, and none of the forefathers has escaped the mystery of death? All have died; all have gone to Hades; all have been gathered by the sickle of death. To you I did not send Death; I did not permit

ABCDER νόσον θανατηφόρον ἐπελθεῖν σοι· οὐ συνεχώρησα τῇ τοῦ θανάτου δρεπάνῃ συναντῆσαί σοι, οὐ παρεχώρησα τὰ τοῦ ἄδου δίκτυα συμπλέξαι σε, οὐκ ἠθέλησά ποτέ τινι κακῷ συναντῆσαί σε· ἀλλὰ πρὸς παράκλησιν ἀγαθὴν τὸν ἐμὸν ἀρχιστράτηγον Μιχαὴλ ἐξαπέστειλα πρὸς σε, ἵνα γνώσης 5 τὴν ἐκ τοῦ κόσμου μετάστασιν, 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. καὶ ἵνα τί εἶπας πρὸς τὸν ἀρχιστράτηγόν μου 10 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;

IX. λαβὼν δὲ ὁ ἀρχιστράτηγος τὰς παραινέσεις τοῦ κυρίου κατηῆλθεν πρὸς τὸν Ἀβραάμ· καὶ ἰδὼν αὐτὸν ὁ 15 δίκαιος ἔπεσεν ἐπὶ πρόσωπον εἰς τὸ ἔδαφος τῆς γῆς ὡς νεκρὸς, ὁ δὲ ἀρχιστράτηγος εἶπεν αὐτῷ πάντα ὅσα ἤκουσεν παρὰ τοῦ ὑψίστου· τότε οὖν ὁ ὄσιος καὶ δίκαιος Ἀβραάμ ἀναστὰς μετὰ πολλῶν δακρύων προσέπεσεν τοῖς ποσὶν τοῦ ἀσωμάτου καὶ ἰκέτευεν λέγων· Δέομαί σου, ἀρχιστρά- 20 τηγε· τῶν ἄνω δυνάμεων, ἐπειδὴ κατηξίωσας ὅλως αὐτὸς πρὸς ἐμὲ τὸν ἁμαρτωλὸν καὶ ἀνάξιον δοῦλόν σου καθεκάστην ἔρχεσθαι, παρακαλῶ σε καὶ νῦν, ἀρχιστράτηγε, τοῦ διακουῆσαί μοι λόγον ἔτι ἅπαξ πρὸς τὸν ὑψίστον, καὶ ἐρεῖς αὐτῷ ὅτι Τάδε λέγει Ἀβραάμ ὁ οἰκέτης σου ὅτι 25 Κύριε, κύριε, ἐν παντὶ ἔργῳ καὶ λόγῳ ὃ ἠτησάμην σε εἰσήκουσάς μου, καὶ πᾶσαν τὴν βουλήν μου ἐπλήρωσας· καὶ νῦν, κύριε, οὐκ ἀνθίσταμαι τὸ σὸν κράτος, ὅτι καὶ γὰρ γινώσκω ὅτι οὐκ εἰμὶ ἀθάνατος ἀλλὰ θνητός· ἐπειδὴ οὖν τῇ σῇ προστάξει πάντα ὑπέεικε καὶ φρίττει καὶ τρέμει ἀπὸ προσ- 30

1, 2 οὐ συνεχώρ.—συναυτ. σοι] om B 2, 3 οὐ παρεχώρ.—συμπλέξαι σε] om CDE 3 ἄδου] θανάτου B 3, 4 σε] σοι AB (bis) 4 παράκλησιν] παράταξιν B 9 καὶ νῦν—πεποίηκα] om CDE 12, 13 τότε—οὐκ ἔρχῃ] τότε ἴδης...ἐρχέσαι B; τότε ἰδεῖν ἔχεις CE; om D 14—17 τὰς παραψ.—ἀρχιστρ.] om B 15—17 καὶ ἰδὼν—νεκρὸς] ἔπεσεν δὲ Ἀ. εἰς τ. πόδας τοῦ ἀρχιστρ. Μιχ. CE; καὶ ἰδὼν αὐτὸν ἔπεσεν Ἀ. D 19, 20 προσέπεσεν—ἀσωμ. καὶ] om BCDE 26, 27 εἰσήκουσάς μου καὶ πᾶσαν] ἐποίησας καὶ ἔδωκάς μοι κατὰ τῆς καρδίας μου καὶ πᾶσαν A 30 ὑπέεικε] ὑπέεικηνται A; ἰπήκει B; ἐπίχη C (-κη E); ὑπακούει D

a deadly disease to come upon you; I did not permit the sickle of death to encounter you; I did not allow the nets of Hades to ensnare you, nor did I ever wish you to meet any evil. Rather for good consolation I sent my Archistrategos Michael to you that you might learn of your transfer from the world and might make disposition concerning your house and concerning all your possessions, and that you might bless Isaac your beloved son. Now know that I did these things because I did not wish to distress you. Why did you say to my Archistrategos, "I will not follow you"? Why did you say these things? Do you not know that if I permit Death to come to you, then I would be able to see whether you would come or not come?"

IX. The Archistrategos took the exhortations of the Lord and descended to Abraham. When the righteous man saw him, he fell upon his face flat on the ground like a dead man. The Archistrategos told him everything which he had heard from the Most High. Then, therefore, the holy and righteous Abraham arose with many tears and cast himself at the feet of the incorporeal one and implored him saying, "I beg you, Archistrategos of the upper powers, since you have thought it quite proper to come yourself to me who am a sinner and in all ways your worthless servant, I ask you now too, O Archistrategos, once again to transmit a speech for me to the Most High and to say to him, 'Thus says Abraham, your slave, "Lord, Lord, in every deed and word which I have asked of you, you have hearkened to me and have fulfilled all my desire. And now, O Lord, I do not take a stand against your power, for I know that I am not immortal but mortal. Since, therefore, at your command everything yields and shakes and trembles

ὧπου δυνάμεώς σου, καὶ γὰρ δέδοικα, ἀλλὰ μίαν αἴτησιν αἰ- ABCDER
 τοῦμαι παρά σου· καὶ νῦν, δέσποτα κύριε, εἰσάκουσόν μου
 τῆς δεήσεως, ὅτι ἔτι ἐν τούτῳ τῷ σώματι ὧν θέλω ἰδεῖν
 πᾶσαν τὴν οἰκουμένην καὶ τὰ ποιήματα πάντα ἃ διὰ
 5 λόγου ἐνός συνέστησας, δέσποτα, καὶ ὅτε ἴδω ταῦτα, τότε
 εἰς μεταβῶ τοῦ βίου ἄλυπος ἔσομαι. ἀπῆλθεν οὖν πάλιν ὁ
 ἀρχιστράτηγος καὶ ἔστη ἐνώπιον τοῦ θεοῦ καὶ ἀνήγγειλεν
 αὐτῷ πάντα, λέγων· Τάδε λέγει ὁ φίλος σου Ἀβραὰμ, ὅτι
 Ἔθελον θεάσασθαι πᾶσαν τὴν οἰκουμένην ἐν τῇ ζωῇ μου,
 10 πρὸ τοῦ ἀποθανεῖν με. ἀκούσας δὲ ταῦτα ὁ ὑψιστος,
 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
 Ἀβραὰμ ἐπὶ ἄρματος χερουβικοῦ καὶ ὑψωσον αὐτὸν εἰς
 15 τὸν αἰθέρα τοῦ οὐρανοῦ ὅπως ἴδῃ πᾶσαν τὴν οἰκουμένην.

Χ. καὶ κατελθὼν ὁ ἀρχάγγελος Μιχαὴλ ἔλαβεν τὸν
 Ἀβραὰμ ἐπὶ ἄρματος χερουβικοῦ καὶ ὑψωσεν αὐτὸν εἰς
 τὸν αἰθέρα τοῦ οὐρανοῦ καὶ ἤγαγεν αὐτὸν ἐπὶ τῆς νεφέλης
 καὶ ἐξήκοντα ἀγγέλους καὶ ἀνῆρχετο ὁ Ἀβραὰμ ἐπὶ ὀχή-
 20 ματος ἐφ' ὅλην τὴν οἰκουμένην· καὶ θεωρεῖ Ἀβραὰμ τὸν
 κόσμον καθὼς εἶχεν ἡ ἡμέρα ἐκείνη, ἄλλους μὲν ἀροτριῶν-
 τας, ἑτέρους ἀμαξηγοῦντας, ἐν ἄλλῳ δὲ τόπῳ ποιμαινεύ-
 οντας, ἀλλαχοῦ ἀγραυλοῦντας, καὶ ὀρχουμένους καὶ παί-
 ζοντας καὶ κιθαρίζοντας, ἐν ἄλλῳ δὲ τόπῳ παλαίοντας καὶ
 25 δικαζομένους, ἀλλαχοῦ κλαίοντας, ἔπειτα καὶ τεθνεῶτας ἐν
 μνήματι ἀγομένους· εἶδεν δὲ καὶ νεοσύμφους ὀψικενομέ-
 νους· καὶ ἀπλῶς εἰπεῖν, εἶδεν πάντα τὰ ἐν κόσμῳ γινόμενα,
 ἀγαθὰ τε καὶ πονηρά. διερχόμενος οὖν ὁ Ἀβραὰμ εἶδεν
 ἄνδρας ξιφηφόρους, ἐν ταῖς χερσὶν αὐτῶν κρατοῦντας ξίφη
 30 ἠκουημένα, καὶ ἠρώτησεν Ἀβραὰμ τὸν ἀρχιστράτηγόν·

4—6 καὶ τὰ ποιήμ.—ἔσομαι] καὶ οἷ τῆ ἐτούμε μετὰ πάντα καὶ νῦν εἰς μετα-
 στῶ τοῦ βίου ἀλήπτως ἔσωμαι (C)E 8—10 λέγων—ἀποθανεῖν με] καθὰ
 ἤκουσεν περὶ τοῦ Ἀβρ. B; om CE; ἃ παρὰ τοῦ Ἀ. ἤκουσεν D 16—20 ἔλαβεν
 —οἰκουμένην] ἔλαβεν τὸν Ἀ. ἐπὶ ὀχήματος ἐφ' ὅλην τ. οἰκ. B 20 θεωρεῖ]
 ἰώρα A 20, 21 καὶ θεωρ.—τὸν κόσμον] om CDE 22 ἀμαξηγοῦντας B (-ιγ-);
 ἄμα ἐξηγοῦντας A; ἀμαξιζήτουντας C; ἀμαξοζυγοῦντας D; ἀμάξας ἠγοῦντας E
 ἐν ἄλλῳ—ποιμ.] om CDE 23, 24 καὶ ὀρχ.—κιθαρίζ.] om B 24 καὶ
 κιθαρίζ.] om CDE παλαίοντας] ἀπολαβόντας D 25, 26 τεθν.—ὀψικ.]
 om B 26, 27 ὀψικ.—εἰπεῖν] om D 27 εἰπεῖν] om CE εἶδεν] om B

before your power, and I too fear, yet I would make one request of you. Now, Master, Lord, hearken to my request, for while I am still in this body I wish to see the whole of the inhabited world and all the creations which you established through one single word. When I have seen these things, then, if I depart from this life I shall be without sorrow."''

Therefore the Archistrategos departed again and stood before God and reported everything to him saying, "Thus says your friend Abraham, 'I desire to see all the inhabited world in my life before I die.'"

When the Most High heard this, he once more ordered the Archistrategos Michael and said to him, "Take a cloud of light and angels who have power over the chariots and descend and take the righteous Abraham upon a cherubim chariot and elevate him to the aether of heaven that he might see all the inhabited world."

X. And the archangel Michael descended and took Abraham upon the cherubim chariot and elevated him to the aether of heaven and led him upon the cloud [and sixty angels], and Abraham ascended upon the carriage over all the inhabited world. Abraham saw the world as it was on that day: some men were plowing, others were leading carriages, in another place they were shepherding, elsewhere herding overnight, and dancing and frolicking and playing the zither, in another place they were wrestling and pleading cases, elsewhere they were weeping and then burying the dead; and he saw too newlyweds walking in procession. In short, he saw everything which was happening in the world, both good and evil. Proceeding, therefore, Abraham saw swordsmen with sharpened swords in their hands, and Abraham asked the Archistrategos,

ABCDER Τίνες εἰσιν οὗτοι; καὶ εἶπεν ὁ ἀρχιστράτηγος· Οὗτοί εἰσιν κλέπται, οἱ βουλόμενοι φόνον ἐργάζεσθαι καὶ κλέψαι καὶ θῦσαι καὶ ἀπολέσαι. εἶπεν δὲ Ἀβραάμ· Κύριε, κύριε, εἰσάκουσον τῆς φωνῆς μου καὶ κέλευσον ἵνα ἐξέλθωσιν θηρία ἐκ τοῦ δρυμοῦ καὶ καταφάγωσιν αὐτούς. καὶ ἅμα 5 τῷ λόγῳ αὐτοῦ ἐξῆλθον θηρία ἐκ τοῦ δρυμοῦ καὶ κατέφαγον αὐτούς· καὶ εἶδεν εἰς ἕτερον τύπον ἄνδρα μετὰ γυναικὸς εἰς ἀλλήλους πορνεύοντας, καὶ εἶπεν· Κύριε, κύριε, κέλευσον ὅπως χάνη ἡ γῆ καὶ καταπίη αὐτούς. καὶ εὐθὺς ἐδιχάσθη ἡ γῆ καὶ κατέπιεν αὐτούς· καὶ εἶδεν εἰς ἕτερον 10 τόπον ἀνθρώπους διορύσσοντας οἶκον καὶ ἀρπάζοντας ἀλλότρια πράγματα, καὶ εἶπεν· Κύριε, κύριε, κέλευσον ἵνα κατέλθῃ πῦρ ἐξ οὐρανοῦ καὶ καταφάγῃ αὐτούς. καὶ ἅμα τῷ λόγῳ αὐτοῦ κατήλθεν πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτούς. καὶ εὐθέως ἦλθεν φωνὴ ἐκ τοῦ οὐρανοῦ 15 πρὸς τὸν ἀρχιστράτηγον, λέγων οὕτως· Κέλευσον, ὦ Μιχαὴλ ἀρχιστράτηγε, στήναι τὸ ἄρμα, καὶ ἀπόστρεψον τὸν Ἀβραάμ, ἵνα μὴ ἴδῃ πᾶσαν τὴν οἰκουμένην· ἦν γὰρ ἴδῃ πάντας τοὺς ἐν ἀμαρτίᾳ διάγοντας, ἀπολέσει πᾶν τὸ ἀνάστημα· ἰδοὺ γὰρ ὁ Ἀβραάμ οὐχ ἤμαρτεν, καὶ τοὺς ἀμαρ- 20 τωλοὺς οὐκ ἐλεᾷ· ἐγὼ δὲ ἐποίησα τὸν κόσμον, καὶ οὐ θέλω ἀπολέσαι ἐξ αὐτῶν οὐδένα, ἀναμένω δὲ τὸν θάνατον τοῦ ἀμαρτωλοῦ, ἕως τοῦ ἐπιστρέψαι καὶ ζῆν αὐτόν· ἀνάγαγε δὲ τὸν Ἀβραάμ ἐν τῇ πρώτῃ πύλῃ τοῦ οὐρανοῦ, ὅπως θεάσῃται ἐκεῖ τὰς κρίσεις καὶ ἀνταποδόσεις, καὶ μετανοήσῃ 25 ἐπὶ τὰς ψυχὰς τῶν ἀμαρτωλῶν ἃς ἀπώλεσεν.

XI. ἔστρεψεν δὲ ὁ Μιχαὴλ τὸ ἄρμα καὶ ἤνεγκε τὸν Ἀβραάμ ἐπὶ τὴν ἀνατολὴν ἐν τῇ πύλῃ τῇ πρώτῃ τοῦ οὐρανοῦ. καὶ εἶδεν Ἀβραάμ δύο ὁδοὺς· ἡ μία ὁδὸς στενὴ καὶ τεθλιμμένη καὶ ἡ ἑτέρα πλατεῖα καὶ εὐρύχωρος <καὶ 30

1 οὗτοι (pr.)] + ἀσώματε CE 5—7 καὶ ἅμα—αὐτούς] καὶ εὐθὺς ἐγένετο οὕτως B; om CE 8 εἰς ἀλλήλους] om CE 9, 10 καὶ εὐθ.—αὐτούς] CDE (ἐσχίσθη D); om AB 11 ἀνθρ. διορ.] ἀνοὺς δύο ρίπτοντας A; ἀνοὺς δύο ὀρυσσομένους B; ἀνθρ. διορύγοντας CE; ἀνδρας διορύσσοντας D 13—15 καὶ ἅμα—αὐτούς] om BCDE 18 B has ἵνα μὴ ἴδῃ· εἶδεν δὲ πολλὰς ψυχὰς etc. (p. 89, l. 5) omitting ten lines. 22 ἀναμένω δὲ] ἀναμ. γὰρ CE; ἀλλ' ἀναμ. D 23 ζῆν αὐτόν] ζῆσαι A 25 τὰς κρίσεις κ. ἀντ.] τὴν κρίσιν κ. ἀντ. CDE 27 Μιχ.] ἀρχιστρ. CE; ἀρχάγγ. D 28 ἐπὶ τὴν ἀνατ.] om D ἐπὶ τὴν ἀνατ.—Ἀβρ.] om A by homoteleuton 29, 30 corrupt. The

"Who are these?"

The Archistrategos said, "These are thieves who wish to commit murder and steal and kill and destroy."

Abraham said, "Lord, lord, hearken to my voice and command wild beasts to come forth from the woods and devour them." And as he spoke, wild beasts came forth from the woods and devoured them.

And he saw in another place a man and a woman having illicit sexual intercourse and he said, "Lord, lord, command the earth to split open and swallow them." Then at once the earth opened up and swallowed them.

Then he saw in another place that men were tunneling into a house and stealing other men's possessions, and he said, "Lord, lord, command fire to descend from heaven and devour them." And at once as he spoke, fire came down from heaven and consumed them.

And immediately there issued forth a voice from heaven to the Archistrategos saying thus, "O Archistrategos Michael, command the chariot to stop and turn Abraham aside lest he see the whole inhabited world, for if he sees all those who act in sin, he would destroy the whole creation. For behold, Abraham has not sinned and he has no mercy upon the sinners. I, in contrast, made the world and I do not wish to destroy any one of them but I await the death of the sinner, until he turns and lives. Lead Abraham up into the first gate of heaven that he may see there the judgments and the recompenses and repent over the souls of the sinners which he has destroyed."

XI. Michael turned the chariot and brought Abraham to the east in the first gate of heaven. And Abraham saw two ways: the one way was narrow and tortuous and the other was wide and spacious; < and

εἶδεν ἐκεῖ δύο πύλας· μία πύλη πλατεῖα>, κατὰ τῆς πλα- ABCDER
 τεῖας ὁδοῦ, καὶ μία πύλη στενὴ κατὰ τῆς στενῆς ὁδοῦ·
 ἔξωθεν δὲ τῶν πυλῶν τῶν ἐκεῖσε τῶν δύο, ἴδον ἄνδρα
 καθήμενον ἐπὶ θρόνου κεχρυσωμένου· καὶ ἦν ἡ ἰδέα τοῦ
 5 ἀνθρώπου ἐκείνου φοβερὰ, ὁμοία τοῦ δεσπότου· καὶ ἴδον
 ψυχὰς πολλὰς ἐλαυνομένας ὑπὸ ἀγγέλων καὶ διὰ τῆς
 πλατείας πύλης εἰσαγομένας, καὶ ἴδον ἄλλας ψυχὰς ὀλίγας
 καὶ ἐφέροντο ὑπὸ ἀγγέλων διὰ τῆς στενῆς πύλης. καὶ ὅτε
 ἐθεώρει ὁ θαυμάσιος ὁ ἐπὶ τοῦ χρυσοῦ θρόνου καθήμενος
 10 διὰ τῆς στενῆς πύλης ὀλίγας εἰσερχομένας, διὰ δὲ τῆς
 πλατείας πολλὰς εἰσερχομένας, εὐθύς ὁ ἀνὴρ ἐκείνος ὁ
 θαυμάσιος ἤρπαξεν τὰς τρίχας τῆς κεφαλῆς αὐτοῦ καὶ τὰς
 παρειὰς τοῦ πώγωνος αὐτοῦ καὶ ἔρριψεν ἑαυτὸν χαμαὶ
 ἀπὸ τοῦ θρόνου κλαίων καὶ ὀδυρόμενος· καὶ ὅτε ἐθεώρει
 15 πολλὰς ψυχὰς εἰσερχομένας διὰ τῆς στενῆς πύλης, τότε
 ἀνίστατο ἀπὸ τῆς γῆς καὶ ἐκαθέζετο ἐπὶ τοῦ θρόνου αὐτοῦ
 ἐν εὐφροσύνῃ πολλῇ χαίρων καὶ ἀγαλλόμενος. ἠρώτησεν δὲ
 ὁ Ἀβραὰμ τὸν ἀρχιστράτηγον· Κύριέ μου ἀρχιστράτηγε,
 τίς ἐστὶν οὗτος ὁ ἀνὴρ ὁ πανθαύμαστος, ὁ ἐν τοιαύτῃ δόξῃ
 20 κοσμούμενος, καὶ ποτὲ μὲν κλαίει καὶ ὀδύρεται, ποτὲ δὲ
 χαίρεται καὶ ἀγάλλεται; εἶπεν δὲ ὁ ἀσώματος· Οὗτός
 ἐστὶν ὁ πρωτόπλαστος Ἀδὰμ, ὁ ἐν τοιαύτῃ δόξῃ, καὶ
 βλέπει τὸν κόσμον, καθότι πάντες ἐξ αὐτοῦ ἐγένοντο· καὶ
 ὅτε ἴδῃ ψυχὰς πολλὰς εἰσερχομένας διὰ τῆς στενῆς πύλης,
 25 τότε ἀνίσταται καὶ κάθηται ἐπὶ τοῦ θρόνου αὐτοῦ χαίρων
 καὶ ἀγαλλόμενος ἐν εὐφροσύνῃ, ὅτι αὕτη ἡ πύλη ἡ στενὴ
 τῶν δικαίων ἐστὶ<ν>, ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ οἱ

texts are as follows: δύο ὁδοὺς, μία ὁδὸς πλατεῖα καὶ εὐρύχωρος ἅμα τὰ τῆς πλα-
 τείας ὁδοῦ καὶ μία πύλη στενὴ καὶ κατὰ τῆς στενῆς ὁδοῦ. ἔξωθεν δὲ τῶν πυλαίων
 τῶν ἐκεῖσαι τῶν δύο ἴδον κ.τ.λ. A; om B, see above; δύο ὁδοὺς· ἡ μία ὁδὸς στενὴ
 καὶ τεθλοῖμένοι καὶ ἡ ἑτέρα πλατεῖα καὶ εὐρύχωρος ἔξωθεν τῶν β πηλῶν εἶδεν CE;
 D as CE, but with the words κατὰ τῆς στενῆς ὁδοῦ before ἔξωθεν. I have sup-
 plied the mention of 'the two gates' which is needed.

4 θρόνου] + κάτω B 5 δεσπότου] A; κυρίου ἡμῶν Ἰησοῦ Χριστοῦ CE; τῷ
 δεσπ. χριστῷ D ἴδον] εἶδεν B; ἴδεν CE 16 γῆς] + ἧς ἐκαθέζετο χρυ-
 σῆς καὶ ἐκάθητο B 17 ἀγαλλόμε.] ἀγαλλιωμ. ACDE 19 ὁ ἐν] om ὁ
 ACDE τοιαύτη] τῇ ταύτῃ A; τῇ αὐτοῦ B; τῇ αὐτῇ CDE 19—23 δόξῃ
 —κόσμον] δόξῃ ζῆ ἐπὶ τῶν κόσμων C 23 καθότι] καθὼς B; ὅτι CDE
 25 ἀνίστ. καὶ] om BCDE 26, 27 αὕτη—ζωὴν καὶ] om B; om τῶν δικ. and
 οἱ and ἔρχονται A 27 εἰς τ. ζωὴν] εἰς ζ. αἰώνιον CE

he saw there two gates, one gate wide > on the wide way and one gate narrow on the narrow way. Outside of the two gates there, they saw a man sitting on a golden throne, and that man's appearance was fearsome, like the Master's. And they saw many souls driven by angels and being led through the wide gate and they saw a few other souls and these were led by angels through the narrow gate. And whenever the wondrous one who sat on the golden throne saw that few were going through the narrow gate and many were going through the wide one, immediately that wondrous man tore the hair of his head and the beard on his cheeks and he threw himself from the throne onto the ground, weeping and lamenting. But whenever he saw that many souls were being led through the narrow gate, then he arose from the earth and sat upon his throne rejoicing in great gladness and being happy.

Abraham asked the Archistrategos, "My lord Archistrategos, who is the most wondrous man who is decked out in such glory and who weeps sometimes and mourns, and other times he rejoices and is happy?"

The incorporeal one said, "This is Adam, the first created one, who is in such glory, and he looks at the world, since all men came from him. When he sees many souls being led through the narrow gate, then he rises up and sits upon his throne rejoicing and being happy in gladness, for this narrow gate is that of the righteous which leads to life and those

ABCDER εἰσερχόμενοι δι' αἰτῆς εἰς τὸν παράδεισον ἔρχονται καὶ διὰ τοῦτο χαίρει ὁ πρωτόπλαστος Ἀδὰμ, διότι θεωρεῖ τὰς ψυχὰς σωζόμενας· καὶ ὅταν ἴδῃ ψυχὰς πολλὰς εἰσερχομένας διὰ τῆς πλατείας πύλης, τότε ἀνασπᾷ τὰς τρίχας τῆς κεφαλῆς αὐτοῦ καὶ ρίπτει ἑαυτὸν χαμαὶ κλαίων καὶ 5 ὀδυρόμενος πικρῶς· διότι ἡ πύλη ἢ πλατεία τῶν ἁμαρτωλῶν ἐστίν, ἢ ἀπάγουσα εἰς τὴν ἀπώλειαν καὶ εἰς τὴν κόλασιν τὴν αἰώνιον· καὶ διὰ τοῦτο ὁ πρωτόπλαστος Ἀδὰμ ἀπὸ τοῦ θρόνου αὐτοῦ πίπτει κλαίων καὶ ὀδυρόμενος ἐπὶ τῇ ἀπωλείᾳ τῶν ἁμαρτωλῶν, διότι πολλοὶ εἰσιν οἱ ἀπολλύ- 10 μενοι, ὀλίγοι δὲ οἱ σωζόμενοι· εἰς γὰρ τὰς ἑπτὰ χιλιάδας μόνις εὐρίσκεται μία ψυχὴ σωζομένη δικαία καὶ ἀμόλυντος.

XII. ἔτι δὲ ἐμοὶ ταῦτα λαλοῦντος ἰδοὺ δύο ἄγγελοι πύρινοι τῇ ὄψει καὶ ἀνηλεεῖς τῇ γνώμῃ καὶ ἀπότομοι τῷ 15 βλέμματι, καὶ ἤλαυτον μυριάδας ψυχὰς ἀνηλέως τύπτοντες αὐτοὺς ἐν πυρίναις χαρζαναῖς· καὶ μίαν ψυχὴν ἐκράτει ὁ ἄγγελος· καὶ διήγαγον πάσας τὰς ψυχὰς εἰς τὴν πλατείαν πύλην πρὸς τὴν ἀπώλειαν· ἠκολουθήσαμεν οὖν καὶ ἡμεῖς τοῖς ἄγγελοις καὶ ἦλθομεν ἔσωθεν τῆς πύλης ἐκείνης τῆς 20 πλατείας· καὶ ἐν μέσῳ τῶν δύο πυλῶν ἴστατο θρόνος φοβερὸς ἐν εἴδει κρυστάλλου φοβεροῦ ἐξαστράπτων ὡς πῦρ. καὶ ἐπ' αὐτῷ ἐκάθητο ἀνὴρ θαύμαστος ἠλιόρατος ὅμοιος υἱῷ θεοῦ. ἔμπροσθεν δὲ αὐτοῦ ἴστατο τράπεζα κρυσταλλοειδῆς ὅλος διὰ χρυσοῦ καὶ βύσσου· ἐπάνω δὲ τῆς τρα- 25

1 ἔρχονται] ἀνέρχονται CE 1, 2 καὶ—χαίρει] om CD 2 πρωτόπλ.] om B
 4 ἀνασπᾷ] ἀρπάζει AB; τίλη D; ἀνασπάση E 5—12 κεφαλῆς—σωζομένη]
 κεφ. αὐτοῦ κ. τ. παρειὰς τοῦ πρόγονος (αὐτ.) κλαίων κ. ὀδυρόμ. διότι αὕτη ἡ πύλη ἢ
 πλατ. τῶν ἁμαρτ. ἐστίν ἢ ἀπολία (ἀπάγουσα εἰς τὴν κολ. D) εἰς γὰρ τὰς ἑπτὰ χιλ.
 μία ψυχὴ σώζεται CDE 14 ἔτι δὲ—λαλοῦντος] A with ὑμῖν for ἐμοὶ: om
 B; ἔτη δὲ (ἐμε του C) λαλοῦντας CE; ἔτι δὲ αὐτοῦ λαλοῦντος D 14—18
 ἰδοὺ—ἐκράτει ὁ ἄγγελος] (μυριάδαυ and om αἰτοῖς) A; καὶ ἰδοὺ δύο ἄγγελοι μυρ.
 ψυχ.—ἀλξάνες B; ἰδοὺ δύο ἄγγ. μυριάδαυ ψυχ. ἀνηλεῶς—χαρζανες CE; ἰδοὺ δύο
 ἄγγ. τύπτοντες ψυχὰς· τότε κεινω μυρίων ἐν πυρινῷ θεάφῃ καὶ μίαν ψυχ. ἀνηλ.
 ἐκράτουν εἰς χεῖρας αὐτῶν D 17 ὁ ἄγγελος] ἀνηλεως CE 19 οὖν καὶ]
 om B 20, 21 καὶ ἦλθ.—πλατείας] om B 22 ἐν εἴδει—φοβεροῦ] om
 CDE 23 ἠλιόρατος] ἠλιόρατος A; ἠλιωρότατος B; ἠλιόρατος ἠλιόμορφος
 CE; om D 24 υἱῷ] υἱός ACE: υἱὸν B κρυσταλλοειδῆς] κρυσταλλινος
 B; om CDE 25 διὰ χρυσοῦ] διὰ χρύσεως B; διὰ λίθων κ. μαργάρων D
 25—p. 91, l. 4 ἐπάνω—προσώπου δέ] om B

who enter through it go to paradise (or: the garden), and on account of this the first created one, Adam, rejoices, for he sees the souls which are saved. But whenever he sees many souls being led through the wide gate, then he pulls out the hair of his head and throws himself upon the earth weeping and mourning bitterly, for the wide gate is that of the wicked, which leads to destruction and to eternal punishment. For this reason the first created one, Adam, falls from his throne crying and mourning over the destruction of the wicked, for the lost are many but the saved are few. For among seven thousand there is hardly to be found a single righteous and undefiled soul which is saved.

XII. He was still saying this to me (when) behold, two angels of fiery appearance and pitiless mind and severe glance....., and they were driving tens of thousands of souls without mercy, striking them with fiery whips. The angel seized hold of one soul. And they drove all the souls into the wide gate to destruction. Then we too followed the angels and we came inside that wide gate. Between the gates there stood a fearsome throne which looked like awesome crystal, flashing lightning like fire. And upon it was seated a wondrous man, looking like the sun, like a son of God. Before him there stood a crystalline table, all of gold and byssus. Upon the table

πέζης ἦν βιβλίον κείμενον, τὸ πάχος αὐτοῦ πηχέων ἕξ, τὸ ABCDER
 δὲ πλάτος αὐτοῦ πηχέων δέκα· ἐκ δεξιῶν δὲ αὐτῆς καὶ ἕξ
 ἀριστερῶν ἴσταυτο δύο ἄγγελοι κρατοῦντες χάρτην καὶ
 μέλανα καὶ κάλαμον. πρὸ προσώπου δὲ τῆς τραπέζης
 5 ἐκάθητο ἄγγελος φωτοφόρος, κρατῶν ἐν τῇ χειρὶ αὐτοῦ
 ζυγόν· <ἕξ> ἀριστερῶν δὲ ἐκάθητο ἄγγελος πύρινος ὅλος
 ἀνιλέως καὶ ἀπότομος ἐν τῇ χειρὶ αὐτοῦ κρατῶν σάλπιγγα
 ἔνδον αὐτῆς κατέχων πῦρ παμφάγον δοκιμαστήριον τῶν
 ἀμαρτωλῶν. καὶ ὁ μὲν ἀνὴρ ὁ θαυμάσιος ὁ καθήμενος ἐπὶ
 10 τοῦ θρόνου, αὐτὸς ἔκρινεν καὶ ἀπεφήνατο τὰς ψυχάς· οἱ δὲ
 δύο ἄγγελοι οἱ ἐκ δεξιῶν καὶ ἀριστερῶν ἀπεγράφοντο· ὁ
 μὲν ἐκ δεξιῶν ἀπεγράφετο τὰς δικαιοσύνας, ὁ δὲ ἕξ ἀριστε-
 ρῶν τὰς ἀμαρτίας· καὶ ὁ μὲν πρὸ προσώπου τῆς τραπέζης,
 ὁ τὸν ζυγὸν κατέχων, ἐζυγίαζεν τὰς ψυχάς· καὶ ὁ πύρινος
 15 ἄγγελος, ὁ τὸ πῦρ κατέχων, ἐδοκίμαζεν τὰς ψυχάς. καὶ
 ἠρώτησεν Ἀβραὰμ τὸν ἀρχιστράτηγον Μιχαήλ· Τί ἐστὶν
 ταῦτα ἃ θεωροῦμεν ἡμεῖς; καὶ εἶπεν ὁ ἀρχιστράτηγος·
 Ταῦτα ἄπερ βλέπεις, ὅσιε Ἀβραὰμ, ἔστιν ἡ κρίσις καὶ
 ἀνταπόδοσις. καὶ ἰδοὺ ὁ ἄγγελος ὁ κρατῶν τὴν ψυχὴν ἐν
 20 τῇ χειρὶ αὐτοῦ, καὶ ἤνεγκεν αὐτὴν ἔμπροσθεν τοῦ κριτοῦ.
 καὶ εἶπεν ὁ κριτῆς ἕνα τῶν ἀγγέλων τῶν καθυπουργούντων
 αὐτῷ· Ἄνοιξόν μοι τὴν βίβλον ταύτην καὶ εὗρέ μοι τὰς
 ἀμαρτίας τῆς ψυχῆς ταύτης. καὶ ἀνοίξας τὴν βίβλον
 εὔρεν αὐτῆς ζυγίας τὰς ἀμαρτίας καὶ τὰς δικαιοσύνας ἕξ
 25 ἴσου, καὶ οὔτε τοῖς βασανισταῖς ἐξέδωκεν αὐτὴν οὔτε τοῖς
 σωζομένοις, ἀλλ' ἔστησεν αὐτὴν εἰς τὸ μέσον.

XIII. καὶ εἶπεν Ἀβραάμ· Κύριέ μου ἀρχιστράτηγε,
 τίς ἐστὶν οὗτος ὁ κριτῆς ὁ πανθαύμαστος; καὶ τίνες οἱ

1 ἕξ] τριάκοντα A; ὀκτώ D τὸ δὲ—δέκα] om A 2 δέκα] δώδεκα D
 ἕξ] om ABCE; (καὶ ἕξ εὐωνύμων ἴστατα(ι)) D 7 κρατῶν σάλπιγγα] κρατῶν
 σάλπιγγος CE; κατέχων σάλπιγγα (-ος A) AB 8 πῦρ παμφ.] om CDE
 δοκιμαστ.] δοκιμαστικὸν B 9 ἀμαρτωλ.] ἀμαρτιῶν CDE 14 ἐζυγίαζεν]
 ἐζυγίησεν AB πύρινος] πονηρὸς B 15 ἄγγελος] om CDE πῦρ] πῶς CE
 ἔδοκ. τὰς ψυχ.] ἔδοκ. διὰ πυρὸς τὰς ψ. τῶν ἀνθρώπων A 17 ταῦτα—
 θεωρ.] ἢ τα τοιαῦτα θαιωρῶμεν CE ἡμεῖς] om ACDE 18 ἄπερ βλέπεις]
 ἀποβλέπεις B 19, 20 ἐν τῇ χειρὶ] εἰς τὴν χεῖρα A 20 κριτοῦ] κρίνοντος B
 22, 23 καὶ εὗρέ—ἀνοίξας] om C 23, 24 ταύτης—εὔρεν αὐτῆς] om B 24 ζυ-
 γίας] ζυγαδας A; ζυγὸς δὲ B 25 ἐξέδωκεν] ἐξέδοτο BCDE 26 ἔστησεν]
 ἵστησιν BCE

lay a book six cubits thick and ten cubits broad. On its right and on its left stood two angels holding parchment and ink and a pen. Before the table sat a luminous angel, holding a scale in his hand. < on > his left hand there sat a fiery angel altogether merciless and severe, holding a trumpet in his hand, holding within it all-consuming fire for the testing of the sinners.

And the wondrous man who sat upon the throne was himself judging and sentencing the souls. The two angels of the right and of the left were recording. The one on the right was recording the righteous deeds, the one on the left the sins, and the one who was before the table who was holding the scale was weighing the souls, and the fiery angel who was holding in the fire was testing the souls.

Then Abraham asked the Archistrategos Michael, "What are these things that we see?"

And the Archistrategos said, "These things that you see, O holy Abraham, are judgment and recompense."

And behold, the angel who was holding the soul in his hand brought it before the judge, and the judge said to one of the angels who were attending him, "Open this book for me and find me the sins of this soul."

And he opened the book and he found that its sins and righteous deeds were equally balanced, and he delivered it neither to the tormentors nor to those who were saved, but set it in the middle.

XIII. Then Abraham said, "My lord Archistrategos, who is this most wondrous judge? Who are

ABCDEF ἄγγελοι οἱ ἀπογραφόμενοι; καὶ τίς ὁ ἄγγελος ὁ ἠλιόμορφος ὁ τὸν ζυγὸν κατέχων; καὶ τίς ὁ ἄγγελος ὁ πύρινος ὁ τὸ πῦρ κατέχων; εἶπεν δὲ ὁ ἀρχιστράτηγος· Θεωρεῖς, πανόσιε Ἀβραὰμ, τὸν ἄνδρα τὸν φοβερὸν τὸν ἐπὶ τοῦ θρόνου καθήμενον; οὗτός ἐστιν υἱὸς Ἀδὰμ τοῦ πρωτο- 5 πλάστου, ὁ ἐπιλεγόμενος Ἄβελ, ὃν ἀπέκτεινε Κάϊν ὁ πονηρός· καὶ κάθηται ὧδε κρίναι πᾶσαν τὴν κτίσιν καὶ ἐλέγχων δικαίους καὶ ἁμαρτωλούς· διότι εἶπεν ὁ θεός· Ἐγὼ οὐ κρίνω ὑμᾶς, ἀλλὰ πᾶς ἄνθρωπος ἐξ ἀνθρώπου κριθήσεται· τούτου χάριν αὐτῷ δέδωκεν κρίσιν, κρίναι τὸν 10 κόσμον μέχρι τῆς μεγάλης καὶ ἐνδόξου αὐτοῦ παρουσίας· καὶ τότε, δίκαιε Ἀβραὰμ, γίνεται τελεία κρίσις καὶ ἀνταπόδοσις, αἰωνία καὶ ἀμετάθετος, ἣν οὐδεὶς δύναται ἀνακρίναι· πᾶς γὰρ ἄνθρωπος ἐκ τοῦ πρωτοπλάστου γεγέννηται, καὶ διὰ τοῦτο ἐνταῦθα πρῶτον ἐκ τοῦ υἱοῦ αὐτοῦ 15 κρίνονται· καὶ ἐν τῇ δευτέρᾳ παρουσίᾳ κριθήσονται ὑπὸ τῶν δώδεκα φυλῶν τοῦ Ἰσραὴλ, καὶ πᾶσα πνοὴ καὶ πᾶσα κτίσις. τὸ δὲ τρίτον, ὑπὸ τοῦ δεσπότη τοῦ θεοῦ τῶν ἀπάντων κριθήσονται καὶ τότε λοιπὸν τῆς κρίσεως ἐκείνης τὸ τέλος ἐγγύς, καὶ φοβερὰ ἢ ἀπόφασις, καὶ ὁ λύων οὐδεὶς· καὶ 20 λοιπὸν διὰ τριῶν βημάτων γίνεται ἡ κρίσις τοῦ κόσμου καὶ ἡ ἀνταπόδοσις· καὶ διὰ τοῦτο ἐπὶ ἐνὸς ἢ δύο μαρτύρων οὐκ ἀσφαλίζεται λόγος εἰς τέλος· ἀλλ' ἐπὶ τριῶν μαρτύρων σταθήσεται πᾶν ῥῆμα. οἱ δὲ δύο ἄγγελοι ὁ ἐκ δεξιῶν

1—3 καὶ τίς—ἀρχιστρ.] om CE 3 κατέχων] δοκημάζον A 4 φοβε-
 ρὸν] φωτοφορον CE 7 πονηρός]+ καὶ ἀδελφοκτόνος B; πονηρότατος A;
 πονηρώτ. ὁ βροτοκτόνος E κάθηται ὧδε] καθέζεται οὗτος B 8, 9 διότι—
 ὑμᾶς] διότι—θεός· ὅτι οὐκ ἐγὼ κρίνω τὸν κόσμον A; δι' αὐτοῦ εἶπεν ὁ θεὸς σὺ
 κρίνη λέγων ἡμᾶς B 10, 11 τούτου—κόσμον] A (but ἔδωκεν); τούτου γὰρ χάριν
 ἔδωκεν αὐτὰ ὁ θεὸς ὅτι ἔκρινεν αὐτά· καὶ αὐτὸς κρίνη τὸν κοσμον B; om κρίσιν
 —κόσμον CE 13, 14 ἦν—ἀνακρίναι] ἦν ἄλλος οὐδεὶς δυνήσεται ἀνακρίναι AD;
 ἦν—ἀντακρίναι CE; ἦν—κρίναι τῶν ἀνω B 14—16 πᾶς—κρίνονται] πᾶς γὰρ ὁ
 ἐκ...ἐνταῦθα πρὸς τὸν ἐκ τοῦ υἱοῦ κρίνονται B; πᾶς—ἐκ τοῦ τουούτου ἀνω κρίνεται
 A; πᾶς—ἐκ τοῦ υἱοῦ τοῦ πρωτοπλ. κρίνονται CE; διὰ τοῦτο καὶ ὁ υἱὸς αὐτοῦ κρίνει
 πρῶτον D 16—18 καὶ ἐν—κτίσις] καὶ ἐπὶ τὴν δ. π. ὑπὸ τῶν ἀποστόλων
 κριθήσονται αἱ δωδ. φυλαὶ τοῦ Ἰσ. καὶ πάσης πνοῆς καὶ πάσης ἀνω B; καὶ ἐν
 τῇ δ. π. ὑπὸ τῶν ιβ' ἀποστ. κ.τ.λ. CE; καὶ ἐν—ὑπὸ τῶν ιβ' ἀποστ. κριθήσεται
 πᾶσα ἡ οἰκουμένη D 18 δεσπότη τοῦ θεοῦ τῶν ἀπάντων] δεσπ. καὶ κριτοῦ CE;
 δεσπ. θεοῦ καὶ σρος D 20 ἐγγύς] ὀργῆς CE καὶ φοβερὰ—οὐδεὶς] om B
 22 τοῦτο]+ καὶ νῦν A 23, 24 λόγος—σταθ.] om CE 23 εἰς τέλος] om A

the recording angels? Who is the sun-like angel who holds the scales? Who is the fiery angel who holds in the fire?"

The Archistrategos said, "Do you see, holy Abraham, the fearsome man who is sitting on the throne? This is the son of Adam, the first created one, who is called Abel. Him Cain the wicked killed, and he sits here to judge all the creation and to examine righteous and sinners. For this reason God said, 'I do not judge you, but each man shall be judged by a man.' For this reason he gave him the judgment, to judge the world until his great and glorious appearance, and then, O righteous Abraham, there will be perfect judgment and recompense, eternal and immutable, which no one can alter. For each man has been born of the first created one, and therefore they first shall be judged by his son. And in the second coming every breath and creation shall be judged by the twelve tribes of Israel. The third, they shall be judged by the Master, God of all, and then the end of that judgment is near and the sentence is fearsome and there is none who releases. And then, through three judgment seats shall be the judgment of the world and the recompense. Therefore, a matter shall not finally be decided according to one or two witnesses, but every matter shall be established according to three witnesses. The two angels, the one on the right

καὶ ὁ ἐξ ἀριστερῶν, οὗτοί εἰσιν οἱ ἀπογραφόμενοι τὰς ABCDER
 ἁμαρτίας καὶ τὰς δικαιοσύνας· ὁ μὲν ἐκ δεξιῶν ἀπογρά-
 φεται τὰς δικαιοσύνας, ὁ δὲ ἐξ ἀριστερῶν τὰς ἁμαρτίας.
 ὁ δὲ ἠλιόμορφος ἄγγελος, ὁ τὸν ζυγὸν κατέχων ἐν τῇ χειρὶ
 5 αὐτοῦ, οὗτός ἐστιν ὁ Δοκιήλ ὁ ἀρχάγγελος ὁ δίκαιος ζυγο-
 στάτης, καὶ ζυγιάζει τὰς δικαιοσύνας καὶ τὰς ἁμαρτίας ἐν
 δικαιοσύνῃ θεοῦ· ὁ δὲ πύρινος καὶ ἀνιλέως ἄγγελος, ὁ κατέ-
 χων ἐν τῇ χειρὶ αὐτοῦ τὸ πῦρ, οὗτός ἐστιν Πυρουήλ ὁ
 ἀρχάγγελος ὁ ἐπὶ τοῦ πυρὸς ἔχων τὴν ἐξουσίαν, καὶ δοκι-
 10 μάζει τὰ τῶν ἀνθρώπων ἔργα διὰ πυρός· καὶ εἴ τις τὸ
 ἔργον κατακαύσει τὸ πῦρ, εὐθὺς λαμβάνει αὐτὸν ὁ ἄγγελος
 τῆς κρίσεως καὶ ἀποφέρει αὐτὸν εἰς τὸν τόπον τῶν ἁμαρ-
 τωλῶν, πικρότατον κολαστήριον. εἴ τις δὲ τὸ ἔργον τὸ
 πῦρ δοκιμάσει καὶ μὴ ἄψεται αὐτοῦ, οὗτος δικαιοῦται, καὶ
 15 λαμβάνει αὐτὸν ὁ τῆς δικαιοσύνης ἄγγελος καὶ ἀναφέρει
 αὐτὸν εἰς τὸ σῶζεσθαι ἐν τῷ κλήρῳ τῶν δικαίων· καὶ
 οὕτως, δικαιοῦτατε Ἀβραὰμ, τὰ πάντα ἐν πάσιν ἐν πυρὶ
 καὶ ζυγῷ δοκιμάζονται.

XIV. εἶπεν δὲ Ἀβραὰμ πρὸς τὸν ἀρχιστράτηγον·
 20 Κύριέ μου ἀρχιστράτηγε, τὴν ψυχὴν ἣν κατεῖχεν ὁ ἄγγε-
 λος ἐν τῇ χειρὶ αὐτοῦ, πῶς κατεδικάσθη εἰς τὸ μέσον;
 εἶπεν δὲ ὁ ἀρχιστράτηγος· Ἄκουσον, δίκαιε Ἀβραάμ·
 διότι εὗρεν ὁ κριτῆς τὰς ἁμαρτίας αὐτῆς καὶ τὰς δικαιο-
 σύνας ἐξ ἴσου, καὶ οὔτε εἰς κρίσιν ἐξέδοτο αὐτὴν οὔτε εἰς
 25 τὸ σῶζεσθαι, ἕως οὗ ἔλθῃ ὁ κριτῆς τῶν ἀπάντων. εἶπεν δὲ
 Ἀβραὰμ <πρὸς> τὸν ἀρχιστράτηγον Καὶ τί ἔτι λείπεται
 τῇ ψυχῇ εἰς τὸ σῶζεσθαι; καὶ εἶπεν ὁ ἀρχιστράτηγος ὅτι
 Ἐὰν κτήσῃται μίαν δικαιοσύνην ὑπεράνω τῶν ἁμαρτιῶν
 ἔρχεται εἰς τὸ σῶζεσθαι. εἶπεν δὲ Ἀβραὰμ πρὸς τὸν

5 ὁ Δοκιήλ] (ὀδοκιήλ) A; δίκαιος ἄγγελος BCDE 6 ζυγιάζει] ζυγῆζει
 A; στυγίζει B; ζυγῆ CE; ζυγοστατῶν D τὰς δικ.—θεοῦ] τὰς ἁμαρτ. τῶν
 ανων καὶ τὰς δικ. τοῦ θεοῦ B 7—18 ὁ δὲ πύρινος—δοκιμάζονται] οἱ CDE
 7 καὶ ἀνιλ. ἄγγ.] ἄγγ. κ. ἀπότομος A 8, 9 Πυρουήλ—πυρός] Πυρουήλ ὁ
 ἄγγ. ὁ ἐπὶ τὸ πῦρ A; πῦρ ὁ κλῶν ὁ ἀρχάγγ. ὁ ἐπὶ τοῦ πυρὸς B 10 διὰ
 πυρός] διὰ παντός A 12, 13 εἰς τὸν τόπον—κολαστήριον] A (but ποτήριον
 [οἱ κολαστ.); εἰς τὰ πικρότατα τῶν ἁμαρτιῶν κολαστ. B 15 ἀναφέρει]
 ἀποφέρει B 24 ἐξ ἴσου] ζυγάδας A; ζυγᾶς ἐπίσης E; ζυγᾶς C διὰ
 τούτων οὗτος ἐν τῇ κρίσει ἐξέδ. αὐτὴν B 25 ἕως οὗ] ἕως ἂν CE 26 ἔτι]
 ἐστι BC 27 τῇ ψυχῇ] ἡ ψυχὴ ACD; τὴν ψυχὴν B

and the one on the left, these are those who record the sins and the righteous deeds. The one on the right records the righteous deeds and the one on the left the sins. The sun-like angel who holds the scale in his hand is the archangel Dokiël, the just scale-bearer, and he weighs the righteous deeds and the sins by means of the righteousness of God. The fiery and pitiless angel who holds fire in his hand is the archangel Puruel who has power over fire, and tests the deeds of men through fire. If the fire burns the deed of a certain man, at once the angel of judgment takes him and leads him away to the place of the wicked, a most bitter house of correction. But if the fire tests the act of a certain man and does not touch it (or: affect it), this man is found righteous and the angel of righteousness takes him and leads him up to salvation in the lot of the righteous. Thus, O most righteous Abraham, all things in all men are tested by fire and scales."

XIV. Abraham said to the Archistrategos, "My lord Archistrategos, how was the soul which the angel held in his hand adjudged to the middle?"

The Archistrategos said, "Hear, O righteous Abraham. Because the judge found that its sins and its righteous deeds were equal, and he neither handed it over to judgment nor to salvation, until the time when the judge of all comes."

Abraham said < to > the Archistrategos, "What additional thing is lacking for the soul to be saved?"

The Archistrategos said, "If it could obtain one righteous deed more than its sins, it will go to salvation."

Abraham said to the

ABCDER ἀρχιστράτηγον· Δεῦρο Μιχαήλ ἀρχιστράτηγε, ποιήσωμεν
 εὐχὴν ὑπὲρ τῆς ψυχῆς ταύτης, καὶ ἴδωμεν εἰ ἐπακούσεται
 ἡμῶν ὁ θεός. καὶ εἶπεν ὁ ἀρχιστράτηγος· Ἀμὴν γένοιτο.
 καὶ ἐποίησαν δέησιν καὶ εὐχὴν ὑπὲρ τῆς ψυχῆς· καὶ εἰσή-
 κουσεν αὐτοὺς ὁ θεὸς καὶ ἀναστάντες ἀπὸ τῆς προσευχῆς 5
 οὐκ εἶδον τὴν ψυχὴν ἰσταμένην ἐκεῖσε. καὶ εἶπεν Ἀβραὰμ
 πρὸς τὸν ἄγγελον· Ποῦ ἐστὶν ἡ ψυχὴ ἣν ἐκράτεις εἰς τὸ
 μέσον; καὶ εἶπεν ὁ ἄγγελος· Σέσωται διὰ τῆς εὐχῆς σου
 τῆς δικαίας, καὶ ἰδοὺ ἔλαβεν αὐτὴν ἄγγελος φωτοφόρος
 καὶ ἀνήνεγκεν αὐτὴν ἐν τῷ παραδείσῳ. εἶπεν δὲ Ἀβραὰμ· 10
 Δοξάζω τὸ ὄνομα τοῦ θεοῦ τοῦ ὑψίστου καὶ τὸ ἔλεος αὐτοῦ
 τὸ ἀμέτρητον. εἶπεν δὲ Ἀβραὰμ πρὸς τὸν ἀρχιστράτηγον·
 Δέομαί σου, ἀρχάγγελε, εἰσάκουσον τῆς δεήσεώς μου, καὶ
 παρακαλέσωμεν ἔτι τὸν κύριον καὶ προσπέσωμεν τοῖς
 οἰκτιρμοῖς αὐτοῦ καὶ δεηθῶμεν αὐτοῦ τοῦ ἐλέους ὑπὲρ τῶν 15
 ψυχῶν τῶν ἀμαρτωλῶν οὔσπερ ἐγὼ ποτε κακοφρονήσας
 κατηρασάμην καὶ ἀπώλεσα, οὔσπερ κατέπιεν ἡ γῆ καὶ οὐς
 διεμερίσαντο τὰ θηρία, καὶ οὔσπερ κατέφαγεν τὸ πῦρ διὰ
 τοὺς ἐμούς λόγους· νῦν ἔγνωκα ἐγὼ ὅτι ἤμαρτον ἐνώπιον
 κυρίου τοῦ θεοῦ ἡμῶν· δεῦρο, Μιχαήλ ἀρχιστράτηγε τῶν 20
 ἄνω δυνάμεων, δεῦρο παρακαλέσωμεν τὸν θεὸν μετὰ δα-
 κρύων, ὅπως ἀφήσει μοι τὸ ἀμάρτημα καὶ αὐτοὺς συγχω-
 ρήσει μοι. καὶ εἰσήκουσεν αὐτὸν ὁ ἀρχιστράτηγος καὶ
 ἐποίησαν δέησιν ἐνώπιον τοῦ θεοῦ· ἐπὶ πολλὴν δὲ ὥραν
 παρακαλούντων αὐτῶν, ἦλθεν φωνὴ ἐκ τοῦ οὐρανοῦ λέ- 25
 γουσα· Ἀβραὰμ, Ἀβραὰμ, εἰσήκουσα τῆς φωνῆς σου καὶ
 τῆς δεήσεώς σου καὶ ἀφήμι σοι τὴν ἀμαρτίαν, καὶ οὔσπερ
 σὺ νομίζεις ὅτι ἀπώλεσα, ἐγὼ αὐτοὺς ἀνεκαλεσάμην καὶ
 εἰς ζωὴν αὐτοὺς ἤγαγον δι' ἄκραν ἀγαθότητα· διότι πρὸς

4—6 καὶ εἰσήκ.—ψυχὴν] om A 7, 8 ἦν—μέσον] om ABCD 8 σέσωται] ἰδοὺ B
 9, 10 καὶ ἰδοὺ—παραδ.] om CDE 10—12 εἶπεν—ἀμέτρητον] om BCDE
 14 κύριον] + ἡμῶν ἰησοῦν χριστόν C 16 κακοφρ.] καταφρ. BDE
 16—23 οὔσπερ—συγχωρ. μοι] AB; CDE shorten variously
 26 Ἀβραὰμ (sec.)] om ABDE 26, 27 εἰσήκουσα—δεήσ. σου] εἰσηκουσε σε ks A; εἰσηκούσθη ἡ δ. σου B
 27 οὔσπερ ἐκατηράσω καὶ ἀπώλεσω αὐτοὺς δὲ πάλιν διὰ δεήσεώς σου ἐγὼ E
 28 ἀπώλεσα] ἀπώλεσας A ἀνεκαλ.] ἐνηγκα-
 λισάμην καὶ—ἤγαγον· διότι πρόσκαιρον αὐτοῖς κρίσιν ἀνταπέδωκας· ἐγὼ δὲ—ἀπώ-
 λεσα—γῆς, ζῶντας ἐν τῷ θανάτῳ οὐκ ἀποδώσω D 29 δι' ἄκρ. ἀγαθ.] om CDE
 29—p. 95, 1 διότι—ἀνταπ.] om A; διότι—ἀποδώσω] καὶ εἰ μὲν διὰ τὸν πρόσκαιρον κρίσιν αὐτοὺς ἀνταπέδωκας, ἐγὼ δὲ οὐ κολάσω (sc. οὐκ ὀλέσω?) B

Archistrategos, "Come, Archistrategos Michael, let us pray on behalf of this soul and let us see if God will hearken to us."

The Archistrategos said, "I agree." And they implored and prayed for the soul, and God heard them; and arising from the prayer, they did not see the soul standing there.

Abraham said to the angel, "Where is the soul which you held in the middle?"

And the angel said, "It was saved by your righteous prayer, and behold, the luminous angel has taken it and brought it up to the garden (paradise)."

Abraham said, "I praise the name of God Most High and his mercy which is without measure." And Abraham said to the Archistrategos, "I ask you, O archangel, hearken to my request and let us entreat the Lord still more and let us supplicate his pity and let us ask his mercy upon the souls of the sinners whom I once, evilmindedly, cursed and destroyed, whom the earth swallowed up, whom the wild beasts tore into pieces, and whom the fire consumed due to my words. Now I know that I sinned before the Lord our God. Come here, Michael, Archistrategos of the upper powers, come, let us beseech God with tears to forgive me the sin and grant them to me."

And the Archistrategos obeyed him and they made supplication to God. When they had called him for a long time, a voice came from heaven saying, "Abraham, Abraham, I have heard your voice and your supplication and I forgive you the sin, and through (my) highest goodness I have called back to life those whom you think that <you> destroyed because for

καιρὸν εἰς κρίσιν αὐτοὺς ἀνταπέδωκα· ἐγὼ δὲ οὕσπερ ABCDER ἀπολέσω ἐπὶ τῆς γῆς ζῶντας, ἐν τῷ θανάτῳ οὐκ ἀποδώσω.

XV. εἶπεν δὲ καὶ τὸν ἀρχιστράτηγον ἢ φωνὴ τοῦ
 5 κυρίου· Μιχαὴλ, Μιχαὴλ, ὁ ἐμὸς λειτουργὸς, ἀπόστρεψον τὸν Ἀβραὰμ εἰς τὸν οἶκον αὐτοῦ, ὅτι ἰδοὺ ἤγγικεν τὸ τέλος αὐτοῦ καὶ τὸ μέτρον τῆς ζωῆς αὐτοῦ τελειοῦται, ὅπως ποιήσῃ διατάξιν περὶ πάντων καὶ εἴθ' οὕτως παράλαβε αὐτὸν καὶ ἀνάγαγε πρὸς με. διαστρέψας δὲ ὁ ἀρχι-
 10 στράτηγος τὸ ἄρμα καὶ τὴν νεφέλην, ἤγαγεν τὸν Ἀβραὰμ εἰς τὸν οἶκον αὐτοῦ· καὶ ἀπελθὼν ἐν τῷ τρικλίνῳ αὐτοῦ, ἐκάθισεν ἐπὶ τῆς κλίνης αὐτοῦ· ἦλθεν δὲ Σάρρα ἢ γυνὴ αὐτοῦ καὶ περιεπλάκη τοῖς ποσὶν τοῦ ἀσωμάτου καὶ ἰκετεύουσα ἔλεγεν· Εὐχαριστῶ σοι, κύριέ μου, ὅτι ἤνεγκας τὸν
 15 κύριόν μου Ἀβραάμ· ἰδοὺ γὰρ ἐνομίζομεν ἀναληφθῆναι ἀφ' ἡμῶν. ἦλθεν δὲ καὶ Ἰσαὰκ ὁ υἱὸς αὐτοῦ, καὶ περιεπλάκη ἐπὶ τὸν τράχηλον αὐτοῦ· ὁμοίως δὲ καὶ πάντες οἱ δούλοι καὶ αἱ δουλίδες αὐτοῦ περιεκύκλωσαν κύκλῳ τὸν Ἀβραὰμ καὶ περιεπλάκησαν αὐτὸν δοξάζοντες τὸν θεόν. εἶπεν δὲ
 20 ὁ ἀσώματος πρὸς αὐτόν· Ἄκουσον, δίκαιε Ἀβραάμ· ἰδοὺ ἡ γυνὴ σου Σάρρα, ἰδοὺ καὶ ὁ ἠγαπημένος σου υἱὸς Ἰσαὰκ, ἰδοὺ καὶ πάντες οἱ παῖδες καὶ παιδίσκαι σου κυκλῶ σου· ποίησον διατάξιν περὶ πάντων ὧν ἔχεις· ὅτι ἤγγικεν ἢ ἡμέρα ἐν ἣ ἔμελλεις ἐκ τοῦ σώματος ἐκδημεῖν καὶ ἔτι ἴπαξ
 25 πρὸς τὸν κύριον ἔρχεσθαι. εἶπεν δὲ Ἀβραάμ· Ὁ κύριος εἶπεν, ἢ σὺ ἀφ' ἐαυτοῦ λέγεις ταῦτα; ὁ δὲ ἀρχιστράτηγος εἶπεν· Ἄκουσον δίκαιε Ἀβραάμ· ὁ δεσπότης ἐκέλευσεν καὶ ἐγὼ σοι λέγω. εἶπεν δὲ Ἀβραάμ· Οὐ μὴ σοι ἀκολουθήσω. ἀκούσας δὲ ὁ ἀρχιστράτηγος τὸν λόγον τούτου, εὐθέως
 30 ἐξῆλθεν ἐκ προσώπου τοῦ Ἀβραὰμ καὶ ἀνῆλθεν εἰς τοὺς

2 ἀπολέσω] ἀποδώσω A 2, 3 ἀποδώσω] ἀπετίσωμαι A 6, 7 ὅτι ἰδοὺ
 —τελειοῦται] ὅτι καὶ τὸ μετρ.—ἐτελειοῦτο B; ὅτι ἰδοὺ ἤγγ. τὸ τέλ. τῆς ζ. αὐτοῦ
 CE 8 πάντων] περὶ τοῦ οἴκου αὐτοῦ (+καὶ τὰ ὑπάρχοντα αὐτοῦ B) καὶ
 πάντα ὅσα βούλεται AB 9, 10 διαστρέψας—νεφέλην] ADE (om τὸ ἄρμα καὶ
 A); διμερέψας B; om C 14 κύριέ μου] κύριε ὁ θεὸς μου B 15 ἀναλη-
 φθῆναι] ἀναληφθέντα αὐτόν A 21 ἰδοὺ—Ἰσαὰκ] om B 23 ὧν ἔχεις]
 δ ἂν βούλη A; ὅσα βουλέσαι B 24 ἔτι ἴπαξ] om BCDE 27 ἄκουσον]
 om B δίκαιε] om C ὁ δεσπότης] ἄπερ ὁ δ. AB 27, 28 καὶ—λέγω]
 κάγω ὑπήκω B 30 ἐξῆλθεν—Ἀβρ.] om CE

a time I have requited them in judgment. But I do not requite in death those whom I destroy living upon the earth."

XV. The voice of the Lord also said to the Archistrategos, "Michael, Michael, my servant, return Abraham to his house for behold his end is near and the span of his life is fulfilled, so that he may make disposition concerning all affairs, and then take him thus and bring him up to me."

The Archistrategos turned the chariot and the cloud around, and brought Abraham to his house, and going into his chamber, he sat down upon his bed.

Sarah, his wife, came and embraced the feet of the incorporeal one and supplicating she said, "I thank you, my lord, for you brought my husband Abraham, for behold, we thought that he had been taken up from our midst."

Isaac his son came too and embraced his neck. Likewise all his male slaves and female slaves formed a circle around Abraham and embraced him, glorifying God.

The incorporeal one said to him, "Listen, O righteous Abraham, behold your wife Sarah, behold also your beloved son Isaac, behold also all your male and female servants around you. Make disposition concerning everything which you have for the day has come on which you are destined to depart from the body and yet one more time to come to the Lord."

Abraham said, "Did the Lord say it or are you saying it of your own authority?"

The Archistrategos said, "Hear, O righteous Abraham, the Master commanded and I say (it) to you."

Abraham said, "I shall not follow you!"

When the Archistrategos heard this thing, at once he left the presence of Abraham and ascended to

ABCDER οὐρανοὺς καὶ ἔστη ἐνώπιον τοῦ θεοῦ τοῦ ὑψίστου καὶ εἶπεν· Κύριε παντοκράτορ, ἰδοὺ εἰσήκουσα τοῦ φίλου σου Ἀβραὰμ 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 5 ἀνταπόδοσιν διὰ νεφέλης καὶ ἀρμάτων ἔδειξα αὐτῷ, καὶ πάλιν λέγει ὅτι Οὐκ ἀκολουθῶ σοι. καὶ ὁ ὑψιστος ἔφη πρὸς τὸν ἄγγελον· Εἰ καὶ πάλιν οὕτως λέγει ὁ φίλος μου Ἀβραὰμ ὅτι Οὐκ ἀκολουθῶ σοι; ὁ δὲ ἀρχάγγελος εἶπεν· Κύριε παντοκράτορ, οὕτως λέγει καὶ ἐγὼ φείδομαι τοῦ 10 ἄψασθαι αὐτοῦ, ὅτι ἐξ ἀρχῆς φίλος σου τυγχάνει καὶ πάντα τὰ ἀρεστὰ ἐνώπιόν σου ἐποίησεν· καὶ οὐκ ἔστιν ἄνθρωπος ὅμοιος αὐτοῦ ἐπὶ τῆς γῆς, οὐ κἂν Ἰὼβ ὁ θαυμάσιος ἄνθρωπος· καὶ διὰ τοῦτο φείδομαι τοῦ ἄψασθαι αὐτοῦ· κέλευσον οὖν, ἀθάνατε βασιλεῦ, τί ῥῆμα γενήσεται. 15

XVI. τότε ὁ ὑψιστος λέγει· Κάλεσόν μοι ὧδε τὸν θάνατον τὸν κεκλημένον τὸ ἀναίσχυντον πρόσωπον καὶ ἀνέλεον βλέμμα. καὶ ἀπελθὼν Μιχαὴλ ὁ ἀσώματος εἶπεν τῷ θανάτῳ· Δεῦρο, καλεῖ σε ὁ δεσπότης τῆς κτίσεως, ὁ ἀθάνατος βασιλεύς. ἀκούσας δὲ ὁ θάνατος ἔφριξεν καὶ 20 ἐτρόμαξεν δειλία πολλῇ συνεχόμενος, καὶ ἐλθὼν μετὰ φόβου πολλοῦ ἔστη ἔμπροσθεν τοῦ ἀοράτου πατρὸς, φρίττων στένων καὶ τρέμων, ἀπεκδεχόμενος τὴν κέλευσιν τοῦ δεσπότη. λέγει οὖν ὁ ἀόρατος θεὸς πρὸς τὸν θάνατον· Δεῦρο, τὸ πικρὸν καὶ ἄγριον τοῦ κόσμου ὄνομα, κρύψον 25

1 τοῦ θεοῦ τοῦ ὑψίστου] om τοῦ θεοῦ B; om τοῦ ὑψ. C 2, 3 ἰδοὺ —πρὸς σε] om CE 4 ἐπλήρωσα] ἐπλήρωσας B 5 γῆν—θάλασσαν] γῆς τε καὶ θαλάσσης A; γῆν θάλασσαν B; γῆν τε καὶ θαλάσσης CE 7 and 9 ἀκολουθῶ] -ήσω E 9—12 εἶπεν—πάντα] καὶ εἶπεν ἐκπροσώπου κῦ τοῦ θῦ ἡμῶν ὅτι ἐξ ἀρχῆς φ. σ. καὶ πάντα A; καὶ ὁ ἄγγελος ἔφη οἴτω λέγει ὁ φ. σου· A. καὶ ἔτι φείδομαι τοῦ ἄψασθαι αὐτόν· ἐπεὶ κ.τ.λ. B 11 ὅτι ἐξ ἀρχῆς] ἐπεὶ δὲ ὑπάρχει φίλος σου τυγχάνει B; ἐπὶ ἀρχὴν—ἔστιν CE 12 ἐποίησεν] πράτων CE 13, 14 οὐ—θαυμάσιος ἄνθρωπος] om CE 13 οὐ—Ἰὼβ] κἂν Ἰὼβ B; οὐ κἂν Ἰακώβ A 15 κέλευσον] καὶ βλέψον CE 16 μοι ὧδε] ἡμῖν ἐδῶ B 17 τὸν κεκλ.] om BCE 18 ἀνέλεον βλέμμα] ἀνελεεὶ τὸ βλεμματι A; τὸν θάν. τὸν ἀναισχύντην καὶ ἀνελεεὶ καὶ ἀνειδή B 19 τῆς κτίσ.] om CE 21—23 καὶ ἐλθὼν—ἀπεκδεχ.] om A 22 ἀοράτου πατρὸς] δεσπ. θῦ B 24 ἀόρατος θς] om θς B; ὁ ἀσώματος CE πρὸς] om AB 25 τὸ πικρὸν—ὄνομα] δεῦρο τοῦ κόσμ. ἄγρ. ὄν. B; τὸ πικρ. ποτ. κ. ἄγριοι ομα. CE (=ἄγριον ὄνομα) 25—p. 97, 2 κρύψον—ἀποβαλοῦ] κρύψαι σου τὴν πικρ. καὶ πάσας σου τὰς παροίας κ. τὰς πικρ. πασ. κ.τ.λ. A; κρυψον σου τ. πικρ. καὶ πᾶσαν σου τὴν σαπρίαν ἀποβ. CE

heaven and stood before the Most High God and said, "Almighty Lord, behold, I have hearkened to your friend Abraham in everything which he said to you and I have fulfilled his request, and I showed him your power and all the earth under heaven and the sea, judgment and recompense. Through cloud and chariots I showed (them) to him, and again he has said, 'I shall not follow you!'"

And the Most High said to the angel, "Does indeed my friend Abraham again say thus: 'I shall not follow you'?"

The archangel said, "Lord almighty, thus he says, and I refrain from touching him because from the beginning he was your friend and did all pleasing things before you, and there is no man like him upon the earth, not even Job, the wondrous man. And for this reason I refrain from touching him. Command, therefore, immortal King, what thing shall be done."

XVI. Then the Most High said, "Summon here to me Death who is called the shameless countenance and the merciless glance."

And Michael, the incorporeal one, went and said to Death, "Come here! The Master of the creation summons you, the immortal King."

When Death heard this, he shivered and trembled, overtaken by great terror, and coming with great fear, he stood before the unseen Father, trembling, moaning, and shaking, awaiting the command of the Master.

Therefore the invisible God said to Death, "Come here, bitter and fierce name of the world, conceal

σου τὴν ἀγριότητα, σκέπασόν σου τὴν σαπρίαν, καὶ τὴν ABCDER
 πικρίαν σου ἀπὸ σου ἀποβαλοῦ, καὶ περιβαλοῦ τὴν ὠραι-
 ότητά σου καὶ πᾶσαν τὴν δόξαν σου, καὶ κάτελθε εἰς τὸν
 φίλον μου τὸν Ἀβραάμ καὶ λάβε αὐτὸν καὶ ἄγαγε αὐτὸν
 5 πρὸς με· ἀλλὰ καὶ νῦν λέγω σοι ὅτι μὴ ἐκφυβήσης αὐτὸν
 ἀλλὰ μετὰ κολακίας τοῦτον παράλαβε, ὅτι φίλος μου
 γνήσιος ὑπάρχει. ταῦτα ἀκούσας ὁ θάνατος ἐξῆλθεν ἀπὸ
 προσώπου τοῦ ὑψίστου καὶ περιεβάλετο στολὴν λαμπρο-
 τάτην καὶ ἐποίησεν ὄψιν ἡλιόμορφον καὶ γέγονεν εὐπρεπῆς
 10 καὶ ὠραῖος ὑπὲρ τοὺς υἱοὺς τῶν ἀνθρώπων, ἀρχαγγέλου
 μορφὴν περικείμενος, τὰς παρειὰς αὐτοῦ πυρὶ ἀστράπτων,
 καὶ ἀπῆλθεν πρὸς τὸν Ἀβραάμ. ὁ δὲ δίκαιος Ἀβραάμ
 ἐξῆλθεν ἐκ τοῦ τρικλίνου αὐτοῦ καὶ ἐκάθητο ὑποκάτω τῶν
 δένδρων τῶν Μαμβρινῶν, τὴν σιαγόνα αὐτοῦ τῇ χειρὶ
 15 κατέχων καὶ ἐκδεχόμενος τὴν ἔλευσιν τοῦ ἀρχαγγέλου
 Μιχαήλ. καὶ ἰδοὺ ὁσμὴ εὐωδίας ἤρχετο πρὸς αὐτὸν, καὶ
 φωτὸς ἀπαύγασμα· περιστραφεῖς δὲ Ἀβραάμ εἶδεν τὸν
 θάνατον ἐρχόμενον πρὸς αὐτὸν ἐν πολλῇ δόξῃ καὶ ὠραιό-
 τητι· καὶ ἀναστὰς Ἀβραάμ ὑπήντησεν αὐτῷ, νομίζων
 20 εἶναι τὸν ἀρχιστράτηγον τοῦ θεοῦ· καὶ ἰδὼν αὐτὸν ὁ θάνα-
 τος προσεκύνησεν αὐτὸν λέγων· Χαίροις, τίμιε Ἀβραάμ,
 δικαία ψυχῇ, φίλε γνήσιε τοῦ θεοῦ τοῦ ὑψίστου, καὶ τῶν
 ἁγίων ἀγγέλων ὁμόσκηνε. εἶπεν δὲ Ἀβραάμ πρὸς τὸν
 θάνατον· Χαίροις ἡλιόρατε, ἡλιόμορφε, συλλήπτωρ ἐν-
 25 δοξότατε, φωτοφόρε, ἀνὴρ θαυμάσιε, πόθεν ἤκει ἢ σὴ
 ἐνδοξότης πρὸς ἡμᾶς, καὶ τίς εἶ σὺ, καὶ πόθεν ἐλήλυθας;
 λέγει οὖν ὁ θάνατος· Ἀβραάμ δικαιοτάτε, ἰδοὺ λέγω σοι
 τὴν ἀλήθειαν· ἐγὼ εἰμὶ τὸ πικρὸν τοῦ θανάτου ποτήριον.

2, 3 τὴν ὠραι.—καὶ κάτελθε] (ὄλην τὴν ἐνδοξότητα) CDE; τὴν ὠρ. σου τὴν
 εὐπρεπεστάτην καὶ κατ. B 3 εἰς] πρὸς AD 4 ἄγαγε] ἄγεις B; φέρεις
 CE αὐτὸν] τὴν ψυχὴν αὐτοῦ καὶ ἔλθης ἐνθάδε A 5 ἀλλὰ—ἐκφοβ.
 αὐτὸν] om B 6 τοῦτον] ταύτην B 7 ὑπάρχει] ἐστὶν ACE
 11 περικείμ.] περιβαλλόμενος A; προκειμ. CE τὰς παρ.—ἀστράπτων]
 τὰς παρίας αὐτοῦ πῦρ ἀπαυγάζων A; ταῖς παρειαῖς αὐτ. περιαστρ. B; om CE
 14 μαμβρ.] μαυριν. ACE; μελλιβρινων B 15 ἔλευσιν] κέλευσιν A 16—
 18 κ. φ. ἀπαύγ.—πρὸς αὐτὸν] om CE 19 ὑπήντησεν αὐτῷ] ὑπήντησεν αὐτὸν
 AE; ὑπηνητήθη αὐτῷ B 20 εἶναι—θεοῦ] ἓνα τῶν ἀρχιστ. ὑπάρχων τοῦ θῦ B
 22 τοῦ θεοῦ τοῦ ὑψίστου] om τοῦ θῦ E; τοῦ δεσπότου B 23 ἁγίων] om A
 24 συλλήπτωρ] om B; θεομοσυλληπτωρ A 25 πόθεν—ἢ σὴ] πόθεν ἔοικας ἢ
 οὐ A; πόθεν ἢ καινὴ σὴ B; πόθεν αἶτηκεν ἢ ἐν σοι CE 26 ἐνδοξ.] ὑπερένδοξε A

your fierceness, cover over your rottenness, and cast away from yourself your bitterness and put on your beauty and all your glory, and go down to my friend Abraham and take him and bring him to me. But now I say to you that you shall not terrify him, but take him with flattering speech, for he is my own friend."

Having heard these things, Death departed from the presence of the Most High and put on a very bright robe and made his appearance sunlike, and became more pleasing and beautiful than any human being. Having taken on the form of an archangel, his cheeks flashing fire, he set out for Abraham.

The righteous Abraham had left his room and was sitting under the trees of Mamre, holding his chin in his hand and awaiting the arrival of the archangel Michael. And behold, a sweet odor came toward him and a flashing of light. Abraham turned around and saw Death coming toward him in great glory and beauty. Abraham arose and went to meet him, thinking that he was the Archistrategos of God. And Death saw him and bowed and said, "Greetings, honored Abraham, O righteous soul, close friend of the Most High God and companion of the holy angels."

Abraham said to Death, "Greetings, sunlike, sun-resembling one, most glorious helper, luminous one, wondrous man; whence comes your glory to us, and who are you and whence do you come?"

Then Death said, "Abraham, most righteous one, behold, I shall tell you the truth. I am the bitter cup of death."

ABCDER λέγει αὐτῷ Ἀβραάμ· Οὐχί, ἀλλὰ σὺ εἶ ἡ εὐπρέπεια τοῦ κόσμου, σὺ εἶ ἡ δόξα καὶ τὸ κάλλος τῶν ἀγγέλων καὶ τῶν ἀνθρώπων, σὺ εἶ πάσης μορφῆς εὐμορφότερος, καὶ λέγεις ὅτι Ἐγὼ εἰμὶ τὸ πικρὸν τοῦ θανάτου ποτήριον καὶ οὐ λέγεις μᾶλλον ὅτι Ἐγὼ εἰμὶ παντὸς ἀγαθοῦ εὐμορφότερος; εἶπεν δὲ ὁ θάνατος· Ἐγὼ γὰρ λέγω σοι τὴν ἀλήθειαν ὅπερ ὠνόμασέν με ὁ θεὸς, ἐκεῖνο καὶ λέγω σοι. εἶπεν δὲ Ἀβραάμ· Εἰς τί ἐλήλυθας ὧδε; εἶπεν δὲ ὁ θάνατος· Διὰ τὴν σὴν ἀγίαν ψυχὴν παραγέγονα. λέγει οὖν Ἀβραάμ· Οἶδα τί λέγεις, ἀλλ' οὐ μὴ σε ἀκολουθήσω. ὁ δὲ θάνατος ἐν σιωπῇ γενόμενος οὐκ ἀπεκρίθη αὐτῷ λόγον.

XVII. 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. εἶπεν δὲ Ἀβραάμ· Ἀπελθε, ἄπελθε ἀπ' ἐμοῦ, ὅτι θέλω ἀναπαύεσθαι ἐν τῇ κλίνῃ μου. λέγει ὁ θάνατος· Οὐκ ἀναχωρῶ ἕως οὐ λάβω τὸ πνεῦμά σου ἀπὸ σου. λέγει αὐτῷ Ἀβραάμ· Κατὰ τοῦ θεοῦ τοῦ ἀθανάτου σοι λέγω ἵνα μοι εἴπῃς τὸ ἀληθές· σὺ εἶ ὁ θάνατος; λέγει αὐτῷ ὁ θάνατος· Ἐγὼ εἰμὶ ὁ θάνατος· ἐγὼ εἰμὶ ὁ τὸν κόσμον λυμαίνων. εἶπεν δὲ Ἀβραάμ· Δέομαί σου, ἐπειδὴ σὺ εἶ ὁ θάνατος, ἀνάγγειλόν μοι, καὶ πρὸς πάντας οὕτως ἀπέρχῃ ἐν εὐμορφίᾳ καὶ δόξῃ καὶ ὠραιότητι τοιαύτῃ; καὶ ὁ θάνατος εἶπεν· Οὐχί, κύριέ μου Ἀβραάμ· αἱ γὰρ δικαιοσύναι σου καὶ τὸ ἄμετρον πέλαγος τῆς φιλοξενίας σου καὶ τὸ μέγεθος τῆς ἀγάπης σου τῆς πρὸς θεὸν ἐγένετο

1, 2 τοῦ κόσμου—ἀγγ. καὶ] om CE; om τῶν ἀγγ. καὶ B 5 ἀγαθοῦ] παν
 ανου A 6 ὅπερ] ὁποῖον ὄνομα ὄνομασεν A 8, 9 διὰ—ψυχὴν] διὰ τῆς
 δικαίας σου ψυχῆς AB 12—17 ἀνέστη—πόδας αὐτοῦ] A; various clauses are
 omitted by each of the others 21 ἵνα—ἀληθές] εἶπέ ἡμῖν τὸ ἀλ. A; ἵνα μὴ
 εἴπῃς (εἰ) BCE 22 ἐγὼ—θάνατος] om ACDE 22, 23 ὁ—λυμαίνων] τοῦ κόσμου
 ὁ λυμένων B 25 καὶ ὠραι.] om B 27—p. 99, 5 τὸ ἄμετρον—ἀνίλεψ] om πέ-
 λαγος; has ἄγων τὸν στέφανον for ἐγέν. στεφ.; τοῖς δὲ οὕτοις (οὕτως) ἀπέρχομαι ἐν
 πολλῇ...ἀγριότητι...ἀνηλαιῶ ἀπέρχομαι τοῖς ἀμαρτ. τοὺς μὴ πράξαντας ἔλαιον A;
 στεφανος ἐπὶ τὴν κεφ. σου κ. ἐν δόξῃ κ. εὐπρεπεια κ. ἡσυχ. κ. ἀγαλλιᾶσει κ.
 ἀκολακία προσερχ....σαπρια κ. ἀγρ. τῷ βλέματι κ. μεγίστη πικρία κ. ἀνηλεῶς B;
 τὸ μέτρον τῆς φιλοξ. σου ἐγεν. ἡ μορφή μου· τοῖς δὲ ἀμ. ἐν ἀγριότητι κ. πικρία
 πολλῇ CE

Abraham said to him, "No, rather are you the pleasantness of the world; you are the glory and the beauty of angels and men; you are the best formed of all forms--and you say, 'I am the bitter cup of death' and you do not rather say, 'I am the one better formed than any good thing'?"

Death said, "I indeed tell you the truth; I tell you the (name) which God gave me."

Abraham said, "Why have you come here?"

Death said, "I have appeared here because of your holy soul."

Then Abraham said, "I know what you mean, but I will not follow you."

Death was silent and did not answer a word.

XVII. Then Abraham got up and went to his house and Death followed him there. Abraham went up into his chamber and Death went up with him. Abraham lay down on his bed and Death came and sat at his feet. Abraham said, "Away, away from me, for I wish to rest in my bed!"

Death said, "I shall not depart until I take your spirit from you."

Abraham said to him, "By the immortal God, I say to you that you should tell me the truth. Are you Death?"

Death said to him, "I am Death; I am the destroyer of the world."

Abraham said, "I beseech you, since you are Death, tell me, do you come to all men thus, in beautiful form and glory and such beauty?"

And Death said, "No, my lord Abraham, your righteous deeds and the boundless sea of your hospitality and the greatness of your love of God have

στέφανος ἐπὶ τῆς ἐμῆς κεφαλῆς, καὶ ἐν ὠραιότητι καὶ ἐν ABCDER
 ἡσυχίᾳ πολλῇ καὶ κολακίᾳ προσέρχομαι τοῖς δικαίοις·
 τοῖς δὲ ἁμαρτωλοῖς προσέρχομαι ἐν πολλῇ σαπρίᾳ καὶ
 ἀγριότητι καὶ μεγίστη πικρίᾳ καὶ ἀγρίῳ τῷ βλέμματι καὶ
 5 ἀνίλεψι. εἶπεν δὲ Ἀβραάμ· Δέομαί σου, ἐπάκουσόν μου
 καὶ δεῖξόν μοι τὴν ἀγριότητά σου καὶ πᾶσαν τὴν σαπρίαν
 καὶ πικρίαν. καὶ εἶπεν ὁ θάνατος· Οὐ μὴ δυνηθῆς θεάσα-
 σθαι τὴν ἐμὴν ἀγριότητα, δικαιοτάτε Ἀβραάμ. εἶπεν δὲ
 Ἀβραάμ· Ναί, δυνησομαι θεάσασθαί σου πᾶσαν τὴν
 10 ἀγριότητα ἕνεκεν τοῦ ὀνόματος τοῦ θεοῦ τοῦ ζῶντος, ὅτι
 ἡ δύναμις τοῦ θεοῦ μου τοῦ ἐπουρανίου μετ' ἐμοῦ ἐστίν.
 τότε ὁ θάνατος ἀπεδύσατο πᾶσαν αὐτοῦ τὴν ὠραιότητα
 καὶ τὸ κάλλος, καὶ πᾶσαν τὴν δόξαν καὶ τὴν ἡλιόμορφον
 μορφήν ἣν περιέκειτο, καὶ περιεβάλετο στολὴν τυραννικὴν,
 15 καὶ ἐποίησεν ὄψιν ζοφερὰν καὶ παντοίων θηρίων ἀγριω-
 τέραν καὶ πάσης ἀκαθαρσίας ἀκαθαρσιωτέραν· καὶ ἐπέδει-
 ξεν τῷ Ἀβραάμ κεφαλὰς δρακόντων πυρίνους ἑπτὰ, καὶ
 πρόσωπα δεκατέσσαρα, πυρὸς φλογεστάτου καὶ πολλῆς
 ἀγριότητος, καὶ πρόσωπον σκοτοειδὲς καὶ πρόσωπον ἐχίδ-
 20 νης ζοφωδέστατον καὶ πρόσωπον κρημνοῦ φρικωδεστάτου
 καὶ πρόσωπον ἀσπίδος ἀγριώτερον καὶ πρόσωπον λέοντος
 φοβεροῦ καὶ πρόσωπον κεραστοῦ καὶ βασιλίσκου· ἔδειξεν
 δὲ καὶ πρόσωπον ῥομφαίας πυρίνης καὶ πρόσωπον ξιφη-
 φόρον καὶ πρόσωπον ἀστραπῆς φοβερῶς ἕξαστράπτου καὶ
 25 ἦχος βροντῆς φοβερᾶς· ἔδειξεν δὲ καὶ ἕτερον πρόσωπον
 θαλάσσης ἀγρίας κυματιζούσης καὶ ποταμὸν ἄγριον κο-
 χλάζοντα καὶ δράκοντα τρικέφαλον φοβερὸν καὶ ποτήριον
 μεμεστωμένον φαρμάκων, καὶ ἀπλῶς εἰπεῖν ἔδειξεν αὐτῷ
 πολλὴν ἀγριότητα καὶ πικρίαν ἀβάστακτον καὶ πᾶσαν

6 δεῖξον] διδάξον AB 8—10 Ἀβρ. εἶπεν—ἀγριότητα om B 10, 11 τοῦ
 ζῶντος—θεοῦ μου] om C; om τοῦ ζῶντος E; om μου B 12 ἀπεδύσατο]
 ἀπεκδ. A; om B 13 ἡλιόμ.] om BCDE 14 ἦν] om B περιέκειτο]
 περιεκέκτητο A 15 ζοφ.] φοβερὰν B παντ. θηρ.] παντὸς θηρίου A;
 πάντων θηρ. τὴν ἀγριότητα B 16 καὶ πασ. ἀκαθ.] om CE ἀκαθαρσιωτέραν]
 om B ἐπέδειξεν] ὑπέδ. AB 17 τῷ] τὸν codd πυρίνους] om.
 CE 18 πυρὸς φλογεστάτου] πυρὸς φλογέστερον A; πυρὸς ἀγριώτερον C;
 πυρὸς καὶ πολλὴν ἀγρ. E 18, 19 καὶ πολλ. ἀγρ.] om B 19—28 The
 text mainly from A. The variations are innumerable, chiefly in the matter
 of omissions.

become a crown upon my head. I come to the righteous in beauty and in great gentleness and pleasant speech, but to the wicked I come in great rottenness and fierceness and greatest bitterness and fierceness and pitilessness of glance."

Abraham said, "I beg of you, hearken to me and show me your fierceness and all your rottenness and bitterness."

And Death said, "You would not be able to view my fierceness, O most righteous Abraham."

Abraham said, "Yes, I shall be able to view all your fierceness by means of the name of the living God, for the power of my heavenly God is with me."

Then Death put off all the beauty and loveliness and all the glory and sunlike form which he had taken on and put on the tyrannical robe, and he made his appearance dark and more fierce than any sort of beast, and more unclean than any uncleanness. And he showed Abraham seven fiery heads of dragons, and fourteen faces of most flaming fire and of every fierceness, and a dark face and a most gloomy viper's face, and the face of a most terrible precipice, and the fiercer face of an asp, and the face of a fearsome lion, and the face of a cerastes and of a basilisk. He also showed (him) the face of a fiery sword and a sword-bearing face and a face of lightning fearsomely flashing and a sound of fearsome thunder. He also showed another face of a wild sea raging and a river rushing and a fearsome three-headed dragon and a mingled cup of poisons. In short, he showed him great fierceness and unendurable bitterness and every

ABCDER νόσον θανατηφόρον ὡς τῆς ὀσμῆς τοῦ θανάτου. καὶ ἐκ τῆς πολλῆς πικρίας καὶ ἀγριότητος ἐτελεύτησαν παῖδες καὶ παιδίσκαι τὸν ἀριθμὸν ὡσεὶ χιλιάδες ἑπτὰ· καὶ ὁ δίκαιος Ἀβραὰμ ἦλθεν εἰς ὀλιγωρίαν θανάτου ὥστε ἐκλείπειν τὸ πνεῦμα αὐτοῦ.

XVIII. καὶ ταῦτα οὕτως ἰδὼν ὁ πανίερος Ἀβραὰμ εἶπεν πρὸς τὸν θάνατον· Δέομαί σου, πανώλεθρε θάνατε, κρύψον σου τὴν ἀγριότητα καὶ περιβαλοῦ τὴν ὠραιότητα καὶ μορφὴν ἣν εἶχες τὸ πρότερον. εὐθέως δὲ ὁ θάνατος ἔκρυψεν τὴν ἀγριότητα αὐτοῦ καὶ περιεβάλετο τὴν ὠραιότητα αὐτοῦ ἣν εἶχεν τὸ πρότερον. εἶπεν δὲ Ἀβραὰμ πρὸς τὸν θάνατον· Τί τοῦτο ἐποίησας, ὅτι ἀπέκτεινας πάντας τοὺς παῖδας καὶ παιδίσκας μου; εἰ ὁ θεὸς ἔνεκεν τούτου σε σήμερον ἀπέστειλεν ὧδε; καὶ ὁ θάνατος εἶπεν· Οὐχί, κύριέ μου Ἀβραὰμ, οὐκ ἔστιν καθὼς σὺ λέγεις· ἀλλὰ διὰ 15 σε ἀπεστάλην ἕως ὧδε. εἶπεν δὲ Ἀβραὰμ πρὸς τὸν θάνατον· Καὶ πῶς οὗτοι τεθνήκασιν; οὐκ ἂν ὁ κύριος εἶπεν; εἶπεν δὲ ὁ θάνατος· Πίστευσον, Ἀβραὰμ δικαιοτάτε, ὅτι καὶ τοῦτο θαυμαστόν ἐστιν, ὅτι κἂν καὶ σὺ μετ' αὐτῶν οὐχ ἠρπάγῃς· ἀλλ' ὅμως λέγω σοι τὴν ἀλήθειαν· καὶ γὰρ εἰ 20 μὴ ἦν ἡ δεξιὰ χεὶρ τοῦ θεοῦ μετὰ σου ἐν τῇ ὥρᾳ ἐκείνῃ, καὶ σὺ τοῦ βίου τούτου ἀπαλλάξαι εἶχες. ὁ δὲ δίκαιος Ἀβραὰμ εἶπεν· Νῦν ἔγνωκα ἐγὼ ὅτι εἰς ὀλιγωρίαν θανάτου ἦλθον, ὥστε ἐκλείπειν τὸ πνεῦμά μου· ἀλλὰ δέομαί σου, πανώλεθρε θάνατε, ἐπειδὴ καὶ οἱ παῖδες ἀώρως τεθνή- 25 κασιν, δεῦρο δεηθῶμεν κυρίῳ τῷ θεῷ ἡμῶν ὅπως ἐπακούσῃ ἡμῶν καὶ ἀναστήσῃ τοὺς ἀώρως τεθνήξαντας διὰ τῆς σῆς ἀγριότητος. καὶ εἶπεν ὁ θάνατος· Ἀμὴν γένοιτο. ἀναστὰς οὖν ὁ Ἀβραὰμ ἔπεσεν ἐπὶ πρόσωπον τῆς γῆς προσευχόμενος καὶ ὁ θάνατος μετ' αὐτοῦ, καὶ ἀπέστειλεν ὁ θεὸς 30 πνεῦμα ζωῆς ἐπὶ τοὺς τελευτήσαντας, καὶ ἀνεζωοποιήθησαν. τότε οὖν ὁ δίκαιος Ἀβραὰμ ἔδωκεν δόξαν τῷ θεῷ.

XIX. καὶ ἀνελθὼν ἐν τῷ τρικλίνῳ αὐτοῦ, ἀνέπεσεν· ἔλθων δὲ καὶ ὁ θάνατος ἔστη ἔμπροσθεν αὐτοῦ. εἶπεν δὲ

1 θανατηφ. ὡς τῆς ὀσμῆς τοῦ θαν.] θανατηφ. ἀώρως θνήσκοντα ἀλλ' ὑπερέβαινεν ἐκ πολλῆς B ὡς—θανάτου] om CE 3 τὸν ἀριθμ.—χιλιάδες] om A 17 οὐ—εἶπεν] ἢ εἰς τοῦτο κς ἀπέστειλέ σε σήμερον τοῦ θανατῶσαι αὐτοὺς; καὶ πῶς τούτους ἀπέκτεινας θανάτῳ, εἰ οὐκ εἶπε σοι κς D

deadly sickness as of the odor of death. And from the great bitterness and fierceness about seven thousand male and female servants died, and the righteous Abraham entered the faint of death, as if his spirit had departed.

XVIII. And when the holy Abraham had seen these things, he said to Death, "I beseech you, all-destroying Death, hide your fierceness and put on the beauty and form which you had before."

At once Death hid his fierceness and put on his beauty which he had previously. Abraham then said to Death, "Why did you do this, that you killed all my manservants and maidservants? Did God send you here today for this?"

And Death said, "No, my lord Abraham, it is not as you say, but because of you I was sent here today."

Abraham said to Death, "How did these die? The Lord at least did pronounce it, didn't he?"

Death said, "Believe, most righteous Abraham, that rather is it a wonder that even you too were not taken away with them. But likewise, I say the truth to you, for if the right hand of God had not been with you at that time, you would have had to depart from this life."

The righteous Abraham said, "Now I know that I entered the faint of death, as if my spirit departed. But I beg you, all-destroying Death, since the servants died untimely, come let us implore the Lord our God that he hearken to us and revive those who were killed untimely by your fierceness."

And Death said, "I agree."

Then Abraham rose and he fell on the face of the earth in prayer, and Death with him, and God sent a spirit of life upon those who had died, and they were revived. Then, therefore, the righteous Abraham gave glory to God.

XIX. And going up into his room, he lay down. Death came and stood before him. And

Ἄβρααμ πρὸς αὐτόν· Ἐξελθε ἀπ' ἐμοῦ ἵτι θέλω ἀνα- ABCDEB
 παύεσθαι ὅτι ἐν ὀλιγωρίᾳ περίκειται τὸ πνεῦμά μου. καὶ
 ὁ θάνατος εἶπεν· Οὐκ ἀναχωρῶ ἀπὸ σου ἕως οὐ λάβω τὴν
 ψυχὴν σου. καὶ ὁ Ἄβρααμ αὐστηρῶ τῷ προσώπῳ καὶ
 5 ὀργιλῶ τῷ βλέμματι εἶπεν πρὸς τὸν θάνατον· Τίς ὁ προσ-
 τάξας σοι ταῦτα λέγειν; σὺ ἀφ' ἐαυτοῦ λέγεις ταῦτα τὰ
 ῥήματα καυχώμενος, καὶ οὐ μὴ σε ἀκολουθήσω, ἕως οὐ ὁ
 ἀρχιστράτηγος Μιχαὴλ ἔλθῃ πρὸς με καὶ ἀπέλθω μετ'
 αὐτοῦ· ἀλλὰ καὶ τοῦτο λέγω σοι, εἰ μὲν θέλεις ἵνα ἀκο-
 10 λουθήσω σοι, δίδαξόν με πάσας σου τὰς μεταμορφώσεις,
 τὰς ἑπτὰ κεφαλὰς τῶν δρακόντων τὰς πυρίνας, καὶ τί τὸ
 πρόσωπον τοῦ κρημνοῦ, καὶ τίς ἡ ῥομφαία ἡ ἀπότομος,
 καὶ τίς ὁ ποταμὸς ὁ μεγάλα κοχλάζων, καὶ τίς ἡ βεβορ-
 βορωμένη θάλασσα ἡ ἀγρίως κυματίζουσα· δίδαξόν με καὶ
 15 περὶ τῆς βροντῆς τῆς ἀνυποφόρου καὶ τῆς φοβερᾶς ἀστρα-
 πῆς καὶ τί τὸ ποτήριον τὸ δυσῶδες τὸ φάρμακα μεμεστω-
 μένον· δίδαξόν με περὶ πάντων. καὶ ὁ θάνατος εἶπεν·
 Ἄκουσον, δίκαιε Ἄβρααμ, τοὺς ἑπτὰ αἰῶνας ἐγὼ λυμαίνω
 τὸν κόσμον καὶ πάντας εἰς ἄδην κατὰγω, βασιλεῖς καὶ
 20 ἄρχοντας, πλουσίους καὶ πένητας, δούλους καὶ ἐλευθέρους
 εἰς πυθμένα ἄδου παραπέμπω· καὶ διὰ τοῦτο ἔδειξά σοι
 τὰς ἑπτὰ κεφαλὰς τῶν δρακόντων· τὸ δὲ πρόσωπον τοῦ
 πυρὸς ἔδειξά σοι, διότι πολλοὶ ὑπὸ πυρὸς κεκαυμένοι
 τελευτῶσιν καὶ διὰ προσώπου πυρὸς τὸν θάνατον βλέ-
 25 πουσιν· τὸ δὲ πρόσωπον τοῦ κρημνοῦ ἔδειξά σοι διότι
 πολλοὶ τῶν ἀνθρώπων ἀπὸ ὕψους δένδρων ἢ κρημνῶν
 φοβερῶν κατερχόμενοι, καὶ ἀνύπαρκτοι γινόμενοι, τελευ-
 τῶσιν, καὶ εἰς τύπον κρημνοῦ φοβεροῦ θεωροῦσιν τὸν
 θάνατον· τὸ δὲ πρόσωπον τῆς ῥομφαίας ἔδειξά σοι, διότι
 30 πολλοὶ ἐν πολέμοις ὑπὸ ῥομφαίας ἀναιροῦνται, καὶ θεω-
 ροῦσιν ἐν ῥομφαίᾳ τὸν θάνατον· τὸ δὲ πρόσωπον τοῦ
 μεγάλου ποταμοῦ τοῦ κοχλάζοντος ἔδειξά σοι, διότι πολ-

2 περίκειται] πεπίρακται B (? τετάρακται) 4, 5 αὐστηρῶ—βλέμμ.] στερρῶ
 τῷ βλεμμ. κ. ὀργ. τῷ προσ. A 7—17 ἕως οὐ—θάνατος εἶπεν] om CE
 20 δούλ. κ. ἐλ.] γέροντας καὶ νέους D 21 εἰς πυθμ. ἄδου παραπ.]; om ACDE
 22, 23 τοῦ πυρὸς] πικρῶς B 23 διότι πολλοὶ—παραλόγως (§ xix. fin)] om
 CE (which read ἔδειξά σοι διὰ τὴν πολλὴν σου ἄδιαν τῆς διατάξεως); om D
 23, 24 πυρὸς κεκαυμ.—διὰ] om B 27 κατερχ.—γινόμε.] om B

Abraham said to him, "Go away from me because I want to rest, for my spirit is in a faint."

And Death said, "I shall not depart from you until I take your soul."

And Abraham with an austere face and an angry look said to Death, "Who has instructed you to say this? You say these things boastfully of your own authority, and I shall not follow you until the Archistrategos Michael comes to me and I will go with him. But in addition, I say this to you: if you want me to follow you, teach me all your metamorphoses, the seven fiery dragons' heads, and what is the face of the cliff, and which is the sharp sword, and which is the river that roars mightily, and which is the tempestuous sea that storms fiercely. Teach me also about the unendurable thunder and the fearsome lightning and what is the evil-smelling cup full of poisons. Teach me about all things."

And Death said, "Hear, O righteous Abraham. For seven ages I devastate the world and lead all men down into Hades; kings and rulers, rich and poor, slaves and free men, I lead down to the depth of Hades. And therefore I showed you the seven dragons' heads. I showed you the face of fire because many will die burned with fire and will see death through the face of fire. The face of the cliff I showed you because many men descending from the tops of trees or fearful cliffs, becoming uncontrolled,⁵ die and see death in the type of a fearsome cliff. I showed you the face of the sword because many are felled in wars by swords and see death in a sword. I showed you the face of the great roaring river because many

ABCDER λοὶ ὑπὸ ἐμβάσεως ὑδάτων πολλῶν ἀρπαζόμενοι καὶ ὑπὸ
 μεγίστων ποταμῶν ἐπαιρόμενοι ἀποπνίγονται καὶ τελευ-
 τῶσιν καὶ ἀώρως τὸν θάνατον βλέπουσιν· τὸ δὲ πρόσωπον
 τῆς θαλάσσης τῆς ἀγρίας κυματιζούσης ἔδειξά σοι, διότι
 πολλοὶ ἐν θαλάσση κλυδωνίῳ μεγάλῳ περιπεσόντες ναυά- 5
 γιοι γεγονότες ὑποβρύχιοι γίνονται θαλάσσιον θάνατον
 βλέποντες· τὴν δὲ βροντὴν τὴν ἀνυπόφορον καὶ τὴν φο-
 βερὰν ἀστραπὴν ἔδειξά σοι διότι πολλοὶ τῶν ἀνθρώπων
 ἐν ὥρᾳ θυμοῦ τυχόντες βροντῆς ἀνυποφόρου καὶ ἀστραπῆς
 φοβερᾶς ἐλθούσης ἐν ἀρπαγῇ ἀνθρώπων γίνονται καὶ 10
 οὕτως τὸν θάνατον βλέπουσιν· ἔδειξά σοι καὶ θηρία
 ἰόβολα, ἀσπίδας καὶ βασιλίσκους καὶ παρδάλεις καὶ λέ-
 οντας καὶ σκύμνους καὶ ἄρκους καὶ ἐχίδνας καὶ ἀπλῶς
 εἰπεῖν παντὸς θηρίου πρόσωπον ἔδειξά σοι, δικαιοῦτατε,
 διότι πολλοὶ τῶν ἀνθρώπων ὑπὸ θηρίων ἀναιροῦνται, ἕτεροι 15
 δὲ ὑπὸ ὄφρων ἰοβόλων <δρακόντων καὶ ἀσπίδων καὶ
 κεραστῶν καὶ βασιλίσκων> καὶ ἐχίδνης ἀποφυσούμενοι
 ἐκλείπουσιν· ἔδειξά σοι δὲ καὶ ποτήρια δηλητήρια φάρ-
 μακα μεμεστωμένα διότι πολλοὶ τῶν ἀνθρώπων ὑπὸ ἐτέ-
 ρων ἀνθρώπων φάρμακα ποτισθέντες παρ' εὐθύς ἀπαλ- 20
 λάσσονται παραλόγως.

XX. εἶπεν δὲ Ἀβραάμ· Δέομαί σου, ἔστιν καὶ παρά-
 λογος θάνατος; ἀνάγγειλόν μοι. λέγει ὁ θάνατος· Ἀμὴν
 ἀμὴν, λέγω σοι ἐν ἀληθείᾳ θεοῦ, ὅτι ἐβδομήκοντα δύο εἰσὶν
 θάνατοι· καὶ εἷς μὲν θάνατος ὑπάρχει ὁ δίκαιος ὁ ἔχων 25
 ὄρον· καὶ πολλοὶ τῶν ἀνθρώπων παρὰ μίαν ὥραν εἰς
 θάνατον ἔρχονται παραδιδόμενοι τῷ τάφῳ· ἰδοὺ γὰρ ἀνήγ-
 γειλά σοι πάντα ὅσα ἠτήσω· ἄρτι λέγω σοι, δικαιοῦτατε
 Ἀβραάμ, ἄφησαι πᾶσαν βουλήν καὶ κατάλιπε τοῦ ἐρωτᾶν

1 ὑπὸ ἐμβάσεως] ὑπὸ δάσεως A; ὑπὸ ἐμμάσεως B 3 ἀώρως] ἀέρος A;
 ἀοράτως B 6 ὑποβρύχιοι] ὑποβρύχιον A; om B 7 τὴν δὲ βρ. κ.τ.λ.]
 B; τῆς thrice A 8—10 This passage is corrupt. A has: διότι—ἀνῶν ἐν ὥρᾳ
 θυμοῦ δρακόντων—βασιλίσκων (v. l. 16) καὶ σπαρδάλις καὶ λεοντας. B has εδειξα
 σοι εν ω θυμον δρακ. κ. ασπ. και τυχοντες (? read θανάτου for θυμοῦ) 11 οὕτως]
 οὔτοι B 18 ἐκλείπουσιν] a blank space of two lines occurs here in A
 22, 23 δέομαι—ὁ θάνατος] καὶ τί ἔστιν ὁ ἄωρος θάνατος· ἀμὴν λέγω σοι ἰδοὺ ἀνάγ-
 γηλαν σοι πάντα ἀρτίως γὰρ σοι λέγω δικ. Αβρ. (l. 28) C; δέομαί σου θάνατε
 ἀνάγγειλόν μοι καὶ τί ἔστιν ἄωρος θάνατος εἰς τὴν παραλογίαν· ἀμὴν λέγω σοι
 ἐν ἀληθείᾳ τοῦ θῦ ὅτι εὐδομήκοντα δύο θάνατοι εἰσὶν καὶ ἰδοὺ κ.τ.λ. (as C) E

are taken by the breaking in of flood waters and are carried away by great rivers and die of drowning and see death untimely. I showed you the face of the wild stormy sea because many when they meet a great surge at sea are shipwrecked and are swallowed up and see the sea as death. The unendurable thunder and the fearsome lightning I showed you because many men in an hour of wrath encountering the unendurable thunder and the fearsome lightning which comes with a seizing of men, become.....⁶ and thus they see death. I showed you venomous beasts, asps and basilisks, leopards and lions and lions' cubs and bears and vipers, and in short I showed you the face of every wild beast, O most righteous one, for many men, fallen upon by wild beasts, others by poisonous snakes, < dragons and asps and cerastes and basilisks > and vipers, breathe out (their life) and depart the world. I showed you also the deadly cups filled with poisons because many men being given poisons to drink by other men are unexpectedly in a moment carried off."

XX. Abraham said, "I beg you, is there also an unexpected death? Tell me."

Death said, "Indeed, I say to you by the truth of God that there are seventy-two deaths. One is the just death which has its fitting hour, and many men go to death in a single hour, being delivered to the tomb. Behold I have told you everything you have asked. Now I say to you, O most righteous Abraham, lay aside every desire and cease inquiring

τι ἅπαξ· καὶ δεῦρο ἀκολουθεῖ μοι καθὼς ὁ θεὸς καὶ κριτῆς ABCDE
 τῶν ἀπάντων προσέταξέν μοι. εἶπεν δὲ Ἀβραὰμ πρὸς
 τὸν θάνατον· Ἀπελθε ἀπ' ἐμοῦ ἔτι μικρὸν, ἵνα ἀναπαύ-
 σωμαί ἐν τῇ κλίνῃ μου, ὅτι ἀθυμία πολλή μοι ἐστίν· ἀφ'
 5 οὐ γὰρ ἐθεασάμην σε τοῖς ὀφθαλμοῖς μου, ἢ ἰσχύς μου
 ἐξέλιπεν, πάντα δὲ τὰ μέλη τῆς σαρκός μου δίκην μολύ-
 βδου βάρος μοι φαίνονται, καὶ τὸ πνεῦμά μου ἐπὶ πολὺ
 ταλανίζεται. μεταστῆθι ἐν ὀλίγοις· εἶπον γὰρ, οὐχ ὑπο-
 φέρω θεωρεῖν σου τὸ εἶδος. ἦλθεν δὲ Ἰσαὰκ ὁ υἱὸς αὐτοῦ
 10 καὶ ἔπεσεν ἐπὶ τὸ στῆθος αὐτοῦ κλαίων· ἦλθεν δὲ καὶ ἡ
 γυνὴ αὐτοῦ Σάρρα καὶ περιεπλάκη τοῖς ποσὶν αὐτοῦ ὀδυ-
 ρομένη πικρῶς. ἦλθοσαν καὶ πάντες οἱ δούλοι αὐτοῦ καὶ
 αἱ δούλαι καὶ περιεκύκλουν τὴν κλίνην αὐτοῦ ὀδυρόμενοι
 σφόδρα. ὁ δὲ Ἀβραὰμ ἦλθεν εἰς ὀλιγωρίαν θανάτου·
 15 καὶ εἶπεν ὁ θάνατος πρὸς τὸν Ἀβραάμ· Δεῦρο ἄσπασαι
 τὴν δεξιάν μου· καὶ ἔλθη σοι ἰλαρότης καὶ ζωὴ καὶ δύνα-
 μεις. πεπλάνηκεν γὰρ τὸν Ἀβραὰμ ὁ θάνατος· καὶ ἠσπά-
 σατο τὴν χεῖρα αὐτοῦ, καὶ εὐθέως ἐκολλᾶτο ἡ ψυχὴ αὐτοῦ
 ἐν τῇ χειρὶ τοῦ θανάτου· καὶ εὐθέως παρέστη Μιχαὴλ ὁ
 20 ἀρχάγγελος μετὰ πλήθους ἀγγέλων, καὶ ἦραν τὴν τιμίαν
 αὐτοῦ ψυχὴν ἐν ταῖς χερσὶν αὐτῶν ἐν σινδόνι θεοῦφαντῶ·
 καὶ μυρίσμασι θεοπνεύστοις καὶ ἀρώμασιν ἐκήδευσαν
 τὸ σῶμα τοῦ δικαίου Ἀβραὰμ ἕως τρίτης ἡμέρας τῆς
 τελειώσεως αὐτοῦ, καὶ ἔθαψαν αὐτὸν ἐν τῇ γῆ τῆς ἐπαγ-
 25 γελίας, ἐν τῇ δρυτὶ τῇ Μαμβρῇ, τὴν τε τιμίαν αὐτοῦ ψυχὴν
 ὠψίκευον οἱ ἄγγελοι καὶ ἀνήρχοντο εἰς τὸν οὐρανὸν ψάλ-
 λοντες τὸν τρισάγιον ὕμνον τῷ δεσπότῃ τῶν ὅλων θεῷ, καὶ
 ἔστησαν αὐτὴν εἰς προσκύνησιν τοῦ θεοῦ καὶ πατρός· καὶ
 δὴ πολλῆς ἀνυμνήσεως καὶ δοξολογίας γενομένης πρὸς
 30 κύριον, προσκυνήσαντος δὲ τοῦ Ἀβραὰμ, ἦλθεν ἡ ἄχραντος
 φωνὴ τοῦ θεοῦ καὶ πατρὸς λέγουσα οὕτως· Ἄρατε οὖν τὸν

9 εἶδος] + ὡσεὶ θρόμβη αἵματος A 10 ἔπεσεν] πεσὼν A 10, 11 κλαίων—
 Σ. καὶ] περιεπλάκη τοῖς ποσὶν τοῦ Ἀ. ὀδυρόμενος A 14 σφόδρα] + καὶ ἐπέταξεν
 ἐλευθερωθῆναι αὐτοὺς πάντας D 18 ἐκολλεῖτο A; κεκόληκεν B; κολυται C;
 κεκολληται E 24 ἐν τῇ γῆ τῆς ἐπ.] om BCDE 29 ἀνυμνήσεως] δεήσεως
 B; ὑμνήσεως CE 29—31 γενομένης—ἄρατε οὖν] γενομένης πρὸς κ̄ν, ὑπάγουν
 τὴν τιμίαν αὐτοῦ ψ. εἰς τ. Π. B 30 προσκ. δὲ τοῦ Ἀ.] CE; om ABD 31 τοῦ
 —πατρὸς] om BCDE

once and for all and come, follow me as the God and Judge of all things instructed me."

Abraham said to death, "Leave me yet a little longer that I may rest in my bed, for I am very tired. At the time when I saw you with my eyes my strength departed me; all the limbs of my flesh seem to me as a weight of lead and my breath is labored. Depart for a little time, for I said I cannot bear to see your appearance."

Isaac his son came and fell upon his breast weeping, and his wife Sarah came and she embraced his feet mourning bitterly. All his men slaves and women slaves came and encircled his bed mourning greatly. And Abraham entered into the faint of death.

And Death said to Abraham, "Come, kiss my right hand and cheerfulness and life and power will come to you."

For Death received Abraham and he kissed his hand, and at once his soul adhered to the hand of Death. And at once the archangel Michael came with a multitude of angels, and they took his precious soul in their hands in divinely woven linen. And they tended righteous Abraham's body with divine ointments and perfumes until the third day after his death, and they buried him in the promised land at the oak of Mamre. And the angels escorted his precious soul and ascended to the heavens singing the trishagion hymn to the Master of all, to God, and they set it in obeisance to God and Father.

And after there was great hymning and praising of the Lord, and Abraham made obeisance, the undefiled voice of God and Father came saying thus, "Take, therefore,

ABCDER φίλον μου τὸν Ἀβραὰμ εἰς τὸν παράδεισον, ἔνθα εἰσὶν αἱ σκηναὶ τῶν δικαίων μου καὶ μοναὶ τῶν ἁγίων μου Ἰσαὰκ καὶ Ἰακώβ ἐν τῷ κόλπῳ αὐτοῦ, ἔνθα οὐκ ἔστιν πόνος, οὐ λύπη, οὐ στεναγμὸς, ἀλλ' εἰρήνη καὶ ἀγαλλίασις καὶ ζωὴ ἀτελεύτητος. [μεθ' οὗ καὶ ἡμεῖς, ἀδελφοί μου ἀγαπητοί, 5 τοῦ πατριάρχου Ἀβραὰμ 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.]

2, 3 μου καὶ μοναὶ—κόλπῳ αὐτοῦ] om BCDE (παραδ. ἔνθα εἰσελεύσονται α ψ. τῶν δικ. ἔνθα οὐκ B) 5 οὗ] ὦν CE 6 μιμησώμεθα] μιμίσασθε CE ζηλώσωμεν A 6, 7 καὶ—πολιτ.] om B; κ. τὴν ἀγάπην κτισώμεθα CE 8, 9 δοξάζ.—πνεῦμα] ἅμα σὺν τῷ ἀνάρχῳ αὐτοῦ π̄ρι καὶ τῷ ὁμοουσίῳ καὶ ζωοποιῷ αὐτοῦ π̄νι πάντοτε B 9, 10 αὐτῷ—ἀμήν] νῦν καὶ ἀεὶ κ. εἰς τ. αἰ. τῶν αἰ. ἀμήν ABE.

my friend Abraham to the garden (paradise), where the tabernacles of my righteous ones and abodes of my holy ones Isaac and Jacob are in his bosom, where there is no toil, no sadness, no sighing, but peace and joy and endless life. [After which we too, O my beloved brethren, let us imitate the hospitality of the patriarch Abraham, and let us gain his virtuous way of life that we may be worthy of eternal life, praising the Father and the Son and the Holy Spirit. His is the glory and the power forever. Amen.]

B.

ΔΙΑΘΗΚΗ ΤΟΥ ΠΑΤΡΙΑΡΧΟΥ ΑΒΡΑΑΜ.

[Τῇ κυριακῇ πρὸ τῆς χριστοῦ γεννήσεως τῶν ἁγίων πατέρων.
Εὐλόγησον δέσποτα.]

I. Ἐγένετο ἡνίκα ἤγγισαν αἱ ἡμέραι τοῦ θανάτου ABC
τοῦ Ἀβραὰμ, εἶπεν κύριος πρὸς Μιχαήλ· Ἀνάστηθι καὶ
πορεύθητι πρὸς Ἀβραὰμ τὸν δούλόν μου, καὶ εἶπέ αὐτῷ
ὅπως ἐξελεύσῃ τοῦ βίου, ὅτι ἰδοὺ ἐπληρώθησαν αἱ ἡμέραι
5 τῆς προσκαίρου ζωῆς σου· ὅπως διοικήσῃ τὰ τοῦ οἴκου
αὐτοῦ πρὶν ἀποθανεῖν.

II. καὶ ἐπορεύθη Μιχαήλ καὶ ἦλθεν πρὸς Ἀβραὰμ,
καὶ εὔρεν αὐτὸν καθιζόμενον ἔμπροσθεν τῶν βοῶν αὐτοῦ
εἰς ἀροτριασμόν· ὑπῆρχεν δὲ γηραλέος πάνυ τῇ ιδέᾳ· εἶχεν
10 δὲ ἐνηγκαλισμένον τὸν υἱὸν αὐτοῦ. ἰδὼν οὖν Ἀβραὰμ τὸν
ἀρχάγγελον Μιχαήλ, ἀναστὰς ἐκ τῆς γῆς ἠσπάσατο αὐτὸν,

A=Par. Gr. 1613. B=Par. Suppl. Grec 162. C=Cod. Vind. Theol.
Gr. cxixvī.

Tit. Διήγησις περὶ τῆς διαθήκης καὶ περὶ τοῦ θανάτου τοῦ ἐν ἁγίοις π̄ρς ἡμῶν
Ἀ. τοῦ πατριάρχου καὶ δικαίου καὶ φιλοξένου. Δέσπ. εὐλ. B; Λόγος περὶ τῆς θανῆς
τοῦ Ἀ. ὅτε ἀπέστειλεν κ̄ς ὁ θς τὸν ἄγγελον αὐτοῦ καὶ ἦρεν αὐτὸν σωματικῶς εἰς τὰ
ἐπουράνια C

1, 2 ἐγένετο—Μιχαήλ] Ἠνίκα ἐπληροῦντο αἱ ἡμ. τῆς ὅλης βιωτῆς τοῦ παντευ-
λογήτου κ. δικαίου π̄ρς ἡμῶν Ἀ. τοῦ πατριάρχου, εἶπεν κ̄ς πρὸς τὸν μέγαν ἀρχι-
στράτηγον Μιχ. B; ἐγένετο ἡνίκα ἐφθῆσεν ἡ θανὴ τοῦ Ἀ., ἀπέστειλεν κ̄ς θς
Μιχ. τὸν ἀρχιστράτηγον κ. εἶπεν αὐτῷ C 8, 9 ἔμπροσθεν—ἀροτρ.] ἐμπρ.
τῶν ἀροτριωτῶν ἐν τῷ ἀγρῷ αὐτοῦ C 9, 10 εἶχεν—αὐτοῦ] om AC 11 ἀνα-
στὰς—γῆς] om AB

RECENSION B

T E S T A M E N T O F T H E P A T R I A R C H

A B R A H A M

I. It came to pass when the days of Abraham's death came close, the Lord said to Michael, "Arise and go to Abraham my servant and say to him, 'You shall depart this life, for behold, the days of your temporal life are filled,' so that he may set his house in order before he dies."

II. And Michael went and came to Abraham and found him sitting before his oxen in tilling. He had an exceedingly old appearance and he was holding his son in his arms. When therefore Abraham saw the archangel Michael, he arose from the ground and greeted him

ABC μὴ εἰδὼς τίς ἐστίν, καὶ εἶπεν πρὸς αὐτόν· Σῶσόν σε ὁ θεός· ἀναστα καλῶς πορευόμενος τὴν ὁδόν σου. καὶ ἀπεκρίθη αὐτῷ Μιχαήλ· Φιλάνθρωπος εἶ σύ, καλὸν πάτερ. καὶ ἀπεκρίθη Ἀβραὰμ καὶ εἶπεν αὐτῷ· Ἐλθέ, ἔγγισόν μοι, ἀδελφέ, καὶ καθέξου ὀλίγην ὥραν ἵνα προστάξω ἐνεχθῆναι ζῶον, ἵνα ἀπέλθωμεν ἐν τῷ οἴκῳ μου καὶ ἀναπαύης μετ' ἐμοῦ, ὅτι πρὸς ἑσπέραν ἐστίν, καὶ τῷ πρῶτ' ἀναστὰς πορεύου ὅπου ἂν βούλη, μήπως συναυτήσῃ σοι θηρίον πονηρὸν καὶ κατακίση σε. ἠρώτησεν δὲ Μιχαήλ τὸν Ἀβραὰμ λέγων· Εἰπέ μοι τὸ ὄνομά σου, πρὶν εἰσελθεῖν ἐν τῷ οἴκῳ σου, μὴ ἐπιβαρῆς γένωμαί σοι. καὶ ἀπεκρίθη Ἀβραὰμ καὶ εἶπεν· Οἱ γονεῖς μου ὠνόμασάν με Ἀβρὰμ, καὶ ὁ κύριος ἐπωνόμασέν με Ἀβραὰμ, λέγων· Ἀνάστηθι καὶ πορεύου ἐκ τοῦ οἴκου σου καὶ ἐκ τῆς συγγενείας σου, καὶ δεῦρο εἰς γῆν ἣν ἂν σοι δείξω· καὶ ἀπελθόντος μου εἰς τὴν γῆν ἣν ὑπέδειξέ μοι ὁ κύριος, εἶρηκέν μοι· Οὐκέτι κληθήσεται τὸ ὄνομά σου Ἀβρὰμ, ἀλλ' ἔσται τὸ ὄνομά σου Ἀβραάμ. ἀπεκρίθη Μιχαήλ καὶ εἶπεν αὐτῷ· Συγχώρησόν μοι, πάτερ μου, ἄνθρωπε τοῦ θεοῦ μεμελετημένε, ὅτι ξένος εἰμί, καὶ ἤκουσα περὶ σου ὅτε ἀπῆλθες σταδίου τεσσαράκοντα καὶ ἠνεγκας μόσχον, καὶ ἔθυσας αὐτόν, ξενιζόμενος ἀγγέλους ἐν τῷ οἴκῳ σου, ἵνα ἀναπαυθῶσιν. ταῦτα ἀμφότεροι λαλήσαντες, ἀναστάντες ἐν τῷ οἴκῳ ἐπορεύοντο. ἐκάλεσεν δὲ Ἀβραὰμ ἓνα τῶν παίδων αὐτοῦ καὶ εἶπεν αὐτῷ· Πορεύθητι, ἀγαγέ μοι κτήνος ὅπως καθίσῃ ἐπ' 25

4, 5 κ. εἶπεν—καθέξου] εἶπεν· εὐλογημένος εἶ· καὶ σύ καλὸν πᾶρ κ. ὁ Ἀ. ἀδελφὸν πρὸς αὐτόν φιλάνθρωπος ἔλθε ἀδελφέ ἔγγιστα μου κ. κάθησον B 4—11 κ. εἶπεν—ἀπεκρίθη] κ. καθίσαντες ὁμοῦ ἠρώτησεν Ἀ. τὸν ἄγγελον λέγων· ἄνθρωπος πορευόμενος τὴν ὁδὸν πόθεν ἔρχει κ. ποῦ ἀπέρχει· ἀπεκρίθη αὐτῷ M. στρατιώτης εἰμί κ. πορευομ. τ. ὁδ. ἔμαθον περὶ τῆς φιλανθρωπίας σου κ. ἦλθον πρὸς σέ τοῦ ἰδεῖν τίς εἶ σύ· κ. εἶπεν C 5, 6 ἵνα—ζῶον] ὅπως φθάσῃ ἀλογον ζῶον A ὅπως παρακελεύσομαι τοῦ ἀχθῆναι ζῶα C 7—9 ὅτι—καταικ. σε] νῦν δὲ ἐὰν πορευεῖ πρὸς ἑσπέραν ἐστίν κ. ἴσος πορευόμενος τῇ νυκτὶ ταραχθῆς διὰ τὴν νυκτερινοῦ φαντάσματος B 9 κατακίση] κατηχήσῃ A; ταραχθεῖς C 12, 13 οἱ γονεῖς—λέγων] Ἀβρὰμ μὲν ἤκουον τὸ πρότερον ὁ δὲ κς ἐκάλεσέν με τὸ δεύτερον κ. εἶπεν μοι B 18, 19 Συγχώρ.—μεμελετημ.] ξενίζομαι σε ἄνθρωπε τοῦ θεοῦ ὑπερεπενοόμεναι B; συγχωρ. μοι πάτερ ὅτι ἐπιξενουῦμαι ἄνθρωπε τοῦ θεοῦ καὶ μέμνημαι C 21 ἔθυσας αὐτόν] ἔθηκας αὐτῷ μόσχους A; om B 21, 22 ξενίζομαι ἀγγ.] ξενιζομένους A; om B 22, 23 ταῦτα—λαλήσ.] om AC 23—p. 31, 3 ἐν τῷ οἴκῳ—οἴκῳ σου] ἐπορεύθησαν· ἐκάλεσεν—εἶπεν· πορεύθητι ἀγαγεῖν

without knowing who he was and said to him, "May God protect you. May you endure well the travel of your journey."

And Michael answered him, "You are a kind man, good father."

And Abraham replied and said to him, "Come, approach me, brother, and sit for a little time so that I may give instructions for an animal to be brought, so that we may set out for my house and you may rest with me, for it is now toward evening. In the morning when you get up, go wherever you want, (for I fear) lest an evil beast encounter you and harm you."

Michael asked Abraham saying, "Tell me your name before I enter your house, lest I become a burden to you."

And Abraham answered and said, "My parents called me Abram, and the Lord named me Abraham saying, 'Arise and journey from your house and from your family and come here to a land which I will show you.' And as I set out for the land which the Lord showed me, He said to me, 'Your name shall no longer be called Abram, but your name shall be Abraham.'"

Michael replied and said to him, "Pardon me, my father, man cared for by God, for I am a stranger and I have heard about you when you went forty stadia and brought a calf and slaughtered it, offering hospitality to angels in your house, that they might rest."

After they had both said these things, arising they set out for the house. Abraham called one of his servants and said to him, "Go, bring me a beast, that

αὐτὸν ὁ ξένος, ὅτι ἐκοπιάθη ἐκ τῆς ὁδοιπορίας. καὶ εἶπεν ABC
 Μιχαήλ· Μὴ σκύλλε τὸ παιδάριον, ἀλλὰ ἀπέλθωμεν με-
 τεωριζόμενοι ἕως οὐ φθάσωμεν ἐν τῷ οἴκῳ σου, διότι ἡγά-
 πησά σου τὴν ὀμίλιαν.

5 III. καὶ ἀναστάντες ἐπορεύοντο· καὶ ὡς ἤγγισαν τῇ
 πόλει, ὡς ἀπὸ σταδίων τριῶν, εὗρον δένδρον μέγα ἔχον
 κλάδους τριακοσίους, ὅμοιον ἐρηκινου· καὶ ἤκουον φωνὴν
 ἐκ τῶν κλάδων αὐτοῦ ἀδομένην· Ἅγιος ὅτι τὴν πρόφασιν
 ἠνεγκας περὶ ὧν ἀπεστάλης· καὶ ἤκουσεν Ἀβραὰμ τῆς
 10 φωνῆς, καὶ ἔκρυψεν τὸ μυστήριον ἐν τῇ καρδίᾳ αὐτοῦ,
 λέγων ἐν ἑαυτῷ· Ἄρα τί ἐστὶν τὸ μυστήριον ὅπερ ἀκήκοα;
 ὡς δὲ ἦλθεν ἐν τῷ οἴκῳ, λέγει Ἀβραὰμ τοῖς παισὶν αὐτοῦ·
 Ἀνάστάντες ἐξέλθατε εἰς τὰ πρόβατα, καὶ ἐνέγκατε τρία
 θρέμματα καὶ σφάξατε ταχέως καὶ ὑπηρέτησατε ἵνα φά-
 15 γωμεν καὶ πίωμεν· ὅτι εὐφρασία ἐστὶν ὡς ἡ ἡμέρα αὕτη.
 καὶ ἠνεγκαν οἱ παῖδες τὰ θρέμματα, καὶ ἐκάλεσεν Ἀβραὰμ
 τὸν υἱὸν αὐτοῦ τὸν Ἰσαὰκ καὶ εἶπεν αὐτῷ· Τέκνον Ἰσαὰκ,
 ἀνάστηθι καὶ βάλε ὕδωρ ἐπὶ τῆς λεκάνης, ἵνα νίψωμεν
 τοὺς πόδας τοῦ ξένου τούτου. καὶ ἠνεγκεν ὡς προσετάχθη·
 20 καὶ εἶπεν Ἀβραὰμ· Κατανόησιν ἔχω ὅπερ καὶ γενήσεται,
 ὅτι ἐν τῷ τρυβλίῳ τούτῳ οὐ μὴ νίψω ἔτι τοὺς πόδας

—μὴ σύλλε τὸ π. ἀλλὰ περιπατήσωμεν—σου A; ἐν—ἐπορεύοντο—ἕνα ἐκ τῶν παιδα-
 ρίων—κτῆνος καὶ γενέσθωσαν ἐδέσματα ὅπως συνεσθιασθῶμεν μετὰ τοῦ ξένου ὅτι
 ἐκτὸς ὁδοπορίας ἐστὶν· ἀποκριθεὶς δὲ ὁ ἀρχάγγ. M. εἶπεν πρὸς αὐτὸν· μισκυλε τὸ π.
 —οἴκῳ σου B; ἐπορ. καθήμενοι τοῖς ἵπποις· ὅτε δὲ ἦλθον ἐν τῷ οἴκῳ ἐκάλ. Ἀ. ἕνα
 τῶν οἰκοπαίδων αὐτοῦ κ. εἶπ. αὐτῷ· πορεύου κ.—κτῆνος· κ. καθήσας ἐν αὐτῷ
 πορεύθητι ἐπὶ τὰ πρόβατα κ. κόμισόν μοι τρία θρέμματα· ὅπως θύσαντες εὐφραν-
 θῶμεν μετὰ τοῦ ξένου ὅτι ἐκάμαμεν ἐκ τῆς ὁδοιπ. ἀπεκρ. δὲ M. μηκέτι τὸ π. ἀλλὰ
 περιπατήσωμεν ἀμφότεροι μετεωρ. ἕως φθ. εἰς τὸ ποίμνιον κ. πάλιν στραφῶμεν C
 3, 4 διότι—ὀμίλιαν] om AB 5, 6 καὶ ὡς—τριῶν] κ. πορεβόμενοι ὡς
 ἀπὸ σταδ. δύο ἐγγίσαντες τῇ πόλει B; καὶ ὡς ἤγγ. ἀπὸ σταδ. δύο τῆς ποίμνης C
 6, 7 ἔχον—ἐρηκινου] τριακ. κλαδ. ἔχοντα B; ὅμοιον τρεκίνου C 7 ἐρηκινου]
 ἐρηκινόν A 8 ἀδομένην] λέγουσαν AC; ἀδομένην B 8, 9 ἅγιος—ἀπεστ.]
 ὅτι προφανῆ—ἀπέστειλας A; ἀγία ἡ πρόφασις περὶ οὐ ἀπεστάλης B 10 φω-
 νῆς] + ἧς ἤχησεν ἐν αὐτῷ C 11 ἀκήκοα] + ἦλθον δὲ κ. παῖδες δύο κ. ἐκόμισαν
 ἐκ τοῦ ποιμνίου θρέμματα τρία κ. ἐσφαξαν ταχέως κ. ἐξυπηρέτησαν τῇ τραπέζῃ C
 13, 14 ἀναστάντες—ταχέως καὶ] om C 15 εὐφρασία—αὕτη] εὐφρ. σήμερον
 γίνεται A(C); εὐφρόσυτος ἐστὶν ὡσὶ ἡμ. αὕτη B 16 καὶ—θρέμμ.] om C
 19, 20 καὶ ἠνεγκεν—Ἀβρ.] κ. ἦν. Ἀ. ἐν τῇ καρδίᾳ αὐτοῦ λέγων A; κ. ποιήσας ὡς
 προσετ. κ. εἶπεν Ἀ. B; κ. ἦν. κ. εἶπεν Ἀ. νίψον τέκνον τοὺς πόδας τοῦ ξένου· ὅτι C
 20 κατανόησιν—γενήσεται] γενήσεται A; ὑπολαμβάνω ἐν τῇ ψυχῇ μου C

the stranger may mount, for he is wearied from his travel."

Michael said, "Do not trouble the youth, but let us go amusing ourselves until we arrive at your house, for I love your conversation."

III. They arose and went, and when they approached the city, at a distance of three stadia, they found a big tree with three hundred branches, like a tamarisk. And they heard a voice singing from the branches, "Holy (are you) because you bore the pretext concerning the things for which you were sent." And Abraham heard the voice and he hid the mystery in his heart saying to himself, "What is the mystery which I heard?"

As Abraham came into the house he said to his servants, "Get up and go out to the flocks and bring three lambs and slaughter them quickly and prepare them so that we may eat and drink, because today is a feast."

The servants brought the lambs, and Abraham summoned his son Isaac and said to him, "Son Isaac, arise and put water into the bowl so that we may wash the feet of this stranger."

He brought (it) as he was instructed. Abraham said, "I have a notion of what will be, that in this bowl I shall no more wash the feet

ABC ἀνθρώπου ξενιζομένου πρὸς ἡμᾶς. ἀκούσας δὲ Ἰσαὺκ τοῦ πατρὸς αὐτοῦ λαλοῦντος ταῦτα, ἐδάκρυσεν, καὶ λέγει πρὸς αὐτόν· Πάτερ μου, τί ἐστὶν τοῦτο ὅτι εἶπας Ἐσχατόν μου ἐστὶν νίψαι πόδας ἀνθρώπου ξένου; καὶ ἰδὼν Ἀβραὰμ τὸν υἱὸν αὐτοῦ κλαίοντα, ἔκλαυσεν καὶ αὐτὸς σφόδρα· καὶ 5 Μιχαὴλ ἰδὼν αὐτοὺς κλαίοντας, ἔκλαυσεν καὶ αὐτός· καὶ ἔπρασεν τὰ δάκρυα Μιχαὴλ ἐπὶ τῆς λεκάνης, καὶ ἐγένετο λίθος πολύτιμος.

IV. ὡς δὲ ἤκουσεν ἡ Σάρρα τοῦ κλαυθμοῦ αὐτῶν ἔσω οὔσα ἐν τῇ οἰκίᾳ αὐτῆς, ἐξελθοῦσα εἶπεν τῷ Ἀβραάμ· 10 Κύριε, τί ἐστὶν ὅτι οὕτως κλαίετε; καὶ ἀπεκρίθη Ἀβραὰμ καὶ εἶπεν αὐτῇ· Οὐδὲν κακόν ἐστὶν· εἰσελθε ἐν τῇ οἰκίᾳ σου, καὶ ἐργάζου τὰ ἰδιά σου, μὴ ἐπιβαρεῖς γενώμεθα τῷ ἀνθρώπῳ. καὶ ἀνεχώρησεν ἡ Σάρρα, ὅτι ἔμελλεν ἐτοιμάζειν τὸν δεῖπνον. καὶ ἤγγισεν ὁ ἥλιος τοῦ δύναϊ· καὶ 15 ἐξῆλθεν Μιχαὴλ ἔξω τοῦ οἴκου, καὶ ἀνελήφθη εἰς τοὺς οὐρανοὺς προσκυνῆσαι ἐνώπιον τοῦ θεοῦ· τοῦ γὰρ ἡλίου δύνοντος πάντες προσκυνοῦσιν ἄγγελοι τὸν θεόν· πρῶτος δὲ ἐστὶν ὁ αὐτὸς Μιχαὴλ τῶν ἀγγέλων. καὶ προσεκύνησαν πάντες καὶ ἀπῆλθον, ἕκαστος εἰς τὸν τόπον αὐτοῦ. 20 ἀποκριθεὶς δὲ Μιχαὴλ ἐνώπιον τοῦ θεοῦ εἶπεν· Κύριε, κέλευσόν με ἐρωτηθῆναι ἐνώπιον τῆς ἁγίας δόξης σου. καὶ λέγει κύριος πρὸς Μιχαὴλ· Ἀνάγγειλον ὅπερ βούλη. ἀποκριθεὶς δὲ ὁ ἀρχάγγελος εἶπε· Κύριε, σὺ με ἀπέστειλας πρὸς Ἀβραάμ, εἰπεῖν αὐτῷ· Ὑποχώρησον ἐκ τοῦ σώματός 25 σου, καὶ ἔξελθε ἐκ τοῦ κόσμου· καλεῖ σε ὁ κύριος· καὶ γὰρ

2 ταῦτα—καὶ λέγει] τὰ δάκρυα ταῦτα εἰσήνεγκεν λέγων A; ταῦτα δάκρυα εἰσήνεγκεν C 10—12 εἶπεν τῷ Ἀ.—αὐτῇ] om B 11 κύριε] om C τί —κλαίετε] τίς οὕτως οὐ κλέετε A 13, 14 ἐπιβαρεῖς—ἀνθρώπῳ] προξενισθῶμεν τὸ παρόντι ξένῳ λύπην B; ἐπιβ. γέννη. τῷ ξένῳ ἀνθ. τούτῳ C 14—16 ἀνεχώρ.—ἐξῆλθεν] ἀνεχώρ.—ὅτε δὲ ἔμελλον—δεῖπνον, ἤγγισεν—εἰς τὸ δύναϊ κ. ἐξῆλθεν C; ἀναχωρήσασα ἡ Σ. μέλλοντος τοῦ δ. ἐτοιμάζεσθαι τοῦ ἡλίου δύνοντος ἐξελθῶν B 16, 17 τοὺς οὐρ.] τὸν οὐρανόν B 18—20 προσκυνῆσαι—τόπον αὐτοῦ] καὶ προσεκύνησεν τὸν θῦ κ. οὕτως οἱ λιποὶ ἄγγελοι· τύπος γὰρ ἦν προσκυνεῖν δύνοντος τοῦ ἡλ. πάντας τοὺς ἀγγ. ἐνωπ. τ. θῦ πρῶτον ὁ ἀρχάγγ. Μ. κ. οὕτως οἱ λιποὶ ἄγγ. ὑποχωρησάντων δὲ τῶν ἀγγ. εἰς τ. ἰδίους τόπους κ. τοῦ Μ. ἡσταμένου ἐνώπιον τοῦ θεοῦ B 22 ἐρωτηθῆναι] ἐρωτῶ σε A; λαλήσαι C τῆς ἁγ. δοξ. σου] σου, κύριε A 22—24 καὶ λέγει—ἀρχάγγ. εἶπε] om A; κ. λέγει ὁ κ̄ς λέγει, Μ., ὁ βούλει C 26—p. 109, 2 καὶ γὰρ—ὑποδεχόμενος] κ. ἀπελθῶν οὐδ' ἐν λόγῳ ἔφρηξα αὐτόν, διὰ τὸ γινώσκειν αὐτόν φίλον σου καθαρὸν κ. ἀψευδέστατον

of a man who is our guest."

When Isaac heard his father saying these things, he cried and said to him "My father, why do you say, 'This is the last of my washing of strangers' feet'?"

When Abraham saw his son crying, he too cried exceedingly, and Michael, seeing them crying, also cried. And Michael's tears fell into the bowl and became a very precious stone.

IV. When Sarah heard their crying--for she was inside her house--she came out and said to Abraham, "My lord, why is it that you cry thus?"

Abraham answered and said to her, "It is nothing bad. Go into your house and be busy with your own affairs, lest we become burdensome to the man."

And Sarah went away, for she had to prepare the supper. And the sun was about to set, and Michael went outside the house and he was taken up into the heavens to bow down before God, for at the setting of the sun all the angels bow down before God. The same Michael is the first of the angels. And they all bowed down and departed each to his place, but Michael replied before God and said, "Lord, order me to be questioned before your holy glory."

The Lord said to Michael, "Announce whatever you wish."

The archangel replied and said, "O Lord, you sent me to Abraham to say to him, 'Depart from your body and go out of the world. The Lord calls you.' And I

οὐ τολμῶ, κύριε, ἐμφανισθῆναι αὐτῷ, ὅτι φίλος σου ἐστίν ABC
καὶ δίκαιος ἄνθρωπος, ξένους ὑποδεχόμενος· ἀλλὰ παρα-
καλῶ σε, κύριε, κέλευσον τὴν μνήμην τοῦ θανάτου τοῦ
Ἀβραὰμ εἰς τὴν καρδίαν αὐτοῦ εἰσελθεῖν, καὶ μὴ αὐτῷ
5 ἐγὼ εἶπω· μεγάλη γὰρ συντομία τοῦτό ἐστιν, εἰπεῖν ὅτι
Τὸν κόσμον ἔξελθε, μάλιστα δὲ καὶ ἀπὸ τοῦ ἰδίου σώ-
ματος· σὺ γὰρ ἐξ ἀρχῆς ἐποίησας αὐτὸν ἐλεεῖν ψυχὰς
πάντων ἀνθρώπων. τότε κύριος πρὸς Μιχαὴλ εἶπεν
Ἀνάστηθι καὶ πορεύου πρὸς Ἀβραὰμ, καὶ ξενίζου πρὸς
10 αὐτόν· καὶ ὅτι ἂν ἴδῃς ἐσθίοντα, φάγε καὶ σὺ, καὶ ὅπου ἂν
κοιμηθῇ, κοίμησαι καὶ σὺ ἐκεῖ· ἐγὼ γὰρ ρίψω τὴν μνήμην
τοῦ θανάτου τοῦ Ἀβραὰμ εἰς τὴν καρδίαν Ἰσαὰκ τοῦ υἱοῦ
αὐτοῦ κατ' ὄναρ.

V. τότε Μιχαὴλ ἀπῆλθεν εἰς τὸν οἶκον Ἀβραὰμ
15 ἐν τῇ ἐσπέρᾳ ἐκείνῃ, καὶ εὗρεν αὐτοὺς ἐτοιμάζοντας τὸν
δειπνον· καὶ ἔφαγον καὶ ἔπιον καὶ εὐφράνθησαν. καὶ εἶπεν
Ἀβραὰμ τῷ υἱῷ αὐτοῦ Ἰσαὰκ· Ἀνάστηθι, τέκνον, στρῶ-
σον τὴν κλίνην τοῦ ἀνθρώπου ἵνα ἀναπαύῃ, καὶ θές τὸν
λύχνον ἐπὶ τὴν λυχνίαν. καὶ ἐποίησεν Ἰσαὰκ καθὰ συνέ-
20 ταξεν ὁ πατήρ αὐτοῦ. καὶ εἶπεν Ἰσαὰκ τῷ πατρὶ αὐτοῦ·
Πάτερ, ἔρχομαι καὶ γὰρ ἔγγιστα ὑμῶν κοιμηθῆναι. καὶ ἀπε-
κρίθη Ἀβραὰμ πρὸς αὐτόν· Οὐχί, τέκνον μου, μήποτε
ἐπιβαρεῖς γενώμεθα τῷ ἀνθρώπῳ τούτῳ, ἀλλὰ ἄπελθε ἐν
τῷ ταμείῳ σου καὶ ἀναπαύου. μὴ θέλων δὲ Ἰσαὰκ παρα-
25 κοῦσαι <τὸ> τοῦ πατρὸς αὐτοῦ πρόσταγμα, ἀπελθὼν ἀνε-
παύσατο ἐν τῷ ταμείῳ αὐτοῦ.

VI. καὶ ἐγένετο περὶ ὥραν ἐβδόμην τῆς νυκτὸς,
ἐξυπνισθεὶς ὁ Ἰσαὰκ ἦλθεν εἰς τὴν θύραν τοῦ οἴκου τοῦ
πατρὸς αὐτοῦ κράζων καὶ λέγων· Πάτερ, ἀνοιξον, ἵνα σε
30 ἀπολαύσω πρὶν σε ἀροῦσιν ἀπ' ἐμοῦ. ἀνέστη δὲ Ἀβραὰμ
καὶ ἤνοιξεν, καὶ εἰσῆλθεν Ἰσαὰκ καὶ ἐκρεμάσθη ἐπὶ τοῦ

εἶναι κ. δίκαιον ἀνὸν κ. ξενοδόχον ἐμπερεχαρῆ κ. ἀνειδίηστον B 1 ἐμφα-
μισθῆναι] ἐκφάναι λόγον C 4 καρδίαν]+ τοῦ υἱοῦ B 5, 6 μεγάλη—
ἐξελθε] μεγάλως γὰρ λυπηθήσεται ἐὰν ἀφνω ἀκούση ἀπ' ἐμοῦ ὅτι μέλλει ἀπὸ τοῦ
κόσμου ἐξέρχασθαι B; μεγάλη γὰρ συντομὴ αὐτοῦ ἐστὶν τὸ εἰπεῖν—ἐξέρχει μάλιστα
κ. ἐκ τοῦ σώματος C 18, 19 καὶ θές—λυχνίαν] καὶ τὴν λυχνίαν κ. τὸν λ. A; κ.
ἄψον λύχνον B 21 ἔρχομαι] om A ἐρχομαι—κοιμηθῆναι] ὡς κοιμηθῶ
μετά σου B 24, 25 μὴ θέλων—πρόσταγμα] om AC 30 ἀπολαύσω]+ κ. κατα-
φιλήσω κ. χορτάσω τὴν σὴν ὠραιότητα C

dare not, Lord, reveal myself to him, for he is your friend and a righteous man and hospitable to strangers. Rather, I beg you, O Lord, command the mention of Abraham's death to enter his heart and let me not say it to him. For it is very abrupt to say 'Leave the world,' and particularly '(Leave) your own body,' for from the beginning you made him to have pity on the souls of all men."

Then the Lord said to Michael, "Arise and go to Abraham and be a guest with him, and whatever you see him eating, you eat also, and wherever he lies down, you lie down there, for I shall cast the mention of Abraham's death into the heart of his son Isaac in a dream."

V. Then Michael set out for Abraham's house on that evening and he found them preparing the dinner. And they ate and drank and were rejoicing. And Abraham said to his son Isaac, "Arise, son, make up the man's bed so that he may rest, and place the lamp on the lampstand."

And Isaac did as his father had commanded. And Isaac said to his father, "Father, I am coming, I too, to sleep near you."

Abraham answered him, "No, my child, lest we become burdensome to this man, but go to your own room and rest."

Isaac, unwilling to disobey his father's command, went and rested in his room.

VI. And it came to pass about the seventh hour of the night, Isaac woke up and came to the door of his father's house crying and saying, "Father, open up, so that I can enjoy (the sight of) you before you are taken from me."

Then Abraham arose and opened up, and Isaac came in and hung upon

ABC τραχήλου τοῦ πατρὸς αὐτοῦ κλαίων, καὶ θρηνηῶν κατεφίλει αὐτόν· ἔκλαυσεν δὲ Ἀβραὰμ σὺν τῷ υἱῷ αὐτοῦ· εἶδεν δὲ αὐτούς ὁ Μιχαὴλ κλαίοντας καὶ ἔκλαυσεν καὶ αὐτός. καὶ ἀκούσασα ἡ Σάρρα τὸν κλαυθμὸν ἐκ τοῦ κοιτῶνος αὐτῆς ἔκραξε λέγουσα· Κύριέ μου Ἀβραὰμ, τί ἐστὶν ὁ κλαυθ- 5 μός; μή σοι εἶπεν ὁ ξένος περὶ τοῦ ἀδελφίδου σου Λῶτ ὅτι ἀπέθανεν; ἢ ἄλλο τι συνέβη εἰς ἡμᾶς; ἀποκριθεὶς δὲ Μιχαὴλ εἶπε πρὸς τὴν Σάρραν· Οὐχὶ, Σάρρα, οὐκ ἤνεγκα φάσιν περὶ Λῶτ· ἀλλὰ περὶ πάσης φιλανθρωπίας ὑμῶν ἔγνω ὅτι διαφέρετε πάντων ἀνθρώπων τῶν ἐπὶ τῆς γῆς, 10 καὶ ἐμνήσθη ὑμῶν ὁ θεός. τότε λέγει Σάρρα τῷ Ἀβραάμ· Πῶς ἐτόλμησας κλαῦσαι εἰσελθόντος τοῦ ἀνθρώπου τοῦ θεοῦ ἐν σοί; καὶ πῶς ἐδάκρυσάν σου οἱ ὀφθαλμοὶ τῶν ζευμάτων τοῦ φωτός; ὅτι σήμερον εὐφροσύνη γίνεται. λέγει οὖν πρὸς αὐτὴν Ἀβραάμ· Πόθεν γινώσκεις ὅτι ἄν- 15 θρωπος τοῦ θεοῦ ἐστίν; ἀποκριθεὶς δὲ ἡ Σάρρα εἶπεν· Ὅτι παραφέρω καὶ λέγω ὅτι οὗτός ἐστιν τῶν τριῶν ἀνδρῶν εἷς, τῶν ἐν τῇ δρυὶ τῇ Μαμβρῇ ἐπιξενισθέντων ἡμῖν, ὅτε ἀπῆλθεν ἐν τῶν παιδίων καὶ ἤνεγκε μόσχον καὶ ἔθυσας· καὶ εἶπες μοι, Ἄναστα, ποίησον ἵνα φάγωμεν 20 μετὰ τῶν ἀνθρώπων τούτων εἰς τὸν οἶκον ἡμῶν. καὶ ἀπεκρίθη Ἀβραὰμ καὶ εἶπεν· Καλῶς ἐνόησας, ὦ γύναι· ὅτι καὶ γὰρ ὅτε τοὺς πόδας αὐτοῦ ἔπλυνα, ἔγνω ἐν τῇ καρδίᾳ μου ὅτι οὗτοί εἰσιν οἱ πόδες οὓς ἔπλυνα ἐν τῇ δρυὶ τῇ Μαμβρῇ, καὶ καθὼς ἠρξάμην ἐρωτᾶν τὴν πορείαν, εἶπέ 25

1 κλαίων] om B 1, 2 κ. θρηνηῶν κατεφίλει αὐτόν] κ. λέγων καταφιλῶν αὐτ. A; κ. καταφιλῶν αὐτ. κ. τοῖς δάκρυσιν πλύνων τὸ στήθος αὐτοῦ C 4 ἐκ τοῦ κοιτ. αὐτῆς] ἐκ τῆς κλίνης αὐτ. A; ἔσω οἶσα ἐν τῇ σκηνῇ C 5, 6 τί ἐστὶν—ἀδελφίδου] τί ἔχετε ὅτι οὕτως κλέετε ὀψέ κ. ἄρτι· μή φθέγξω ὡς ἀνέ τῷ κῶ μου Ἀ. μή περὶ τοῦ ἀδελφοῦ A; τί ἐστίν...—ἀνεψιοῦ B; τί ἔχετε—κλαίετε. δρα μή τινα φάσιν ἤνεγκεν ὁ ξ. τῷ κυρίῳ μου Ἀ.—ἀδελφίδου C 7 συνέβη] + λυπηρὸν B 8, 9 οὐκ—περὶ] οὐκ ἐλάλησά·τι διὰ Λῶτ B 9—11 ἀλλὰ—θεός] ἀλλὰ πάσας φιλαντίας ἡμῶν ἔγνω—θεός A; ἀλλ' ἔγνω ὅτι ἐμνήσθη—θεός, κ. γέγωνεν σωτηρία πάσοις φύλοισι τῶν ἐπὶ γῆς B 13 ἐν σοί] ἐφ' ἡμᾶς B; πρὸς ἡμᾶς C 13—16 καὶ πῶς—θεοῦ ἐστίν] om A 14 ζευμάτων] κοιμάτων B 17 ὅτι παραφέρω] πιστεῖσον παραρω A; προσφέρω B 19 ἀπῆλθεν ἐν τῶν παιδίων] ἀπ. ἐν τ. παιδίων A; σὺ ἐνεγκῶν ἐν τῷ παιδίῳ B; ἀπῆλθες εἰς τὸ πεδῖον C ἤνεγκεν] ἤνεγκας BC 22 ἐνόησας ὡς γύναι] om B; ἀδελφή, ἐνόησας C 22—p. 111, 4 καλῶς—ὡδε] καλλῶς εἶπας ὅτι κ. τὸν Λῶτ ἐρρυσώμεθα ἀπὸ Σοδόμων ὅτε ἐγνωρίσαμεν τὸ μυστήριον B 25—p. 111, 2 καὶ καθὼς—μυστ.] οἱ κ. ἀπελθόντες κ. ῥισάμενοι τὸν ἀδ. τὸν ἡμέτερον ἀπὸ τῶν Σ., τὸν Λῶτ A

his father's neck weeping, and mourning he kissed him. Abraham wept with his son. Michael saw them weeping and he too wept. When Sarah heard the weeping from her bedroom, she cried out saying, "My lord Abraham, what is the weeping? Has the stranger told you that your nephew Lot has died? Something else has happened to us, has it?"

Michael answered and said to Sarah, "No, Sarah, I brought no word about Lot, but I learnt about all your kindness, that you are distinguished above all men upon the earth and God has remembered you."

Then Sarah said to Abraham, "How did you dare to weep when the man of God entered to you? And how did your eyes of⁷ of light weep tears? For today there is rejoicing."

Therefore Abraham said to her, "From where did you recognize that he is a man of God?"

Sarah answered and said, "Because I declare and say that this is one of the three men who were our guests at the oak Mamre, when one of the servants went and brought a calf and you slaughtered it and you said to me, 'Arise, prepare, so that we can eat with these men in our house.'"

And Abraham answered and said, "You have thought well, O wife, for I too, when I washed his feet, recognized in my heart that these are the feet which I washed at the oak Mamre, and when I began to ask about his journey he said

μοι ὅτι ὑπάγω τηρῆσαι τὸν ἀδελφὸν Λῶτ ἀπὸ Σοδόμων· ABC
καὶ τότε ἐγνώρισα τὸ μυστήριον.

VII. ὁ δὲ Ἀβραὰμ εἶπεν πρὸς Μιχαήλ· Εἶπέ μοι,
ἄνθρωπε τοῦ θεοῦ, καὶ φανέρωσόν μοι τί ἦλθες ὧδε. καὶ
5 εἶπεν Μιχαήλ· Ὁ υἱός σου Ἰσαὰκ δηλώσει σοι. καὶ
λέγει· Ἀβραὰμ τῷ υἱῷ αὐτοῦ· Τίέ μου ἀγαπητὲ, εἶπέ μοι
τί εἶδες κατ' ὄναρ σήμερον καὶ ἐθροήθης· ἀνάγγειλόν μοι.
καὶ ἀπεκρίθη Ἰσαὰκ τῷ πατρὶ αὐτοῦ· Εἶδον κατ' ὄναρ
†ἐμαυτὸν† τὸν ἥλιον καὶ τὴν σελήνην· καὶ στέφανος ἐπὶ τῆς
10 κεφαλῆς μου ἐγένετο· καὶ ἦν ἀνὴρ παμμεγεθῆς λίαν λάμ-
πων ἐκ τοῦ οὐρανοῦ, ὡς φῶς καλούμενον πατὴρ τοῦ φωτός·
καὶ ἔλαβεν τὸν ἥλιον ἐκ τῆς κεφαλῆς μου· καὶ λοιπὸν
ἀφήκεν τὰς ἀκτῖνας ἐν μέσῳ μου· καὶ ἔκλαυσα ἐγὼ καὶ
εἶπον· Παρακαλῶ σε, κύριέ μου, μὴ ἐπάρης τὴν δόξαν τῆς
15 κεφαλῆς μου καὶ τὸ φῶς τοῦ οἴκου μου καὶ πᾶσαν τὴν
δόξαν τὴν ἐμήν. ἐπένηθη δὲ ὁ ἥλιος καὶ ἡ σελήνη καὶ οἱ
ἀστέρες λέγοντες· Μὴ ἐπάρης τὴν δόξαν τῆς δυνάμεως
ἡμῶν. καὶ ἀποκριθεὶς ὁ φωτεινὸς ἐκεῖνος ἀνὴρ εἶπέ μοι·
Μὴ κλαύσης ὅτι ἔλαβον τὸ φῶς τοῦ οἴκου σου· ἀνελήφθη
10 γὰρ ἀπὸ καμάτων εἰς ἀνάπαυσιν, καὶ ἀπὸ ταπεινώσεως εἰς
ὑψος, αἴρουσιν αὐτὸν ἀπὸ στενοχωρίας εἰς εὐρυχωρίαν,
αἴρουσιν αὐτὸν ἀπὸ σκότους εἰς φῶς. ἐγὼ δὲ εἶπον αὐτῷ·
Παρακαλῶ σε, κύριε, λάβε καὶ τὰς ἀκτῖνας μετ' αὐτοῦ.
ὁ δὲ εἶπέν μοι· Δώδεκα ὥραι τῆς ἡμέρας εἰσὶν, καὶ τότε
15 ὄλας τὰς ἀκτῖνας λαμβάνω. ταῦτα λέγοντος τοῦ φωτεινοῦ
ἀνδρός, εἶδον τὸν ἥλιον τοῦ οἴκου μου ἀναβαίνοντα εἰς τὸν
οὐρανὸν, τὸ δὲ στέφος ἐκεῖνον πλεῖον οὐκ εἶδον· ἦν δὲ ὁ
ἥλιος ἐκεῖνος ὁμοίός σου τοῦ πατρός μου. καὶ εἶπεν Μι-
χαήλ τῷ Ἀβραάμ· Ἀλήθειαν εἶρηκεν ὁ υἱός σου Ἰσαὰκ·

7 κ. ἐθροήθης· ἀνάγγ. μοι] om AB 9 ἐμαυτὸν] ἐαυτὸν μου B; + ὡς C
10 ἐγένετο] + κ. ἀφήκεν τὰς ἀκτῖνας A 11 καλούμ.] om B; καὶ καλούμ. C
τεῦ] om C 12, 13 κ. λοιπὸν—μέσῳ μου] om A 12—15 κ. λοιπὸν—κεφ.
μου] om B by homœot. 18 φωτ. ἐκ. ἀνὴρ] φωτήρ. ἐκ. ὁ παμμεγεθεὶς C
19 ἔλαβον] ἔβλαβον C 20 καμάτων] καύματος AC ἀνάπαυσιν] ἀπόλαυσιν B
21, 22 ἀπὸ στενοχ.—αἴρ. αὐτὸν] om B; ἀπὸ στεν. εἰς εὐρήχωρον δοξαν· αἴρ. αὐτ C
24, 25 δώδεκα—λαμβάνω] οὐ λαμβάνω ταῦτα ἕως ἂν πληρωθῶσιν αἱ δωδ. ὥρ. τ.
ἡμ. κ. τότε ὄρατ τὰς ἀκτῖνας λάμπειν C 27 στέφος—εἶδον] σῶμα αὐτοῦ
μένοντα ἐπὶ τῆς γῆς B; σῶμα αὐτοῦ μένει ἐπὶ τ. γῆς ἕως ἂν (p. 112, 2) A
29—p. 112, 1 ἀλήθειαν—οὐρανοῦ] νῦν ἤκουσας τὸ ἀληθεὶς κ. τάξω περὶ τοῦ οἴκου
σου· ἰδοὺ γὰρ ἀπέταλμαι παρὰ κυ τοῦ θυ λαβεῖν τὴν ψυχὴν σου C

to me, 'I am going to preserve your brother Lot from the Sodomites,' and then I knew the mystery."

VII. Abraham said to Michael, "Tell me, man of God, and make known to me why you came here."

Michael said, "Your son Isaac will show you."

Abraham said to his son, "My beloved son, tell me what you saw in a dream today which affrighted you. Tell me."

Isaac answered his father, "I saw the sun and the moon in my dream, and there was a crown on my head, and there was a very large man, greatly shining from the heaven, like a light which is called father of light, and he took the sun from my head. And then he left behind the rays with me. And I wept and said, 'I beg you, my lord, take not the glory of my head and the light of my house and all my glory.' The sun and the moon and the stars mourned saying, 'Do not take the glory of our power.' And that luminous man answered and said to me, 'Do not weep because I have taken the light of your house, for it has been taken up from the toils to rest and from lowliness to height. They are taking him from the narrow place to the broad, they are taking him from darkness to light.' I said to him, 'I beg you, lord, take also the rays with it.' He said to me, 'There are twelve hours of the day and then I take all the rays.' As the luminous man said this, I saw the sun of my house ascending to the heaven, but I saw that crown no more. That sun was like you, my father."

Michael said to Abraham, "Your son Isaac has spoken the truth,

ABC σὺ γὰρ εἶ καὶ ἀναλαμβάνεσαι εἰς τοὺς οὐρανοὺς, τὸ δὲ σῶμά σου μένει ἐπὶ τῆς γῆς ἕως ἂν πληρωθῶσιν ἑπτακισχίλιοι αἰῶνες· τότε γὰρ ἐγερθήσεται πᾶσα σὰρξ. νῦν οὖν, Ἀβραάμ, διάθες τὰ τοῦ οἴκου σου, καὶ περὶ τῶν τέκνων σου, τελείως γὰρ ἤκουσας τὴν οἰκονομίαν σου. 5 καὶ ἀποκριθεὶς Ἀβραάμ εἶπεν πρὸς Μιχαήλ· Παρακαλῶ σε, κύριε, εἰάν ἐξέρχωμαι ἐκ τοῦ σώματός μου, σωματικῶς ἤθελον ἀναληφθῆναι, ἵνα θεάσομαι τὰ κτίσματα ἃ ἐκτίσατο κύριος ὁ θεός μου ἐν οὐρανῷ καὶ ἐπὶ γῆς. καὶ ἀπεκρίθη Μιχαήλ καὶ εἶπεν· Τοῦτο οὐκ ἔστιν ἐμὸν ποίημα· 10 ἀλλὰ ἀπελθὼν ἐγὼ ἀπαγγελῶ τῷ κυρίῳ περὶ τούτου, καὶ εἰάν κελεύωμαι, ὑποδείξω σοι ταῦτα πάντα.

VIII. καὶ ἀνῆλθεν Μιχαήλ ἐν τοῖς οὐρανοῖς καὶ ἐλάλησεν ἐνώπιον κυρίου περὶ Ἀβραάμ· καὶ ἀπεκρίθη κύριος πρὸς Μιχαήλ· Ἀπελθε καὶ ἀναλαβοῦ ἐν σώματι 15 τὸν Ἀβραάμ καὶ ὑποδείξον αὐτῷ πάντα, καὶ ὃ εἰάν εἶπῃ σοι ποίησον ὡς αὐτῷ ὄντι φίλῳ μου. ἐξελθὼν οὖν ὁ Μιχαήλ ἀνέλαβεν τὸν Ἀβραάμ ἐπὶ νεφέλης ἐν σώματι, καὶ ἀνήνεγκεν αὐτὸν ἐπὶ τὸν Ὠκεανὸν ποταμόν· καὶ ἀτενίσας Ἀβραάμ εἶδεν δύο πύλας, μίαν μὲν μικράν, τὴν δὲ 20 ἐτέραν μεγάλην· καὶ ἀνάμεσον τῶν δύο πυλῶν ἐκάθητο ἀνὴρ ἐπὶ θρόνου δόξης μεγάλης· καὶ πλῆθος ἀγγέλων κύκλῳ αὐτοῦ· καὶ ἦν κλαίων, καὶ πάλιν γελῶν, καὶ ὁ κλαυθμὸς ὑπερέβαινε τὸ γέλος αὐτοῦ ἑπταπλασίονα. καὶ εἶπεν Ἀβραάμ πρὸς τὸν Μιχαήλ· Τίς ἐστιν οὗτος ὁ 25 καθήμενος ἀνάμεσον τῶν δύο πυλῶν μετὰ δόξης πολλῆς· ποτὲ μὲν γελᾷ, ποτὲ μὲν κλαίει, καὶ ὁ κλαυθμὸς ὑπερβαίνει τὸ γέλος ἑπταπλασίως; καὶ εἶπεν Μιχαήλ πρὸς Ἀβραάμ· Οὐκ ἔγνωσ αὐτὸν τίς ἐστιν; καὶ εἶπεν· Οὐχί, κύριε. καὶ εἶπεν Μιχαήλ πρὸς Ἀβραάμ· Θεωρεῖς τὰς δύο 30

2, 3 ἑπτακ. αἰῶνες] τὰ ἔτη C 5 τελείως—οἰκονομ. σου] πεπληροφορήσαι γὰρ τὴν κεφαλὴν σου B 7 εἰάν—σώματός μου] ἐπειδὴ παρέρχωμαι τοῦδε τοῦ κοσμοῦ B; καὶ, ἐξέρχωμαι ἐκ τοῦ σώμ. ἀλλὰ C σωματικῶς] ἐν σώματι B 8 ἤθελον] θέλω B; ἤλπιζον C 10 κ. εἶπεν]+ πᾶτερ μου B 11 κυρίῳ] πατρὶ A; πατρὶ τῷ ἐν τοῖς οὐρανοῖς C 15 ἀναλ. ἐν σώμ.] λαβὲ σωματικῶς A; ἀνάλαβε σωματικῶς C 19 Ὠκεανόν] αἰκτανόν AC; ὀκεανόν B 20, 21 μίαν—μεγάλην] μι. μικρ. κ. ἐτ. μεγ. A; ἀφ' ὧν μία στενὴ κ. ἡ ἐτέρα εὐρήχορος B 23 κύκλῳ]+ τοῦ θρόνου C 24 ἑπταπλασ.] om BC 26 πολλῆς]+ κ. πλῆθος ἀγγέλων κύκλῳ αὐτοῦ C

for it is you, and you will be taken up into the heavens, but your body will remain⁸ upon the earth until seven thousand ages are fulfilled, for then all flesh will arise. Now, therefore, Abraham, set your household affairs in order and concerning your children (make disposition), for you have heard fully your appointed fate."

Abraham replied and said to Michael, "I beg you, lord, if I am to depart from my body, I wish to be taken up bodily so that I may see the creation which the Lord my God created in heaven and upon earth."

Michael replied and said, "This is not my doing, but I shall go and relate to the Lord about this, and if I am so instructed, I shall show you all these things."

VIII. Michael ascended into the heavens and spoke about Abraham before the Lord, and the Lord replied to Michael, "Go and take Abraham up in the body and show him everything, and whatever he says to you, do it for him who is my friend."

Going forth, therefore, Michael took up Abraham in the body on a cloud and brought him to the river Oceanus, and Abraham looked and saw two gates, one small and the other large, and in the midst between the two gates there sat a man upon a throne of great glory, and a multitude of angels was around him and he would weep and then laugh, and the weeping exceeded his laughter seven times. And Abraham said to Michael, "Who is this one who is sitting in the midst between the two gates with great glory, who sometimes laughs and sometimes weeps, and the weeping exceeds the laughter seven times?"

Michael said to Abraham, "Do you not know who he is?"

And he said, "No, my lord."

Then Michael said to Abraham, "Do you see these two

πύλας ταύτας, τὴν μικρὰν καὶ τὴν μεγάλην; αὐταὶ εἰσιν ABC
 αἱ ἀπάγουσαι εἰς τὴν ζωὴν καὶ εἰς τὴν ἀπώλειαν. ὁ ἀνὴρ
 δὲ οὗτος ὁ καθήμενος ἐν μέσῳ αὐτῶν, οὗτός ἐστιν ὁ Ἄδὰμ,
 ὁ πρῶτος ἄνθρωπος ὃν ἔπλασεν ὁ κύριος· καὶ ἔθηκεν αὐτὸν
 5 εἰς τὸν τόπον τοῦτον θεωρῆσαι πᾶσαν ψυχὴν ἐξερχομένην
 ἐκ τοῦ σώματος, ἐπειδὴ ἐξ αὐτοῦ εἰσὶν πάντες. ὅταν οὖν
 θεωρῆς αὐτὸν κλαίοντα, γνῶθι ὅτι ἐθεάσατο ψυχὰς πολλὰς
 ἀπαγομένας εἰς τὴν ἀπώλειαν· ὅταν δὲ ἴδῃς αὐτὸν γελῶντα,
 ἐθεάσατο ψυχὰς ὀλίγας ἀπαγομένας εἰς τὴν ζωὴν. θεωρεῖς
 10 αὐτὸν πῶς ὑπερβαίνει ὁ κλαυθμὸς τὸ γέλος; ἐπεὶ θεωρεῖ
 τὸ περισσότερον τοῦ κόσμου ἀπαγομένους διὰ τῆς πλα-
 τεΐας εἰς τὴν ἀπώλειαν, διὰ τοῦτο ὑπερβαίνει ὁ κλαυθμὸς
 τὸ γέλος ἑπταπλασίως.

IX. καὶ εἶπεν Ἀβραάμ· Καὶ ὁ μὴ δυνάμενος εἰσελθεῖν
 15 διὰ τῆς στενῆς πύλης, οὐ δύναται εἰσελθεῖν εἰς τὴν ζωὴν;
 τότε ἔκλαυσεν Ἀβραάμ, λέγων· Οὐαὶ μοι, τί ποιήσω ἐγὼ;
 ὅτι εἰμὶ ἄνθρωπος εὐρὺς τῷ σώματι, καὶ πῶς δυνήσομαι
 εἰσελθεῖν εἰς τὴν στενὴν πύλην, εἰς ἣν οὐ δύναται ἔλθεῖν
 παιδίου πέντε καὶ δέκα ἐτῶν; καὶ ἀποκριθεὶς Μιχαήλ
 20 εἶπεν πρὸς Ἀβραάμ· Σὺ μὴ φοβοῦ, πάτερ, μηδὲ λυποῦ,
 ἀκωλύτως γὰρ εἰσερχέσαι δι' αὐτῆς, καὶ πάντες οἱ συνό-
 μοιοί σου. καὶ ἐστῶτος τοῦ Ἀβραάμ καὶ θαυμάζοντος,
 ἰδοὺ ἄγγελος κυρίου ἐλαύνων ἐξ μυριάδας ψυχὰς ἀμαρ-
 τωλῶν εἰς τὴν ἀπώλειαν· καὶ λέγει Ἀβραάμ πρὸς Μιχαήλ·
 25 Οὗτοι πάντες εἰς τὴν ἀπώλειαν ἀπέρχονται; καὶ λέγει
 αὐτῷ Μιχαήλ· Ναὶ, ἀλλὰ ἀπέλθωμεν καὶ ἀναζητήσωμεν
 ἐν ταῖς ψυχαῖς ταύταις, εἰ ἐστὶν ἐξ αὐτῶν κῆν μία δικαία.
 ἀπελθόντων δὲ αὐτῶν, εὔρον ἄγγελον κατέχοντα ἐν τῇ
 χειρὶ αὐτοῦ μίαν ψυχὴν γυναικὸς ἐξ αὐτῶν τῶν ἐξ μυριά-

5 ἐξερχομένην] ἐξελουμένην A 14, 15 εἰσελθεῖν—οὐ δύναται] om B
 16 τότε ἔκλ. Ἀ. λέγων] om B 16—19 οὐαὶ μοι—ἐτῶν] οἴμοι οἴμοι τί λοιπὸν
 ποιήσω ἐγὼ· πῶς δυνήθω ἐν σώματι εἰσελθεῖν ἐν τῇ τοιαυτῇ στενῇ πύλῃ ἣν οὐδέ
 δεκάπεντε ἐνιαυτοῦ παιδίων δύναται εἰσελθῆναι B 17 εὐρὺς τῷ σώμ.] βαρὺς
 τῷ σώμ. μέγας C δυνήσομαι] δυνάμενος A 18, 19 εἰς ἣν—ἐτῶν] εἰ μὴ
 παιδία δυετῶν C 20 σὺ—λυποῦ] om AC 21 ἀκωλύτως γὰρ εἰσερχέσαι]
 ὁ ἀκατάλυτος εἰσέρχεται A; σὺ ὅλοστος εἰσέρχει C 23 ἐξ] om B ἀμαρτω-
 λῶν]+κ. ἀπήγαγεν C 24, 25 καὶ λέγει Ἀ.—ἀπέρχονται] om C 28, 29 ἄγ-
 γελον—χειρὶ αὐτοῦ] om B 29—p. 114, 1 μίαν ψυχὴν—ἀπώλειαν] μίαν—
 ἰσοζιγοῦσας μετὰ τῆς ἀμαρτίας αὐτῆς πασας· κ. οὐκ ἦσαν ἐν αἰχθῶ οὐδέ ἀνά-

gates, the small one and the large one? These are those which lead to life and destruction. This man who sits between them is Adam, the first man whom the Lord created, and He placed him in this place to look upon each soul coming out of its body, since all men are from him. Whenever, therefore, you see him weeping, know that he has looked upon many souls being led away to destruction. Whenever you see him laughing, he has looked upon a few souls being led away to life. Do you see him, how the weeping exceeds the laughter? Since he looks upon the major part of the world being led away through the wide one to destruction, the weeping exceeds the laughter sevenfold."

IX. And Abraham said, "And will he who cannot enter through the narrow gate be unable to enter into life?" Then Abraham wept saying, "Woe unto me, what shall I do? For I am a man whose body is broad. How shall I be able to enter into the narrow gate into which a youth of fifteen years could not go?"

Michael replied and said to Abraham, "Do not fear, father, and do not be sad. You will enter through it unimpeded, and all those who are like you."

While Abraham stood and marvelled, behold, an angel of the Lord driving sixty thousand souls of sinners to destruction (passed by), and Abraham said to Michael, "Do all these go into destruction?"

And Michael said to him, "Yes, but let us go and seek among these souls, whether there is even one righteous among them."

When they went they found an angel holding in his hand the soul of one woman of these sixty thousand,

ABC δων, ὅτι εὗρεν τὰς ἁμαρτίας ἰσοζυγούσας μετὰ τὰ ἔργα αὐτῆς ἅπαντα, καὶ οὐκ ἦσαν ἐν μόχθῳ οὐδὲ ἐν ἀναπαύσει, ἀλλ' ἐν τόπῳ μεσότητος. τὰς δὲ ψυχὰς ἐκείνας ἤρεν εἰς τὴν ἀπόλειαν. καὶ εἶπεν Ἀβραὰμ πρὸς Μιχαήλ· Κύριε, οὗτός ἐστιν ὁ ἄγγελος ὁ ἐκφέρων τὰς ψυχὰς ἐκ τοῦ σώ- 5 ματος, ἢ οὐ; ἀπεκρίθη Μιχαήλ καὶ εἶπεν· Οὗτός ἐστιν ὁ θάνατος, καὶ ἀπάγει αὐτὰς εἰς τὸν τόπον τοῦ κριτηρίου, ἵνα ὁ κριτῆς κρίνῃ αὐτάς.

X. καὶ λέγει Ἀβραάμ· Κύριέ μου, παρακαλῶ σε ἵνα ἀναγάγῃς με εἰς τὸν τόπον τοῦ κριτηρίου ὅπως καὶ γὰρ 10 θεάσωμαι αὐτὰς πῶς κρίνονται. τότε Μιχαήλ ἔλαβεν τὸν Ἀβραὰμ ἐπὶ νεφέλης, καὶ ἤγαγεν αὐτὸν εἰς τὸν παράδεισον· καὶ ὡς ἔφθασεν εἰς τὸν τόπον ὅπου ἦν ὁ κριτῆς, ἦλθεν ὁ ἄγγελος καὶ ἔδωκεν τὴν ψυχὴν ἐκείνην εἰς τὸν κριτήν· ἔλεγεν δὲ ἡ ψυχὴ· Ἐλέησόν με, κύριε. καὶ εἶπεν 15 ὁ κριτῆς· Πῶς ἐλεήσω σε, ὅτι σὺ οὐκ ἠλέησας τὴν θυγατέρα σου ἣν περ εἶχες, τὸν καρπὸν τῆς κοιλίας σου; διὰ τί ἐφόνευσας αὐτήν; καὶ ἀπεκρίθη· Οὐχί, κύριε· φόνος ἐξ ἐμοῦ οὐ γέγονεν, ἀλλ' αὐτὴ ἡ θυγάτηρ μου κατεψεύσατό μου. ὁ δὲ κριτῆς ἐκέλευσεν ἐλθεῖν τὸν τὰ ὑπομνήματα 20 γράφοντα. καὶ ἰδοὺ χερουβὶμ βαστάζοντα βιβλία δύο, καὶ ἦν μετ' αὐτῶν ἀνὴρ παμμεγεθῆς σφόδρα· καὶ εἶχεν ἐπὶ τὴν κεφαλὴν αὐτοῦ τρεῖς στεφάνους, καὶ ὁ εἰς στέφανος ὑψηλότερος ὑπῆρχεν τῶν ἐτέρων δύο στεφάνων· οἱ δὲ στέφανοι ἐκαλοῦντο στέφανοι μαρτυρίας. καὶ εἶχεν ὁ ἀνὴρ 25 ἐν τῇ χειρὶ αὐτοῦ κάλαμον χρυσοῦν· καὶ λέγει ὁ κριτῆς πρὸς αὐτόν· Σύστησον τὴν ἁμαρτίαν τῆς ψυχῆς ταύτης.

παισιν ἠλέστω κατὰ σώματος· τας—ἐκείνας εἴρηται εἰς τὴν ἀπόλειαν A; ἀπ' αὐτὰς τὰς μυριάδας μίαν ψ. γυναικὸς ἡσυνέχου τὴν διαγωγὴν· ἐπαί ται τῶν καλῶν αὐτοῖς ἔργων κ. τῶν ἐναντίων κ. οἴτη ἐπ' ἀπολεία οὐχ ὑπῆρχεν οὔτε μὴν ἐπ' ἀναπαύσει· ἀλλ' ἐν μέσῳ τούτων B; μίαν ψ. δικαίαν ἐξ—μυριάδων γυναικὸς σῶμα εἶρεν γὰρ—ἰσοζυγ. μετὰ τὰ ἔργα αὐτῆς ἅπαντα· καὶ οὐκ ἦσαν ἐν μόχθῳ οὐδὲ ἐν ἀναπαύσει. ἀλλ'—ἀπόλειαν C 6 οἱ] σὺ A 7 κριτηρίου]+μου A 11, 12 ἔλαβεν—νεφέλης] λαβῶν—νεφ. B; ἐποίησεν τὴν νεφέλην ἀναλαβεῖν τὸν Ἀ. C 12, 13 εἰς τ. παράδ.—τόπον] om C 15 κύριε]+ὅτι οὐχ ἦμαρτον C 18 αὐτὴν] om AC 18—21 φόνος—κατεψεύσ. μου] ψευδέται ἡ θυγάτηρ μου B 21 βαστάζοντα] om A; κατάζοντα C 23 τρεῖς στεφάνους] τρία A 24 ἐτέρων δύο] τεσσάρων A; ἐτέρων C 25 στέφ. μαρτυρίας] στέφ. μαρτύρων A; μαρτυρία C

because he found all her sins of equal weight with her works, and they were neither in distress nor in rest, but in the place of the intermediate state. But those (i.e. other) souls he took to destruction. Abraham said to Michael, "Is this the angel who brings forth the souls from the body or not?"

Michael answered and said, "This is Death, and he leads them away to the place of judgment, so that the judge may try them."

X. Abraham said, "My lord, I beg you to lead me up to the place of judgment so that I too may see how they are judged."

Then Michael took Abraham upon a cloud and brought him to the garden (paradise), and when he reached the place where the judge was, the angel went and gave that soul to the judge. The soul said, "Have mercy upon me, lord."

The judge said, "How shall I have mercy upon you when you did not have mercy upon your daughter whom you had, the fruit of your womb. Why did you kill her?"

And it replied, "No, lord, the murder was not my doing; rather has that daughter of mine lied against me."

The judge then instructed him who writes the records to come, and behold, cherubim bearing two books, and there was an exceedingly large man with them. He had three crowns upon his head and one crown was higher than the other two crowns. The crowns are called the crowns of witness. And the man held a golden pen in his hand, and the judge said to him, "Exhibit the sin of this soul."

καὶ ἀναπτύξας ὁ ἀνὴρ ἐκεῖνος μίαν τῶν βιβλίων τῶν ABC
 ὄντων ἐκ τῶν χερουβὶμ ἀνεζήτησεν τὴν ἁμαρτίαν τῆς
 ψυχῆς τῆς γυναικὸς, καὶ εὗρεν. καὶ εἶπεν ὁ κριτῆς· Ὡ
 ταλαίπωρε ψυχῆ, πῶς λέγεις ὅτι φόνον οὐκ ἐποίησας;
 5 οὐχὶ σὺ ἀπελθοῦσα μετὰ τὴν τελευταίην τοῦ ἀνδρός σου,
 ἐμοίχευσας τὸν ἄνδρα τῆς θυγατρὸς σου, καὶ ἀπέκτεινας
 αὐτήν; ἤλεγχε δὲ καὶ τὰς ἄλλας ἁμαρτίας αὐτῆς, καὶ εἶ
 τι ἔπραξεν ἐκ νεότητος αὐτῆς. ταῦτα ἀκούσασα ἡ γυνὴ
 ἐβόησεν λέγουσα· Οἶμοι, οἶμοι, ὅτι πάσας τὰς ἁμαρτίας
 10 μου ἄς ἐποίησα ἐν τῷ κόσμῳ ἐληθάργησα· ἐνταῦθα δὲ οὐκ
 ἐληθαργήθησαν. τότε ἦραν καὶ αὐτήν καὶ παρέδωκαν τοῖς
 βασανισταῖς.

XI. καὶ εἶπεν Ἀβραάμ πρὸς Μιχαήλ· Κύριε, τίς
 ἐστὶν οὗτος ὁ κριτῆς, καὶ τίς ἐστὶν ὁ ἄλλος, ὁ ἐλέγχων τὰς
 15 ἁμαρτίας; καὶ λέγει Μιχαήλ πρὸς Ἀβραάμ· Θεωρεῖς τὸν
 κριτὴν; οὗτός ἐστιν ὁ Ἄβελ, ὁ ἐν πρώτοις μαρτυρήσας·
 καὶ ἤνεγκεν αὐτὸν ὡς ὁ θεὸς κρίνειν· καὶ ὁ ἀποδεικνύ-
 μενος οὗτός ἐστιν ὁ διδάσκαλος τοῦ οὐρανοῦ καὶ τῆς γῆς
 καὶ γραμματεὺς τῆς δικαιοσύνης Ἐνώχ· ἀπέστειλεν γὰρ
 20 κύριος αὐτοὺς ἐνταῦθα, ἵνα ἀπογράψωσιν τὰς ἁμαρτίας καὶ
 τὰς δικαιοσύνας ἐκάστου. καὶ λέγει ὁ Ἀβραάμ· Καὶ πῶς
 δύναται Ἐνώχ βαστάσαι τὸ βάρος τῶν ψυχῶν, μὴ ἰδὼν
 θάνατον; ἢ πῶς δύναται δοῦναι πασῶν τῶν ψυχῶν ἀπό-
 φασιν; καὶ εἶπεν Μιχαήλ· Ἐὰν δώσῃ ἀπόφασιν περὶ

4 φόνον οὐκ ἐποίησας] ὁ φόνος διὰ σου οὐ γέγονεν B; φόνος ἐξ ἐμοῦ οὐ γέγονεν
 C 7, 8 καὶ εἶ. τι—νεότ. αὐτῆς] om B 8 γυνὴ] om B; ψυχῆ C
 10 ἄς—κόσμῳ] om A κόσμῳ]+κατὰ πρόσωπόν μου βλέπω καὶ τί ποιήσω ἢ
 τάλαινα ὅτι ἐνταῦθα μετάνοια οὐκ ἔστιν B 10, 11 ἐνταῦθα—ἐληθαργ.] om B
 11 ἦραν αὐτήν]+οἱ ὑπηρέται τῆς ὀργῆς C 14, 15 καὶ τίς—ἁμαρτ.] om C
 14 ἐλέγχων] κατέχων B 17 ἤνεγκεν] προσέταξεν B; ἔταξεν C 17—19 ὁ
 ἀποδεικν. οὗτος—Ἐνώχ] ὁ ἕτερος ὁ προσκομίζων τὰς ἁμαρτίας κ. ἐλέγχων τὰς ἀγα-
 θὰς κ. πονηρὰς πράξεις ἐστὶν ἔνωχ ὁ μαρτυρῆς τῆς ἐσχάτης ἡμέρας B 19 γραμ-
 ματεὺς] γραφεὺς A 19—21 Ἐνώχ—δικαιοσύνας] om A (which reads γρα-
 φεὺς τῆς δικ. κ. τῶν ἁμαρτιῶν ἐκάστου) ἀπέστειλεν—ἐκάστου] κ. προσετάγειν
 παρὰ κ̄ν ἐν τῷ κόσμῳ διάγειν κ. ἀπογράφεσθαι πράξεις κ. λογισμοὺς ἑνὸς ἐκάστου
 ἀνθρώπου B 22 βαστάσαι τὸ βάρος τῶν ψ.] βλέπειν κ. προσκομίζειν
 ἑνὸς ἐκάστου τὰς ἁμαρτίας κ. τὰς δικαιοσύνας B; βαστάσαι τὸ μέρος τῶν ψ. C
 24 ἀπόφασιν] ἀπολογία A; ἀποφάσεις ἢ κ. σώζειν τοὺς ἐξομολογουμένους B
 21—p. 116, 10 ἔαν—κόλασιν] ταῦτα κ. αὐτὸς ὁ Ἐ. πρὸς κ̄ν ἐλάλησεν ἵνα μὴ πρὸς
 τοὺς ἀνοὺς ἐπιβαρὶς γύνηται ἀλλ' ὁ κς οὐκ ἤκουσεν αὐτοῦ ἀλλ' ἐκέλευσεν αὐτὸν
 οἷτος ποιεῖν B

And that man opened one of the books which were with the cherubim, and he sought out the sin of the woman's soul and he found (it). The judge said, "O wretched soul, how do you say that you did not murder? After your husband's death did you not go and commit adultery with your daughter's husband and kill her?"

He convicted her too of her other sins and everything she had done since childhood. When she heard this the woman cried saying, "Woe is me, woe is me, in the world I forgot all the sins which I committed, but here they were not forgotten." And they took her too and delivered her to the tormentors.

XI. Abraham said to Michael, "Lord, who is this judge and who is the other one who convicts the sins?"

And Michael said to Abraham, "Do you see the judge? He is Abel who was first martyred (or: who first bore witness), and God brought him here to judge. And the one who demonstrates (the sins) is the teacher of heaven and earth and the scribe of righteousness, Enoch, for God sent them here that they might write down the sins and the righteous deeds of each man."

Abraham said, "How can Enoch bear the weight of the souls since he has not seen death and how can he give sentence of all souls?"

Michael said, "If he were to give sentence concerning them,

ABC 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. ἐπειδὴ ἠῤῥατο Ἐνώχ πρὸς κύριον λέγων· Οὐ θέλω, κύριε, ἀποδοῦναι τῶν ψυχῶν ἀπόφασιν, ὅπως μὴ τινὸς ἐπιβαρῆς γένωμαι· καὶ εἶπεν 5 κύριος πρὸς Ἐνώχ· Ἐγὼ κελεύσω σε ἵνα γράφῃς τὰς ἀμαρτίας ψυχῆς ἐξιλεουμένης, καὶ εἰσελεύσεται εἰς τὴν ζωὴν· καὶ ἡ ψυχὴ εἴαν μὴ ἐξιλεωθῇ καὶ μετανοήσῃ, εὐρήσεις τὰς ἀμαρτίας αὐτῆς γεγραμμένας, καὶ βληθήσεται εἰς τὴν κόλασιν. 10

XII. καὶ μετὰ τὸ θεωρῆσαι Ἀβραὰμ τὸν τόπον τοῦ κριτηρίου, κατήγαγεν αὐτὸν ἢ νεφέλῃ ἐν τῷ στερεώματι κάτω. καὶ κατανοήσας Ἀβραὰμ ἐπὶ τὴν γῆν, εἶδεν ἄνθρωπον μοιχεύοντα γυναῖκα ὑπανδρον. καὶ στραφεὶς λέγει Ἀβραὰμ πρὸς Μιχαήλ· Θεωρεῖς τὴν ἀμαρτίαν ταύ- 15 την; ἀλλὰ, κύριε, πέμψον πῦρ ἐξ οὐρανοῦ, ἵνα καταφάγῃ αὐτούς. καὶ εὐθὺς κατήλθεν πῦρ καὶ κατέφαγεν αὐτούς· διότι εἶπεν κύριος τῷ Μιχαήλ ὅτι Ὅσα αἰτήσεταιί σε ὁ Ἀβραὰμ ποιῆσαι αὐτῷ, ποιήσον. καὶ πάλιν ἀναβλέψας Ἀβραὰμ, εἶδεν ἄλλους ἀνθρώπους καταλαλοῦντας ἐταί- 20 ρους, καὶ εἶπεν· Ἀνοιχθήτω ἡ γῆ καὶ καταπιέτω αὐτούς. καὶ ἐν τῷ εἰπεῖν αὐτῷ, κατέπιεν αὐτούς ἡ γῆ ζῶντας. καὶ πάλιν ἀνήγαγεν αὐτὸν ἢ νεφέλῃ ἐν ἑτέρῳ τόπῳ· καὶ εἶδεν Ἀβραὰμ τινὰς ἀπερχομένους εἰς ἔρημον τόπον τοῦ ποιῆσαι φόνον. καὶ εἶπεν πρὸς Μιχαήλ· Θεωρεῖς τὴν ἀμαρτίαν 25 ταύτην; ἀλλ' ἐλθέτωσαν θηρία ἐκ τῆς ἐρήμου καὶ διαμερίζονται αὐτούς. καὶ αὐτῇ τῇ ὥρᾳ ἐξῆλθον θηρία ἐκ τῆς ἐρήμου καὶ κατέφαγον αὐτούς. τότε ἐλάλησεν κύριος ὁ θεὸς πρὸς τὸν Μιχαήλ λέγων· Ἀπόστρεψον τὸν Ἀβραὰμ εἰς τὸν οἶκον αὐτοῦ καὶ μὴ ἀφήσεις αὐτὸν κυκλῶσαι πᾶσαν 30 τὴν κτίσιν ἣν ἐποίησα, ὅτι οὐ σπλαγχνίζεται ἐπὶ τοὺς ἀμαρτωλοὺς, ἀλλ' ἐγὼ σπλαγχνίζομαι ἐπὶ τοὺς ἀμαρτωλοὺς ὥστε ἐπιστρέψουσιν καὶ ζήσωσιν καὶ μετανοήσωσιν ἐκ

6 ἐγὼ κελεύσω σε] ἐγέρθητί μοι σημειῶν πρὸς σέ C 8 μὴ ἐξιλεωθῇ καὶ] om A 9 βληθήσεται] -ονται A; κληθήσεται C 26, 27 διαμερίζονται αὐτούς] διαφάγωσιν αὐτούς A; καταφαγέτωσαν αὐτούς ὅτι τοιοῦτον ἀνόμημα ὄρμησαν ποιῆσαι B 33—p. 117, 1 ὥστε—σωθήσονται] ὡς τὸ ἐπιστρέψαι κ. ζήσωσιν—σωθήσ. A; om B; ὥστε ἐπιστρέψουσιν κ. μετανοήσωσιν—σωθήσ. C

it would not be permitted. But it is not Enoch's business to give judgment, but the Lord is he who gives judgment, and this one's (i.e. Enoch's) task is only the writing. For Enoch prayed to the Lord saying, 'I do not wish, O Lord, to render the sentence of the souls, that I may not become burdensome to anyone.' And the Lord said to Enoch, 'I will command you to write down the sins of the soul that makes atonement, and it shall enter into life. But the soul that does not make atonement and repent, you shall find its sins recorded, and it shall be cast into punishment.'"

XII. And after Abraham had seen the place of judgment, the cloud bore him down to the firmament below. Abraham considered the earth and he saw a man committing adultery with a married woman. He turned and said to Michael, "Do you see this sin? Indeed, lord, send fire from heaven to consume them." And at once fire descended and consumed them, for the Lord had said to Michael, "Whatever Abraham asks you to do for him, do."

Abraham looked again and he saw other men slandering their friends and he said, "May the earth open up and swallow them." As he spoke the earth swallowed them alive.

Again the cloud brought him up to another place and Abraham saw some men setting out for a desert place to commit murder and he said to Michael, "Do you see this sin? Indeed, let wild beasts come from the desert and tear them into pieces." At that very moment wild beasts came forth from the desert and devoured them.

Then the Lord God spoke with Michael saying, "Turn Abraham around to his house and do not let him go around all the creation which I made, for he has no mercy upon the sinners, but I have mercy upon the sinner that they may turn and live and repent of

τῶν ἁμαρτιῶν αὐτῶν, καὶ σωθήσονται. καὶ κατὰ τὴν ABC
 ἐνάτην ὥραν ὑπέστρεψεν Μιχαὴλ τὸν Ἀβραὰμ εἰς τὸν
 οἶκον αὐτοῦ. Σάρρα δὲ ἡ γυνὴ αὐτοῦ, μὴ θεωρήσασα τὸν
 Ἀβραὰμ τί γέγονεν, κατεπόθη τῇ λυπῇ καὶ παρέδωκε τὴν
 5 ψυχὴν· καὶ μετὰ τὸ ὑποστρέψαι τὸν Ἀβραὰμ, εὗρεν
 αὐτὴν νεκρὰν, καὶ ἔθαψεν αὐτήν.

XIII. ὅτε δὲ ἤγγισαν αἱ ἡμέραι τοῦ θανάτου τοῦ
 Ἀβραὰμ, εἶπεν κύριος ὁ θεὸς πρὸς Μιχαὴλ· Οὐ μὴ τολ-
 μήση θάνατος ἐγγίσει τοῦ ἐξενεγκεῖν τὴν ψυχὴν τοῦ
 10 δούλου μου, ὅτι φίλος μου ἐστίν· ἀλλὰ ἄπελθε καὶ κόσ-
 μησον τὸν θάνατον ἐν πολλῇ ὠραιότητι, καὶ οὕτως ἀπό-
 στείλον αὐτὸν πρὸς Ἀβραὰμ ὅπως θεάσεται αὐτὸν τοῖς
 ὀφθαλμοῖς αὐτοῦ. καὶ ὁ Μιχαὴλ εὐθὺς καθὼς προσ-
 ετάχθη ἐκόσμησεν τὸν θάνατον ἐν πολλῇ ὠραιότητι, καὶ
 15 οὕτως ἀπέστειλεν αὐτὸν πρὸς Ἀβραὰμ, ὅπως θεάσεται
 αὐτόν. καὶ ἐκάθισεν πλησίον τοῦ Ἀβραὰμ· ἰδὼν δὲ ὁ
 Ἀβραὰμ τὸν θάνατον πλησίον αὐτοῦ καθήμενον ἐφοβήθη
 φόβον μέγαν. καὶ εἶπεν ὁ θάνατος πρὸς Ἀβραὰμ· Χαίροις,
 αἰγία ψυχὴ· χαῖρε, φίλος κυρίου τοῦ θεοῦ· χαῖρε, τὸ παρα-
 20 μύθιον τοῦ ξενισμοῦ τῶν ὁδοιπόρων. καὶ εἶπεν Ἀβραὰμ·
 Καλῶς ἐλήλυθας, δούλε θεοῦ ὑψίστου· παρακαλῶ σε, εἰπέ
 μοι τίς εἶ σὺ, καὶ εἰσελθὼν ἐν τῷ οἴκῳ μετάλαβε βρώσεως
 καὶ πόσεως, καὶ ἀπόστηθι ἀπ' ἐμοῦ· ἀφ' οὗ γὰρ ἐθεασά-
 μην σε καθήμενον ἔγγιστά μου, ἐταράχθη ἡ ψυχὴ μου.
 25 πάντως γὰρ οὐκ εἰμὶ ἄξιος μετά σου πλησιάζειν, σὺ γὰρ
 εἶ ὑψηλὸν πνεῦμα, ἐγὼ δὲ σὰρξ καὶ αἷμα, καὶ διὰ τοῦτο
 οὐ δύναμαι βαστάσαι τὴν δόξαν σου. θεωρῶ γὰρ τὴν
 ὠραιότητά σου, ὅτι οὐκ ἔστιν ἐκ τοῦ κίσμου τούτου. καὶ AB
 εἶπεν ὁ θάνατος πρὸς Ἀβραὰμ· Λέγω σοι, ἐν ὅλῳ τῷ
 30 κτίσματι ὃ ἔκτισεν ὁ θεὸς, οὐχ εὐρέθη ὁμοίός σου· καὶ

1, 2 καὶ—ὥραν] κ. ταύτην τὴν ὥραν A; ἐν ἐκείνῃ τῇ ἡμέρᾳ· καὶ C 3—
 6 Σάρρα δὲ—ἔθαψεν αὐτήν] κ. οὕτως ἀπέθανεν ἡ γυνὴ αὐτοῦ—αὐτήν ὁ Ἀβρ. A;
 κ. πρῶτον τέθνηκεν ἡ γυνὴ αὐτοῦ κ. ἔθ. αὐτήν B 7—9 τοῦ Ἀβρ.—ἐγγί-
 σαι] om B 12, 13 τοῖς ὀφθ. αὐτοῦ] ἐμπροσθεν αὐτοῦ πρὸς θάνατον A; om B
 16 καὶ ἐκάθ.—Ἀβρ.] om AC καὶ] om B 18—21 καὶ εἶπεν ὁ θάν.—ὑψί-
 στου] om AB 22, 23 σὺ—πόσεως] om AB 27, 28 θεωρῶ—κόσμου τούτου]
 om B 28—p. 118, 26 τούτου—ψυχὴν τοῦ Ἀ.] om C, a leaf of which is lost
 here 30 κτίσματι δ] κτισμ. ἦν A; κόσμῳ ὃ B

their sins and be saved."

And about the ninth hour Michael returned Abraham to his house. Sarah, his wife, not having seen what had happened to Abraham, was grieving deeply and gave up her soul. And after Abraham's return he found her dead and he buried her.

XIII. When the days of Abraham's death approached, the Lord God said to Michael, "Death will not dare to approach to take out the soul of my servant, for he is my friend. Rather go and adorn Death with great beauty and send him thus to Abraham so that he may see him with his eyes."

And Michael at once adorned Death with great beauty as he had been commanded and thus sent him to Abraham that he might see him. And he (i.e. Death) sat down close to Abraham. When Abraham saw Death sitting near him, he was greatly afraid. And Death said to Abraham, "Greetings, holy soul. Greetings, friend of the Lord God. Greetings, hospitable comfort for travellers."

Abraham said, "You are welcome, servant of the Most High God. I beg of you, tell me who you are, and come into the house and partake of food and drink and then depart from me, for from that moment when I looked upon you sitting near me, my soul was disturbed because I am in no way worthy to be close to you. For you are a high spirit, while I am flesh and blood. For this reason I cannot bear your glory, for I see that your beauty is not of this world."

And Death said to Abraham, "I say to you, in the whole creation that God created there is none like you to be found."

AB αὐτὸς γὰρ ὁ θεὸς ζητήσας οὐχ εὔρεν τοιοῦτον ἐπὶ πάσης τῆς γῆς. καὶ εἶπεν Ἀβραὰμ πρὸς τὸν θάνατον· Πῶς ἐτόλμησας ψεύσασθαι; ὅτι ὁρῶ τὴν ὠραιότητά σου ὅτι οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου. καὶ εἶπεν ὁ θάνατος πρὸς Ἀβραάμ· Μὴ νομίσης, Ἀβραὰμ, ὅτι ἡ ὠραιότης 5 αὕτη ἐμή ἐστιν, ἢ καὶ οὕτως πορεύομαι εἰς πάντα ἄνθρωπον· οὐχὶ, ἀλλ' ἐὰν τις δίκαιος ὡς σὺ, οὕτως λαμβάνω στεφάνους καὶ ἀπέρχομαι πρὸς αὐτόν· ἐὰν δὲ ἁμαρτωλὸς ἐστιν, ἀπέρχομαι ἐν μεγάλῃ σαπρότητι καὶ ἐκ τῆς ἁμαρτίας αὐτῶν ποιῶ στέφανον τῇ κεφαλῇ μου, καὶ τaráσσω 10 αὐτοὺς ἐν μεγάλῳ φόβῳ, ἵνα ἐκθαμβῆται. λέγει οὖν Ἀβραὰμ πρὸς αὐτόν· Καὶ πόθεν ἔστιν ἡ ὠραιότης αὕτη; καὶ λέγει ὁ θάνατος· Οὐκ ἐστὶν ἄλλος σαπρότερός μου. λέγει αὐτῷ ὁ Ἀβραάμ· Καὶ μὴ σὺ εἶ ὁ λεγόμενος θάνατος; ἀπεκρίθη αὐτῷ καὶ εἶπεν· Ἐγὼ εἶμι τὸ πικρὸν ὄνομα· 15 ἐγὼ εἶμι κλαυθμός....

A XIV. εἶπεν δὲ Ἀβραὰμ πρὸς τὸν θάνατον· Δεῖξον ἡμῖν τὴν σαπρότητά σου. καὶ ἐφάνέρωσεν ὁ θάνατος τὴν σαπρότητα αὐτοῦ· καὶ εἶχεν δύο κεφαλὰς· ἡ μία εἶχεν πρόσωπον δράκοντος, καὶ δι' αὐτοῦ τινὲς ὑπὸ ἀσπίδων 20 τελευτῶσιν ἄφνω· ἡ δὲ ἑτέρα κεφαλὴ ὁμοία ῥομφαίας· διὰ τοῦτο τινες ἐν ῥομφαίᾳ τελευτῶσιν ὡς ἐπὶ τόξοις. ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐτελεύτησαν οἱ παῖδες τοῦ Ἀβραὰμ διὰ τὸν φόβον τοῦ θανάτου· οὓς ἰδὼν Ἀβραὰμ ἠΰξατο πρὸς κύριον, καὶ ἀνέστησεν αὐτούς. ἐπέστρεψεν δὲ ὁ θεὸς καὶ 25 ἐξέτεινεν τὴν ψυχὴν τοῦ Ἀβραὰμ ὡς ἐν ὀνείροις, καὶ ὁ ἀρχιστρατηγὸς Μιχαὴλ ἦρεν αὐτὴν εἰς τοὺς οὐρανοὺς.

5 μὴ νομίσης, Ἀβρ.] om A 7—11 οὐχὶ—ἐκθαμβῆται] om B 9 τῆς] τὰς A 11—16 λέγει οὖν—κλαυθμός] om A 16 κλαυθμός] with this word B breaks off 19 σαπρότητα αὐτοῦ] + ἐφάνέρωσεν δὲ αὐτοὺς A 21 ῥομφαίας] -α A 22 τόξοις] -ος A 26—p. 119, 5 ὀνείροις—ἀμήν] ὀνείροις· καὶ ἰδοὺ ἄρμα κυρίου τοῦ θεοῦ ἦρεν τὴν τιμίαν αὐτοῦ ψυχὴν εἰς τοὺς οὐρανοὺς, καὶ ἄγγελοι προάγοντες καὶ ἀκολουθοῦντες μετὰ λαμπάδων καὶ θυματῶν, δοξάζοντες καὶ εὐλογοῦντες τὸν θεὸν τὸν ὑψίστον. ἔδραμεν δὲ Ἰσαὰκ ὁ υἱὸς αὐτοῦ, καὶ ἔπεσεν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκλαυσεν καὶ κατεφίλησεν αὐτόν, ὁμοίως καὶ οἱ οἰκοπαῖδες ἅπαντες· καὶ βαστάζοντες τὸ τιμιώτατον ἐκεῖνο λείψανον ἀπήγαγον· καὶ ἔθαψεν αὐτὸ Ἰσαὰκ οἰκειοχείρως πλησίον τῆς μητρὸς αὐτοῦ Σάρρας. καὶ ὑπέστρεψαν δοξάζοντες καὶ ὑμνοῦντες τὸν θεὸν ἡμῶν· ὅτι αὐτῷ ὑπάρχει ἡ δόξα, ἡ τιμὴ, καὶ ἡ μεγαλοσύνη εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν. C 26, 27 κ. ὁ ἀρχιστρ. M.] ὁ ἀρχ. M. καὶ A.

For God Himself sought and did not find such a one upon the whole earth."

And Abraham said to Death, "How do you dare to lie? For I see that your beauty is not of this world."

Death said to Abraham, "Do not think, O Abraham, that this beauty is mine, or that I come thus to every man. Indeed not! If a man is righteous like you I take crowns thus and go to him, but if he is a sinner, I go in great rottenness and I make a garland for my head from his sins and I distress them with great fear, that he may be dismayed."

Then Abraham said to him, "Whence is this beauty?"

Death said, "There is no other more foul than I."

Abraham said to him, "You are not he who is called Death, are you?"

He replied to him and said, "I am the bitter name, I am crying...."

XIV. Abraham said to Death, "Show us your rottenness."

And Death showed his rottenness, and he had two heads: the one had the face of a dragon and through it certain men die at once by asps; the other head was like a sword. Through this one some men die by the sword as by bows. On that day Abraham's servants died because of the fear of Death. When Abraham saw them he prayed to the Lord and He revived them.

And God turned and drew forth Abraham's soul as by a dream, and the Archistrategos Michael took it up to the heavens.

ἔθαψεν δὲ Ἰσαὰκ τὸν πατέρα αὐτοῦ πλησίον τῆς μητρὸς αὐτοῦ τῆς Σάρρας, δοξάζων καὶ αἰνῶν τὸν θεόν· ὅτι αὐτῷ πρέπει δόξα, τιμὴ καὶ προσκύνησις, τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. AC

And Isaac buried his father near his mother Sarah, praising and praying to God, for for Him glory is fitting and honor and devotion, of the Father and of the Son and of the Holy Spirit, and always and forever and ever. Amen.

NOTES

1. Throughout the translation δεσπότης is rendered "Master" and κύριος "Lord."
2. This special title of the archangel Michael is left untranslated here.
3. The Greek is unclear and is not clarified by the parallel in Recension B.
4. Masculine singular, apparently referring only to the sun.
5. ἀνύπαρκτοι , literally "non-existent."
6. Apparently there is acute textual corruption at this point.
7. ζευμάτων , meaning unknown; perhaps "source."
8. Reading μενεῖ for μένει .

*296-3
5-49
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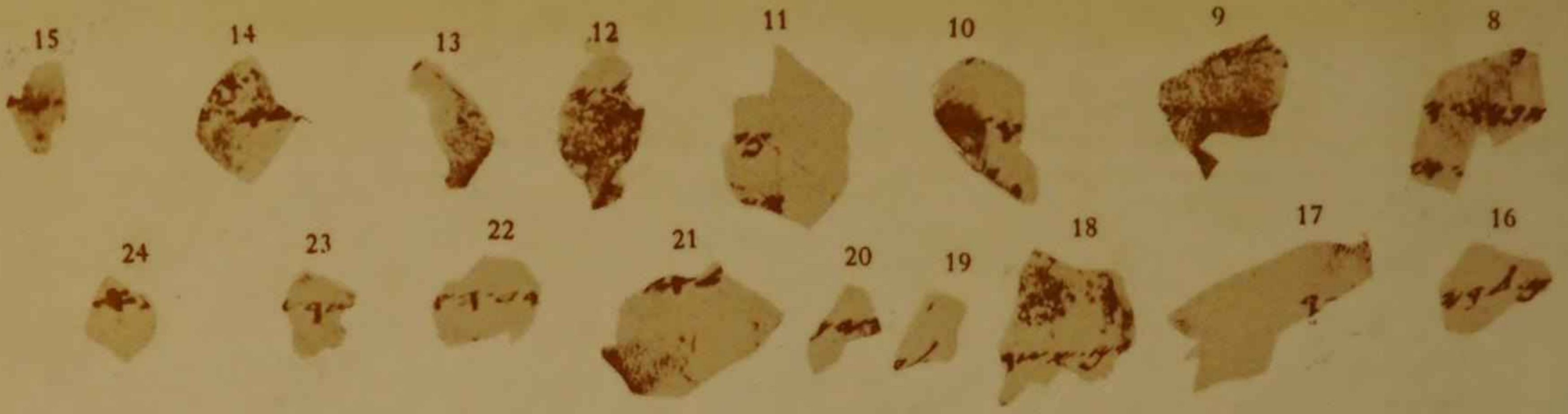
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