

The Testament of Abraham

Translated By Rabbi Simon Altaf

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The propose of this translation is for information purposes for our assemblies worldwide and anyone else who desires to know ancient truth. Our purpose is simple that people may read and repent of the error of their ways and return back to YHWH and serve Him alone, keep His Torah and serve His appointed Messiah. You should seek a Torah based assembly that honours the Messiah and avoid lawless churches that do not teach and have the fear of YHWH.

Preface

The composition of this work falls into Pseudepigrapha and is likely to be first century or pre first century Judaism. The book teaches us about repentance and right living with Elohim. We know that Yahushua came as a substitution but many people have run away with the idea discarding Torah. Without Torah there can be no substitute so unless we learn to obey and honour Torah we cannot be partakers of any covenant without it. The book alludes to the covenants by showing us Abraham's special privileged place.

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The Testament of Abraham

Chapter 1

Abraham lived the measure of his life, one hundred and seventy-five years,¹ and having lived all the years of his life in quietness, gentleness, and righteousness, the righteous one was exceedingly hospitable; for, pitching his tent in the cross-ways at the oak of Mamre,² he received every one, both rich and poor, kings and rulers, the maimed and the helpless, friends and strangers, neighbours and travellers, all alike did the devout, all-set-apart, righteous, and hospitable Abraham entertain. Even upon him, however, there came the common, inexorable, bitter lot of death, and the uncertain end of life.

Therefore אַחַדְאֵלֹהִים Elohim, summoning his archangel Michael, said to him: go down, chief-captain (1) Michael, to Abraham and speak to him concerning his death, that he may set his affairs in order, for I have blessed him as the stars of heaven, and as the sand by the sea-shore, and he is in abundance of long life and many possessions, and is becoming exceeding rich. Beyond all men, moreover, he is righteous in every goodness, hospitable and loving to the end of his life; but you, archangel Michael, go to Abraham, my beloved friend, and announce to him his death and assure him thus: you shall at this time depart from this vain world, and shall quit the body, and go to your own Master among the good.

Chapter 2

And the chief-captain departed from before the face of Elohim, and went down to Abraham to the oak of Mamre, and found the righteous Abraham in the field close by, sitting beside yokes of oxen for ploughing, together with the sons of Masek and other servants, to the number of twelve. And behold the chief-captain came to him, and Abraham, seeing the chief-captain Michael coming from afar, like to a very comely warrior, arose and met him as was his custom, meeting and entertaining all strangers. And the chief-captain saluted him and said: Hail, most honoured father, righteous soul chosen I. It came to pass, when the days of the death of Abraham drew near, that אַחַדְאֵלֹהִים said to Michael: Arise and go to Abraham, my servant, and say to him, You shall depart from life, for lo! the days of your temporal life are fulfilled: so that he may set his beyth in order before he die.

¹ Corrected age Gen 25:7.

² The diviners oak. Under such oaks people would sit and divine about past or future events.

Chapter 2a

And Michael went and came to Abraham, and found him sitting before his oxen for ploughing, and he was exceeding old in appearance, and had his son in his arms. Abraham, therefore, seeing the archangel Michael, rose from the ground and said Shalom, not knowing who he was, and said to him: אֵלֹהִים preserve you. May your journey be prosperous with you. And Michael answered him: You are kind, good father. Abraham answered and said to him: Come, draw near to me, brother, and sit down a little while, that I may order a beast to be brought that we may go to my beyth, and You may rest with me, for it is toward evening, and in the morning arise and go of Elohim, true son of the heavenly one.

Abraham said to the chief-captain: Shalom, most honoured warrior, bright as the sun and most beautiful above all the sons of men; You are welcome; therefore I beseech your presence, tell me why the youth of your age has come; teach me, your suppliant, why and from what army and from what journey your beauty has come here. The chief-captain said: I, O righteous Abraham, come from the great city.¹ I have been sent by the great king² to take the place of a good friend of his, for the king has summoned him. And Abraham said, Come, my master, go with me as far as my field.

The chief-captain said: I come; and going into the field of the ploughing, they sat down beside the company. And Abraham said to his servants, the sons of Masek: Go ye to the herd of horses, and bring two horses, quiet, and gentle and tame, so that I and this stranger may sit upon it. But the chief-captain said, nay, my master, Abraham, let them not bring horses, for I abstain from ever sitting upon any four-footed beast. Is not my king rich in much merchandise, having power both over men and all kinds of cattle? But I abstain from ever sitting upon any four-footed beast. Let us go, then, O righteous soul, walking lightly until we reach your beyth. And Abraham said, Amein, be it so.

Chapter 3

And as they went on from the field toward his beyth, beside that way there stood a cypress tree, and by the command of אֵלֹהִים the tree cried out with a human voice, saying, Kadosh, Kadosh, Kadosh is אֵלֹהִים Elohim that calls himself to those that love him; but Abraham hid the mystery, thinking that the chief-captain had not heard the voice of the

¹ Jerusalem above.

² Yahushua.

tree. And coming near to the beyth they sat down in the court, and Y'tzhak seeing the face of the heavenly messenger said to Sarah his mother, my lady mother, behold, the man sitting with my father Abraham is not a son of the race of those that dwell on the earth. And Y'tzhak ran, and greeted him with *Shalom*, and fell at the feet of the Incorporeal, and the Incorporeal blessed him and said, אֱלֹהִים Elohim will grant you his promise that he made to your father Abraham and to his seed, and will also grant you the precious prayer of your father and your mother. Abraham said to Y'tzhak his son, my son Y'tzhak, draw water from the well, and bring it me in the vessel, that we may wash the feet of this stranger, for he is tired, having come to us from off a long journey.

And Y'tzhak ran to the well and drew water in the vessel and brought it to them, and Abraham went up and washed whatsoever You will, lest some evil beast meet you and do you hurt. And Michael enquired of Abraham, saying: tell me your name, before I enter your beyth, lest I be burdensome to you. Abraham answered and said, my parents called me Abram, and אֱלֹהִים named me Abraham, saying: arise and depart from your beyth, and from your kindred, and go into the land which I shall show unto you. And when I went away into the land which אֱלֹהִים showed me, he said to me: Your name shall no more be called Abram, but your name shall be Abraham.

Michael answered and said to him: Pardon me, my father, experienced man of Elohim, for I am a stranger, and I have heard of you that You did go forty furlongs and did bring a goat and slay it, entertaining heavenly messengers in your beyth, that they might rest there. Thus speaking together, they arose and went towards the beyth. And Abraham called one of his servants, and said to him: go, bring me a beast that the stranger may sit upon it, for he is wearied with his journey. And Michael said: trouble not the youth, but let us go lightly until we reach the beyth, for I love your company.

Chapter 3a

And arising they went on, and as they drew near to the city, about three furlongs from it, they found a great tree having three hundred branches, like to a tamarisk tree.

And they heard a voice from its branches singing, "Set-apart are You, because You have kept the purpose for which You was sent." And Abraham heard the voice, and hid the mystery in his heart, saying within himself, what is the mystery that I have heard? As he came into the beyth, Abraham said to his servants, arise, go out to the flocks, and bring three sheep, and slay them quickly, and make them ready that we may

eat and drink, for this day is a feast for us. And the servants brought the sheep, and Abraham called his son Y'tzhak, and said to him, My son Y'tzhak, arise and put water in the vessel that we may wash the feet of this stranger. And he brought it as he was commanded, and Abraham said, I perceive, and so it shall be, that in this basin I shall never again wash the feet of any man coming to us as a guest. And Y'tzhak hearing his father say this wept, and said to him, My father what is this that you say, this is my last time to wash the feet of a stranger?¹ And Abraham seeing his son weeping, also wept *exceedingly*.

He washed the feet of the chief captain Michael, and the heart of Abraham was moved, and he wept over the stranger. And Y'tzhak, seeing his father weeping, wept also, and the chief captain, seeing them weeping, also wept with them, and the tears of the chief captain fell upon the vessel into the water of the basin and became precious stones. And Abraham seeing the marvel, and being astonished, took the stones secretly, and hid the mystery, keeping it by himself in his heart.

Chapter 4

And Abraham said to Y'tzhak his son: go, my beloved son, into the inner chamber of the beyth and beautify it. Spread for us there two couches, one for me and one for this man that is guest with us this day. Prepare for us there a seat and a candlestick and a table with abundance of every good thing.

Beautify the chamber, my son, and spread under us linen and purple and fine linen. Burn there every precious and excellent incense, and bring sweet-smelling plants from the garden and fill our beyth with them. Kindle seven lamps full of oil, so that we may rejoice, for this man that is our guest this day is more glorious than kings or rulers, and his appearance surpasses all the sons of men.

And Y'tzhak prepared all things well, and Abraham taking the archangel Michael went into the chamber, and they both set down upon the couches, and between them he placed a table with abundance of every good thing. Then the chief captain arose and went out, as if by constraint of his belly to make issue of water, and ascended to heaven in the twinkling of an eye, and stood before אַיָּאָז, and said to him: Master אַיָּאָז, let your power know that I am unable to remind that righteous man of his death, for I have not seen upon the earth a man like him, pitiful, hospitable, righteous, truthful, devout, refraining from every evil deed. And now know, Master, that I cannot remind him of his death.

¹ This visitation was before Isaac was taken to be sacrificed.

And אַחַז said: go down, chief-captain Michael, to my friend Abraham, and whatever he say to you, that do you also, and whatever he eat, eat You also with him. And I will send my Set-apart spirit upon his son Y'tzhak, and will put the remembrance of his death into the heart of Y'tzhak, so that even he in a dream may see the death of his father, and Y'tzhak will relate the dream, and you shall interpret it, and he himself will know his end. And the chief-captain said, *Master אַחַז*, all the heavenly spirits are incorporeal, and neither eat nor drink, and this man has set before me a table with abundance of all good things earthly and corruptible. Now, My Master, what shall I do? How shall I escape him, exceedingly, and Michael seeing them weeping, wept also, and the tears of Michael fell upon the vessel and became a precious stone.

Chapter 4a

When Sarah, being inside in her beyth, heard their weeping, she came out and said to Abraham, My husband, why is it that ye weep? Abraham answered, and bid to her, It is no evil. go into your beyth, and do your own work, lest we be troublesome to the man. And Sarah went away, being about to prepare the supper. And the sun came near to setting, and Michael went out of the beyth, and was taken up into the heavens to worship before Elohim, for at sunset all the heavenly messengers worship Elohim and Michael himself is the first of the heavenly messengers.¹

And they all worshipped him, and went each to his own place, but Michael spoke before אַחַז and said, Master אַחַז, command me to be questioned before your Set-apart glory! And אַחַז said to Michael, Announce whatsoever You will! And the Archangel answered and said, My Master, You did send me to Abraham to say to him, depart from your body, and leave this world; אַחַז calls you; and I dare not, Master אַחַז, reveal myself to him, for he is your friend, and a righteous man, and one that receives strangers.

But I beseech you, Master אַחַז, command the remembrance of the death of Abraham to enter into his own heart, and bid not me tell it him, for it is great abruptness to say, leave the world, and especially to leave one's own body, for you did create him from the beginning to have pity on the souls of all men. Then אַחַז said to Michael, arise and go to Abraham, and lodge with him, and whatever you see him eat, eat You also, and where-ever he shall sleep, sleep You there also. For I will cast the thought of the death of Abraham into the heart of Y'tzhak his son in a dream. sitting at one table with him? אַחַז said: go down to him, and take no thought for this, for when You sit down with him, I will send upon

¹ The Mariv evening prayers done for YHWH.

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

Chapter 5

Then the chief captain went down to the beyth of Abraham, and sat down with him at the table, and Y'tzhak served them. And when the supper was ended, Abraham prayed after his custom, and the chief-captain prayed together with him,¹ and each lay down to sleep upon his couch. And Y'tzhak said to his father, Father, I too would fain sleep with you in this chamber, that I also may hear your discourse, for I love to hear the excellence of the conversation of this virtuous man.

Abraham said, No, my son, but go to your own chamber and sleep on your own couch, lest we be troublesome to this man. Then Y'tzhak, having received the prayer from them, and having blessed them, went to his own chamber and lay down upon his couch. But **אִלְיָאֵל** put the thought of death into the heart of Y'tzhak as in a dream, and about the third hour of the night Y'tzhak awoke and rose up from his couch, and came running to the chamber where his father was sleeping together with the archangel.

Y'tzhak, therefore, on reaching the door cried out, saying, My father Abraham, arise and open to me quickly, that I may enter and hang upon your neck, and embrace you before they² take you away from me. Abraham therefore arose and opened to him, and Y'tzhak entered and hung upon his neck, and began to weep with a loud voice. Abraham therefore being moved at heart, also wept with a loud voice, and the chief-captain, seeing them weeping, wept also.

Sarah being in her room, heard their weeping, and came running to them, and found them embracing and weeping. And Sarah said with weeping, My husband Abraham, what is this that ye weep? Tell me, my master, has this brother that has been entertained by us this day brought you tidings of Lot, your brother's son, that he is dead? Is it for this that ye grieve thus? The chief-captain answered and said to her, No, my sister Sarah, it is not as You say, but your son Y'tzhak, had a dream, and came to us weeping, and we seeing him were moved in our hearts and wept.

¹ We are commanded to pray as is written in the Torah Deut 8:10.

² Angels carry the dead. Wicked ones go to She'ol to the wicked portions and righteous into the righteous portions called paradise.

Chapter 5a

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

Chapter 6

And it happened about the seventh hour of the night Y'tzhak awoke, and came to the door of his father's chamber, crying out and saying, Open, father, that I may touch you before they take you away from me. Abraham arose and opened to him, and Y'tzhak entered and hung upon his father's neck weeping, and kissed him with lamentations. And Abraham wept together with his son, and Michael saw them weeping and wept likewise. And Sarah hearing them weeping called from her bed-chamber, saying, My master Abraham, why is he weeping? Has the stranger told you of your brother's son Lot that he is dead? Or has something else has befallen us? Michael answered and said to Sarah, No, Sarah, I have brought no tidings of Lot, but I knew of all your kindness of heart, that there in ye excel all men upon earth, and **אֱלֹהִים** has remembered you.

Chapter 6a

Then Sarah, hearing the excellence of the conversation of the chief-captain, straightway knew that it was a heavenly messenger of **אֱלֹהִים** that spoke. Sarah therefore signified to Abraham to come out towards the door, and said to him, My master Abraham, know you who this man is? Abraham said, I know not. Sarah said, you know, my master, the three men from heaven that were entertained by us in our tent beside the oak of Mamre,¹ when You did kill the kid without blemish, and set a table before them. After the flesh had been eaten, the kid rose again, and sucked its mother with great joy.² Owe you not, my master Abraham, that by promise they gave to us Y'tzhak as the fruit of the womb? Of these three Set-apart men this is one.³ Abraham said, O Sarah, in this you

¹ Genesis 18:2

² A miracle was done where by the calf that they had eaten was put back as it was before its sacrifice. This was to signify the resurrection of the dead with the flesh and to show that Isaac would rise again after his death and they fear not his coming test.

³ This means the angel Michael was with the company of YHWH when they visited Abraham before.

speak the truth. Glory and praise from our Elohim and the Father. For late in the evening when I washed his feet in the basin I said in my heart, these are the feet of one of the three men that I washed then; and his tears that fell into the basin then became precious stones. And shaking them out from his lap he gave them to Sarah, saying, if you believe me not, look now at these. And Sarah receiving them bowed down and said shalom and glory be to Elohim that shows us wonderful things. And now know, my master Abraham, that there is among us the revelation of some thing, whether it be evil or good!

Chapter 7

And Abraham left Sarah, and went into the chamber, and said to Y'tzhak, come here, my beloved son, tell me the truth, what it was You saw and what befell you that You came so hastily to us. And Y'tzhak answering began to say, I saw, my master, in this night the sun and the moon above my head, surrounding me with its rays and giving me light. As I gazed at this and rejoiced, I saw the heaven opened, and a man bearing light descend from it, shining more than seven suns. And this man like the sun came and took away the sun from my head,¹ and went up into the heavens from where he came *from*, but I was greatly grieved that he took away the sun from me. After a little, as I was still sorrowing and sore troubled, I saw this man come forth from heaven a second time, and he took away from me the moon also from off my head, and I wept greatly and called upon that man of light, and said, do not, my master, take away my glory from me; pity me and hear me, and if You take away the sun from me, then leave the moon to me.

He said, permit them to be taken up to the king above, for he wishes them there. And he took them away from me, but he left. Then Sarah said to Abraham, why do you weep when the man of Elohim has come to you, and why have your eyes (1) shed tears for today there is great rejoicing? Abraham said to her, how did you know that this is a man of Elohim? Sarah answered and said, because I say and declare that this is one of the three men who were entertained by us at the oak of Mamre, when one of the servants went and brought a kid and You did kill it, and did say to me, Arise, make ready that we may eat with these men in our beyth. Abraham answered and said, You have perceived well, O woman, for I too, when I washed his feet knew in my heart that these were the feet which I had washed at the oak of Mamre, and when I began to enquire concerning his journey, he said to me, I go to preserve Lot your brother from the men of Sodom, and then I knew the mystery.

¹ The head of Isaac being Abraham.

Chapter 7a

And Abraham said to Michael, tell me, man of Elohim, and show to me why you have come here. And Michael said. Your son Y'tzhak will show you. And Abraham said to his son, my beloved son, tell me what you have seen in your dream today, and what frightened you. Relate it to me. Y'tzhak answered his father, I saw in my dream the sun and the moon, and there was a crown upon my head, and there came from heaven a man of great size, and shining as the light that is called the father of light. He took the sun from my head, and yet left the rays behind with me. And I wept and said, I beseech you, my master, take not away the glory of my head, and the light of my beyth, and all my glory. And the sun and the moon and the stars lamented, saying, take not away the glory of our power. And that shining man answered and said to me, weep not that I take the light of your beyth, for it is taken up from troubles into rest, from a low estate to a high one; they lift him up from a narrow to a wide place; they raise him from darkness to light. And I said to him, I beseech you, master, take also the rays upon me. The chief-captain said, Hear, O righteous Abraham; the sun which your son saw is you his father, and the moon likewise is Sarah his mother.

The man bearing light who descended from heaven, this is the one sent from Elohim who is to take your righteous soul from you. And now know, O most honored Abraham, that at this time you shall leave this worldly life, and remove to Elohim. Abraham said to the chief captain O stranger of marvels! And now are you he that shall take my soul from me? The chief-captain said to him, I am the chief-captain Michael that stands before אֱלֹהִים, and I was sent to you to remind you of your death, and then I shall depart to him as I was commanded. Abraham said, now I know that you are a heavenly messenger of אֱלֹהִים, and was sent to take my soul, but I will not go with you; but do whatever you are commanded.

Chapter 8

The chief-captain hearing these words immediately vanished, and ascending into heaven stood before Elohim, and told all that he had seen in the beyth of Abraham; and the chief-captain said this also to his Master, Thus says your friend Abraham, I will not go with you, but do whatever You are commanded; and now, O אֱלֹהִים El-Shaddai does your glory and immortal kingdom order aught? Elohim said to the chief-captain Michael, go to my friend Abraham yet once again, and speak to him thus, thus says אֱלֹהִים your Elohim, he that brought you into the land of promise, that blessed you above the sand of the sea and above the stars of heaven, that opened the womb of barrenness of Sarah, and granted you Y'tzhak as the fruit of the womb in old age, verily I say unto you that blessing I will bless you, and multiplying I will multiply your seed, and I will

give you all that You shall ask from me, for I am אֱלֹהִים your Elohim, and besides me there is no other.¹ Tell me why you have rebelled against me, and why there is grief in you, and why you rebelled against my archangel Michael? Do you know not that all who have come from Ahdham and Chava have died, and that none of the prophets has escaped death? None of those that rule as kings is immortal; none of your forefathers has escaped the mystery of death.

They have all died they have all departed into She'ol² they are all gathered by the sickle of death. But upon you I have not sent death, I have not permitted any deadly disease to come upon you, I have not permitted the sickle of death to meet you, I have not allowed the nets of She'ol to enfold you, I have never wished you to meet with any evil. But for good comfort I have sent my rays with it. He said to me, There are twelve hours of the day, and then I shall take all the rays.

As the shining man said this, I saw the sun of my beyth ascending into heaven, but that crown I saw no more, and that sun was like you my father. And Michael said to Abraham, your son Y'tzhak has spoken truth, for you shall go, and be taken up into the heavens, but your body shall remain on earth, until seven thousand ages are fulfilled,³ for then all flesh shall arise. Now therefore, Abraham, set your beyth in order, and your children, for you have heard fully what is decreed concerning you.

Chief-captain Michael has been sent to you, that you may know your departure from the world, and set your beyth in order, and all that belongs to you, and bless Y'tzhak your beloved son. And now know that I have done this not wishing to grieve you. Why then have you said to my chief-captain, I will not go with you? Why have you spoken this way? Do you not know that if I give leave to death⁴ and he comes upon you, then I should see whether you would come or not?

Chapter 8a

And the chief-captain receiving the exhortations of אֱלֹהִים went down to Abraham, and seeing him the righteous one fell upon his face to the ground as one dead, and the chief-captain told him all that he had heard

¹ Isaiah 43:11

² The place which has many sections some are reserved for the wicked while others are for the righteous dead.

³ This is proof that the souls do not ascend into heaven but remain in She'ol until resurrection. The only thing that ascends to heaven is the spirit of man or woman that was given by YHWH to animate the body.

⁴ An Angel that has been assigned called death or Mavet who is responsible for taking away the souls of humans.

from the Most High. Then the Set-apart and just Abraham rising with many tears fell at the feet of the incorporeal being, and besought him, saying, I beseech you, chief-captain of the hosts above, since you have wholly deigned to come yourself to me a sinner and in all things your unworthy servant, I beseech you even now, O chief-captain, to carry my word yet again to the Most High, and you shall say to him, thus says Abraham your servant, Adonai אֲדֹנָי, in every work and word which I have asked of you, you have heard me, and have fulfilled all my counsel. Now, Adonai, I resist not your power for I too know that I am not immortal but mortal. Since therefore to your command all things yield, and fear and tremble at the face of your power, I also fear, but I ask one request of you, and now, אֲדֹנָי my Master, hear my prayer, for while still in this body I desire to see all the inhabited earth, and all the creations which you did establish by one word,¹ and when I see these, then if I shall depart from life I shall be without sorrow. So the chief-captain went back again, and stood before Elohim, and told him all, saying, thus says your friend Abraham, I desired to behold all the earth in my lifetime before I died. And the Most High hearing this, again commanded the chief-captain Michael, and said to him, Take a cloud of light, and the heavenly messengers that have power over the chariots, and go down, take the righteous Abraham upon a chariot of the cherubim, and exalt him into the air of heaven that he may behold all the earth.

Chapter 10

And the archangel Michael went down and took Abraham upon a chariot of the cherubim, and exalted him into the air of heaven, and led him upon the cloud together with sixty heavenly messengers, and Abraham ascended upon the chariot over all the earth. And Abraham saw the world as it was in that day, some ploughing, others driving wains in one place men herding flocks, and in another Abraham answered and said to Michael, I beseech you, master, if I shall depart from my body, I have desired to be taken up in my body that I may see the creatures that אֲדֹנָי my Elohim has created in heaven and on earth. Michael answered and said, this is not for me to do, but I shall go and tell אֲדֹנָי of this, and if I am commanded I shall show you all these things.

Chapter 10a

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

¹ In Genesis Chapter 1 all the world was created at once.

Watching them by night, and dancing and playing and harping, in another place men striving and contending at law elsewhere men weeping and having the dead in remembrance. He saw also the newly-wedded received with honour, and in a word he saw all things that are done in the world, both good and bad. Abraham therefore passing over them saw men bearing swords, wielding in their hands sharpened swords, and Abraham asked the chief-captain, who are these? The chief-captain said, these are thieves, who intend to commit murder, and to steal and burn and destroy. Abraham said, master, master, hear my voice, and command that wild beasts may come out of the wood and devour them. And even as he spoke there came wild beasts out of the wood and devoured them. And he saw in another place a man with a woman committing fornication with each other,¹ and said, master, master, command that the earth may open and swallow them, and straightway the earth was cleft and swallowed them.

And he saw in another place men digging through a beyth, and carrying away other men's possessions, and he said, master, master, command that fire may come down from heaven and consume them. And even as he spoke, fire came down from heaven and consumed them. And straightway there came a voice from heaven to the chief-captain, saying thus, O chief-captain Michael, command the chariot to stop, and turn Abraham away that he may not see all the earth, for if he behold all that live in wickedness, he will destroy all creation. For behold, Abraham has not sinned, and has no pity on sinners, but I have made the world, and desire not to destroy any one of them, but wait for the death of the sinner, till he be converted and live. But take Abraham up to the first gate of heaven, that he may see there the judgments and recompenses, and repent of the souls of the sinners that he has destroyed.

Chapter 11

So Michael turned the chariot and brought Abraham to the east, to the first gate of heaven; and Abraham saw two ways, the one narrow and contracted, the other broad and spacious, and there he saw two gates, the one broad on the broad way, and the other narrow on the narrow way. And outside the two gates there he saw a man sitting upon a gilded throne, and the appearance of that man was terrible, as of אַחַז. (1) And they saw many souls driven by heavenly messengers and led in through the broad gate, and other souls, few in number, that were taken by the heavenly messengers through the narrow gate.²

¹ These were not people in heaven but visions out of heaven of what was going upon the earth.

² These are the two gates of heaven that Yahushua spoke of in Matthew 7:14.

Chapter 11a

And when the [missing text]. And after Abraham had seen the place of judgment, the cloud took him down upon the firmament below, and Abraham, looking down upon the earth saw a man committing adultery with someone's wife. And Abraham turning said to Michael, do you see this wickedness? But, master, send fire from heaven to consume them. And straightway there came down fire and consumed them, for אַחַז had said to Michael, whatsoever Abraham shall ask you to do for him, you do. Abraham looked again, and saw other men railing at their companions, and said, let the earth open and swallow them, and as he spoke the earth swallowed them alive. Again the cloud led him to another place, and Abraham saw some going into a desert place to commit murder, and he said to Michael, do you see this wickedness? But let wild beasts come out of the desert, and tear them in pieces, and that same hour wild beasts came out of the desert, and devoured them. Then אַחַז Elohim spoke to Michael saying, Turn away Abraham to his own beyth, and let him not go round all the creation that I have made, because he has no compassion on sinners, but I have compassion on sinners that they may turn and live, and repent of their sins and be saved.

Chapter 11b

And Abraham looked and saw two gates, the one small and the other large, and between the two gates sat a man upon a throne of great glory, and a multitude of heavenly messengers round about him, and he was weeping, and again laughing, but his weeping exceeded his laughter seven-fold. And Abraham said to Michael, who is this that sits between the two gates in great glory; sometimes he laughs, and sometimes he weeps, and his weeping exceeds his laughter seven-fold? And Michael said to Abraham, do you not know who it is?

And he said, no, master. And Michael said to Abraham, do you see these two gates, the small and the great? These are they which the wonderful one who sat upon the golden throne saw few entering through the narrow gate, and many entering through the broad one, straightway that wonderful one tore the hairs of his head and the sides of his beard, and threw himself on the ground from his throne, weeping and lamenting. But when he saw many souls entering through the narrow gate, then he arose from the ground and sat upon his throne in great joy, rejoicing and exulting. And Abraham asked the chief-captain, My master chief-captain, who is this most marvellous man, adorned with such glory, and sometimes he weeps and laments, and sometimes he rejoices and exults?

The incorporeal one said: This is the first-created Ahdham who is in such glory, and he looks upon the world because all are born from him, and when he sees many souls going through the narrow gate, then he arises and sits upon his throne rejoicing and exulting in joy, because this narrow gate is that of the just, that leads to life, and they that enter through it go into Paradise. For this, then, the first-created Ahdham rejoices, because he sees the souls being saved. But when he sees many souls entering through the broad gate, then he pulls out the hairs of his head, and casts himself on the ground weeping and lamenting bitterly, for the broad gate is that of sinners, which leads to destruction and eternal punishment.¹ And for this the first-formed Ahdham falls from his throne weeping and lamenting for the destruction of sinners, for they are many that are lost, and they are few that are saved, for in seven thousand there is scarcely found one soul saved, being righteous and undefiled.²

Chapter 12

While he was yet saying these things to me, behold two heavenly messengers, fiery in aspect, and pitiless in mind, and severe in look, and they drove on thousands of souls, pitilessly lashing them with fiery thongs. The heavenly messenger laid hold of one soul, and they drove all the souls in at the broad gate to destruction. So we also went along with the heavenly messengers, and came within that broad gate, and between the two gates stood a throne terrible of aspect, of terrible crystal, gleaming as fire, and upon it sat a wondrous man bright as the sun, like to the Son of Elohim. Before him stood a table like crystal, all of gold and fine linen, and upon the table there was lying a book, the thickness of it six cubits, and the breadth of it ten cubits, and on the right and left of it stood two heavenly messengers holding paper and ink and pen. Before the table sat a heavenly messenger of light, holding in his hand a balance, and on his left sat a heavenly messenger all fiery, pitiless, and severe, holding in his hand a shofar, having within it lead to life and to destruction. This man that sits between them is Ahdham, the first man whom אֲדָמָה created, and set him in this place to see every soul that departs from the body, seeing that all are from him. When, therefore, you see him weeping, know that he has seen many souls being led to destruction, but when you see him laughing, he has seen many souls being led into life. See how his weeping exceeds his laughter? Since he sees the greater part of the world being led away through the broad gate to destruction, therefore his weeping exceeds his laughter seven-fold.

¹ These are the internal two gates of heaven.

² This is the real situation of the world, many live in lawlessness including many Christians who are not saved but they claim to be saved while many others who do not know YHWH have no everlasting life.

Chapter 12a

And Abraham said, And he that cannot enter through the narrow gate, can he not enter into life? Then Abraham wept, saying, woe is me, what shall I do? For I am a man broad of body, and how shall I be able to enter by the narrow gate, by which a boy of fifteen years cannot enter? Michael answered and said to Abraham, fear not, father,¹ nor grieve, for you shall enter by it unhindered, and all those who are like you.

And as Abraham stood and marvelled. Behold a heavenly messenger of **ἄγγελοῦ** driving sixty thousand souls of sinners to destruction, And Abraham said to Michael, Do all these go into destruction? And Michael said to him, Yea, but let us go and search among these souls, if there is among them even one righteous. And when they went, they found a heavenly messenger holding in his hand one soul of a woman from among these sixty thousand, because he had found her sins weighing equally with all her works, and they were neither in motion nor at rest, but in a state between; but the other souls he led away to destruction. Abraham said to Michael, master, is this the heavenly messenger that removes the souls from the body or not? Michael answered and said, this is death,² and he leads them into the place of judgment, that the judge may try them.

Chapter 12b

And Abraham said, my master, I beseech you to lead me to the place of judgment so all-consuming fire with which to try the sinners. The wondrous man who sat upon the throne himself judged and sentenced the souls, and the two heavenly messengers on the right and on the left wrote down, the one on the right the righteousness and the one on the left the wickedness.

The one before the table, who held the balance, weighed the souls, and the fiery heavenly messenger, who held the fire, tried the souls. And Abraham asked the chief-captain Michael, what is this that we behold? And the chief-captain said, these things that you see, set-apart Abraham, are the judgment and recompense. And behold the heavenly messenger holding the soul in his hand, and he brought it before the judge, and the judge said to one of the heavenly messengers that served him, open for me this book, and find me the sins of this soul. And opening the book he found its sins and its righteousness equally balanced, and he neither

¹ Father is a title of respect to Abraham used in many African cultures to mean an elder of respect.

² As I said before 'death' or Mavet is the name of an angel responsible for removing souls of humans.

gave it to the tormentors,¹ nor to those that were saved, but set it in the midst.

Chapter 13

And Abraham said, My master chief-captain, who is this most wondrous judge? And who are the heavenly messengers that write down? And who is the heavenly messenger like the sun, holding the balance? And who is the fiery heavenly messenger holding the fire? The chief-captain said, "see You, most set-apart Abraham, the terrible man sitting upon the throne? This is the son of the first created Ahdham, who is called Hebel, whom the wicked Qayin killed, and he sits thus to judge all creation, and examines righteous men and sinners. For Elohim has said, I shall not judge you, but every man born of man shall be judged. Therefore he has given to him judgment, to judge the world until his great and glorious coming, and then, O righteous Abraham, is the perfect judgment and recompense, eternal and unchangeable, which no one can alter."²

For every man has come from the first-created, and therefore they are first judged here by his son, and at the second coming they shall be judged by the twelve tribes of Israel, that I too may see how they are judged. Then Michael took Abraham upon a cloud, and led him into Paradise, and when he came to the place where the judge was, the heavenly messenger came and gave that soul to the judge. And the soul said, master have mercy on me.

And the judge said, how shall I have mercy upon you, when you had no mercy upon your daughter whom you had, the fruit of your womb? Why did You slay her? The soul answered, No, master, slaughter has not been done by me, but my daughter has lied upon me. But the judge commanded him to come that wrote down the records,³ and behold cherubim carrying two books. And there was with them a man of exceedingly great stature, having on his head three crowns,⁴ and the one crown was higher than the other two.

These are called the crowns of witness. And the man had in his hand a golden pen, and the judge said to him, exhibit the sin of this soul. And that man. Opening one of the books of the cherubim sought out the sin of the woman's soul and found it. And the judge said, O wretched soul, why do you say that you have not done murder? Did You not, after the death of

¹ Demons assigned task of punishing wicked people.

² The judgment given by Hebel here is only temporary but the judgment given by Yahushua will be permanent. There are different courts so this one of Hebel is the second court.

³ The angel assigned to this man who would write down his judgment.

⁴ How can someone wear three crowns? Easy, they are layered one inside another.

your husband, go and commit fornication with your daughter's husband, and kill her? And he convicted her also of her other sins, whatsoever she had done from her youth. Hearing these things the woman cried out, saying, woe is me, all the sins that I did in the world I forgot, but here they were not forgotten.¹ Then they took her away also and gave her over to the tormentors.²

Chapter 13a

And Abraham said to Michael, master, who is this judge, and who is the other, who convicts the sins? And Michael said to Abraham, do you see the judge? This is Hebel, who first testified, and Elohim brought him here to judge, and he that bears witness here is the teacher of heaven and earth, and the scribe of righteousness, Chanoch, for **אֲחֵזְרָא** sent them here to write down the sins and righteousness of each one. Abraham said, and how can Chanoch bear the weight of the souls, not having seen death? Or how can he give sentence to all the souls?

Michael said, if he gives sentence concerning the souls, it is not permitted; but Chanoch himself does not give sentence, but it is **אֲחֵזְרָא** who does so, and he has no more to do than only to write. For Chanoch prayed to **אֲחֵזְרָא** saying, I desire not, Master, to give sentence on the souls, lest I be grievous to anyone; and **אֲחֵזְרָא** said to Chanoch, I shall command you to write down the sins of the soul that makes atonement and it shall enter every breath and every creature. But the third time they shall be judged by **אֲחֵזְרָא** Elohim of all, and then, indeed, the end of that judgment is near, and the sentence terrible, and there is none to deliver.

And now by three tribunals the judgment of the world and the recompense is made, and for this reason a matter is not finally confirmed by one or two witnesses, but by three witnesses shall everything be established. The two heavenly messengers on the right hand and on the left, these are they that write down the sins and the righteousness, the one on the right hand writes down the righteousness, and the one on the left the sins.³ The heavenly messenger like the sun, holding the balance in his hand, is the archangel, Dokiell the just weigher, and he weighs the righteousness and sins with the righteousness of Elohim. The fiery and

¹ Everything is meticulously written down and stored to be used later as testimony and evidence of the sins of humans. Two angels are assigned to each man or woman and these will record every detail. This is mentioned in passing by a hint in the book of Matthew 18:10 but many who do not understand this scripture continue to live lawlessly.

² This is mentioned as a parable in Matthew 18:34 while many ignore this and live as if nothing will happen. The blood of Yahushua will not wash those sins that live in deliberate lawlessness or Torah violations even after accepting Him as Saviour.

³ These angels are assigned before birth of the child.

pitiless heavenly messenger, holding the fire in his hand, is the archangel Puruel, who has power over fire, and tries the works of men through fire, and if the fire consumes the work of any man, the heavenly messenger of judgment immediately seizes him, and carries him away to the place of sinners, a most bitter place of punishment.¹ But if the fire approves the work of anyone, and does not seize upon it, that man is justified, and the heavenly messenger of righteousness takes him and carries him up to be saved in the lot of the just. And thus, most righteous Abraham, all things in all men are tried by fire and the balance."²

Chapter 14

And Abraham said to the chief-captain, my master the chief-captain, the soul which the heavenly messenger held in his hand, why was it adjudged to be set in the midst? The chief-captain said, listen, righteous Abraham. Because the judge found its sins and its righteousness equal, he neither committed it to judgment nor to be saved, until the judge of all shall come. Abraham said to the chief-captain, and what yet wants for the soul to be saved? The chief-captain said, if it was obtains that one's righteousness was above its sins, it enters into salvation. Abraham said to the chief-captain, come here, chief-captain Michael, let us make prayer for this soul, and see whether Elohim will hear us.

The chief-captain said, Amein, be it so; and they made prayer and entreaty for the soul, and Elohim heard them, and when they rose up from their prayer they did not see the soul standing there. And Abraham said to the heavenly messenger, where is the soul that you did hold in the midst? And the heavenly messenger answered, It has been saved by your righteous prayer,³ and behold a heavenly messenger of light has taken it and carried it up into Paradise. Abraham said, I glorify the name of Elohim, the Most High, and his immeasurable mercy. into life, and if the soul make not atonement and repent, you shall find its sins written down and it shall be cast into punishment.

And Abraham said to the chief-captain, I beseech you, archangel, hearken to my prayer, and let us yet call upon **אֱלֹהֵינוּ**, and supplicate his compassion, and entreat his mercy for the souls of the sinners whom I formerly, in my anger, cursed and destroyed, whom the earth devoured, and the wild beasts tore in pieces, and the fire consumed through my

¹ Sections of She'ol where demons punish sinners day and night in cells.

² Those that are purchased by the blood of the lamb Yahushua and these saved ones who try to live the best way avoiding Torah violations will not see eternal condemnation.

³ Just as Yahushua intercedes for us here we see that Abraham acted as the High Priest for that soul and being a righteous soul his prayers tipped the balance for the sinner giving him eternal life.

words. Now I know that I have sinned before אֱלֹהִים our Elohim. Come then, O Michael, chief-captain of the hosts above, come, let us call upon Elohim with tears that he may forgive me my sin, and grant them to me. And the chief-captain heard him, and they made entreaty before אֱלֹהִים, and when they had called upon him for a long space, there came a voice from heaven saying, Abraham, Abraham, I have hearkened to your voice and your prayer, and forgive you your sin, and those whom You think that I destroyed I have called up and brought them into life by my exceeding kindness, because for a season I have requited them in judgment, and those whom I destroy living upon earth, I will not requite in death.

Chapter 15

And the voice of אֱלֹהִים said also to the chief-captain Michael, Michael, my servant, turn back Abraham to his beyth, for behold his end has come near, and the measure of his life is fulfilled, that he may set all things in order, and then take him and bring him to me. So the chief-captain, turning the chariot and the cloud, brought Abraham to his beyth, and going into his chamber he sat upon his couch. And Sarah his wife came and embraced the feet of the Incorporeal, and spoke humbly, saying, I give you thanks, my master, that you have brought my master Abraham, for behold we thought he had been taken up from us.

And his son Y'tzhak also came and fell upon his neck, and in the same way all his men-slaves and women-slaves surrounded Abraham and embraced him, glorifying Elohim. And the Incorporeal one said to them, hearken, righteous Abraham. Behold your wife Sarah, behold also your beloved son Y'tzhak, behold also all your men-servants and maid-servants round about you. Make disposition of all that You have, for the day has come near in which you shall depart from the body and go to אֱלֹהִים once for all. Abraham said, has אֱלֹהִים said it, or do you say this from yourself? The chief-captain answered, hearken, righteous Abraham. אֱלֹהִים has commanded, and I tell it you.

Abraham said, I will not go with you. The chief-captain, hearing these words, straightway went forth from the presence of Abraham, and went up into the heavens, and about the ninth hour Michael brought Abraham back to his beyth. But Sarah his wife, not seeing what had become of Abraham, was consumed with grief, and gave up the ghost and after the return of Abraham he found her dead, and buried her.

Michael stood before Elohim the Most High, and said, אֱלֹהִים El-Shaddai, behold I have hearkened to your friend Abraham in all he has said to you, and I have fulfilled his requests. I have shown to him your power, and all the earth and sea that are under heaven. I have shown to him judgment

and recompense by means of cloud and chariots, and again he says, I will not go with you. And the Most High said to the heavenly messenger, does my friend Abraham say thus again, I will not go with you? The archangel said, אֱלֹהִים El-Shaddai, he says thus, and I refrain from laying hands on him, because from the beginning he is your friend, and has done all things pleasing in your sight. There is no man like him on earth, not even Iyob the wondrous man, and therefore I refrain from laying hands on him.

Command, therefore, Immortal King, what shall be done.

Chapter 16

Then the Most High said, call here Death that is called the shameless countenance and the pitiless look. And Michael the incorporeal went and said to Death, Come here; אֱלֹהִים of creation, the immortal king, calls you. And Death, hearing this, shivered and trembled, being possessed with great terror, and coming with great fear it stood before the invisible father, shivering, groaning and trembling, awaiting the command of אֱלֹהִים. Therefore the invisible Elohim said to Death, come here, You bitter and fierce name of the world, hide your fierceness, cover your corruption, and cast away your bitterness from you, and put on your beauty and all your glory, and go down to Abraham my friend, and take him and bring him to me. But now also I tell you not to terrify him, but bring him with fair speech, for he is my own friend.

Having heard this, Death went out from the presence of the Most High, and put on a robe of great brightness, and made his appearance like the sun, and became fair and beautiful above the sons of men, assuming the form of an archangel, having his cheeks flaming with fire, and he departed to Abraham. Now the righteous Abraham went out of his chamber, and sat under the trees of Mamre, holding his chin in his hand, and awaiting the coming of the archangel Michael.

And behold, a smell of sweet odour came to him, and a flashing of light, and Abraham turned and saw Death coming towards him in great glory and beauty, And Abraham arose and went to meet him, thinking that it was the chief-captain of Elohim, and Death beholding him greeted him, saying, Rejoice, precious Abraham, righteous soul, true friend of the Most High Elohim, and companion of the Set-apart heavenly messengers.

Chapter 16a

But when the day of the death of Abraham drew near, אַחֲרָיִם Elohim said to Michael, Death will not dare to go near to take away the soul of my servant, because he is my friend, but go you adorn Death with great beauty, and send him thus to Abraham, that he may see him with his eyes. And Michael straightway, as he was commanded, adorned Death with great beauty, and sent him thus to Abraham that he might see him.

And he sat down near to Abraham, and Abraham seeing Death sitting near to him was afraid with a great fear. And Death said to Abraham, shalom, Set-apart soul! Shalom, friend of אַחֲרָיִם Elohim! Shalom, consolation and entertainment of travellers! And Abraham said: you are welcome, servant of the Most High Elohim. I beseech you, tell me who You are; and entering into my beyth partake of food and drink, and depart from me, for since I have seen you sitting near to me my soul has been troubled.

For I am not at all worthy to come near you, for you are an exalted spirit and I am flesh and blood, and therefore I cannot bear your glory, for I see that your beauty is not of this world. And Death said to Abraham, I tell you, in all the creation that Elohim has made, there has not been found one like you, for even אַחֲרָיִם himself by searching has not found such a one upon the whole earth. And Abraham said to Death, why do You lie? For I see that your [missing text]

Abraham said to Death, shalom you of appearance and form like the sun, most glorious helper, bringer of light, wondrous man, from where does your glory come to us, and who are you, and where do You come from? Then Death said, most righteous Abraham, behold I tell you the truth. I am the bitter lot of death. Abraham said to him, no, but you are the comeliness of the world, You are the glory and beauty of heavenly messengers and men, You are fairer in form than every other, and say you, I am the bitter lot of death, and not rather, I am fairer than every good thing. Death said, I tell you the truth. what אַחֲרָיִם has named me that also I tell you. Abraham said for what are You come here? Death said, for your Set-apart soul have I come. Then Abraham said, I know what You mean, but I will not go with you; and Death was silent and answered him not a word.

Chapter 17

Then Abraham arose, and went into his beyth, and Death also accompanied him there. And Abraham went up into his chamber, and Death went up with him. And Abraham lay down upon his couch, and Death came and sat by his feet. Then Abraham said, Depart, depart from

me, for I desire to rest upon my couch. Death said, I will not depart until I take your spirit from you. Abraham said to him, by the immortal Elohim I charge you to tell me the truth. Are You death? Death said to him, I am Death.

I am the destroyer of the world. Abraham said, I beseech you, since you are Death, tell me if you come thus to all in such fairness and glory and beauty? Death said, No, my master Abraham, for your righteousness, and the boundless sea of your hospitality, and the greatness of your love towards Elohim has become a crown upon my head, and in beauty and great shalom and gentleness I approach the righteous, but to sinners I come in great corruption and fierceness and the greatest bitterness and with fierce and pitiless look.¹

Abraham said, I beseech you, hearken to me, and show me your fierceness and all your corruption and bitterness. And Death said, you cannot behold my fierceness, most righteous Abraham. Abraham said, yes, I shall be able to behold all your fierceness by means of the name of the living Elohim, for the might of my Elohim that is in heaven is with me.

Then Death put off all his comeliness and beauty, and all his glory and the form like the sun with which he was clothed, and put upon himself a tyrant's robe, and made his appearance gloomy and fiercer than all kind of wild beasts, and more unclean than all uncleanness. And he showed to Abraham seven beauty is not of this world. And Death said to Abraham, Think not, Abraham, that this beauty is mine, or that I come thus to every man. No, but if any one is righteous like you, I thus take crowns and come to him, but if it is a sinner I come in great corruption, and out of their sin I make a crown for my head, and I shake them with great fear, so that they are dismayed. Abraham therefore said to him, and when comes your beauty? And Death said, there is none other more full of corruption than I am. Abraham said to him, and are You indeed he that is called Death? He answered him and said I am the bitter name. I am weeping.

Chapter 17a

And Abraham said to Death, show us your corruption. And Death made manifest his corruption; and he had two heads, the one had the face of a serpent and by it some die at once by asps, and the other head was like a sword; by it some die by the sword as by bows.

He had fiery heads of serpents and fourteen faces, one of flaming fire and of great fierceness, and a face of darkness, and a most gloomy face of a

¹ When people are about to die they see this special created angel called Death and they are really frightened. Usually the fright will kill them.

viper, and a face of a most terrible precipice, and a face fiercer than an asp, and a face of a terrible lion, and a face of a cerastes¹ and basilisk.

He showed him also a face of a fiery scimitar, and a sword-bearing face, and a face of lightning, lightening terribly, and a noise of dreadful thunder. He showed him also another face of a fierce stormy sea, and a fierce rushing river, and a terrible three-headed serpent, and a cup mingled with poisons, and in short he showed to him great fierceness and unendurable bitterness, and every mortal disease as of the odour of Death. And from the great bitterness and fierceness there died servants and maid-servants in number about seven thousand and the righteous Abraham came into indifference of death so that his spirit failed him.

Chapter 18

And the all-Set-apart Abraham, seeing these things thus, said to Death, I beseech you, all-destroying Death, hide your fierceness, and put on your beauty and the shape which You had before. And straightway Death hid his fierceness, and put on his beauty which he had before. And Abraham said to Death, Why have you done this that You have slain all my servants and maidservants?

Has Elohim sent you here for this end this day? Death said, no, my master Abraham, it is not as you say, but on your account was I sent here. Abraham said to Death, How then have these died? Has אַיָּאֵז not spoken it? Death said, Believe it, most righteous Abraham that this also is wonderful, that you also was not taken away with them. Nevertheless I tell you the truth, for if the right hand of Elohim had not been with you at that time, You also would have had to depart from this life.

The righteous Abraham said, now I know that I have come into indifference of death, so that my spirit fails, but I beseech you, all-destroying Death, since my servants have died before their time, come let us pray to אַיָּאֵז our Elohim that he may hear us and raise up those who died by your fierceness before their time. And death said, Amein, be it so. Therefore Abraham arose and fell upon the face of the ground in prayer, and Death together with him, and אַיָּאֵז sent a spirit of life upon those that were dead and they were made alive again. Then the righteous Abraham gave glory to Elohim.

¹ A serpent with two or four horns.

Chapter 19

And going up into his chamber he lay down, and Death came and stood before him. And Abraham said to him, Depart from me, for I desire to rest, because my in that day the servants of Abraham died through fear of Death, and Abraham seeing them prayed to אַדְמָת, and he raised them up.

Death said, I will not depart from you until I take your soul. And Abraham with an austere countenance and angry look said to Death, Who has ordered you to say this? You say these words of yourself boastfully, and I will not go with you until the chief-captain Michael come to me, and I shall go with him. But this also I tell you, if you desire that I shall accompany you, explain to me all your changes, the seven fiery heads of serpents and what the face of the precipice is, and what the sharp sword, and what the loud-roaring river, and what the tempestuous sea that rages so fiercely.

Teach me also the unendurable thunder, and the terrible lightning, and the evil-smelling cup mingled with poisons. Teach me concerning all these. And Death answered, listen, righteous Abraham. For seven ages I destroy the world and lead all down to She'ol, kings and rulers, rich and poor, slaves and free men, I convoy to the bottom of She'ol, and for this I showed you the seven heads of serpents. The face of fire I showed you because many die consumed by fire, and beholds death through a face of fire. The face of the precipice I showed you, because many men die descending from the tops of trees or terrible precipices and losing their life, and see death in the shape of a terrible precipice.

The face of the sword I showed you because many are slain in wars by the sword, and see death as a sword. The face of the great rushing river I showed you because many are drowned and perish snatched away by the crossing of many waters and carried off by great rivers, and see death before their time. The face of the angry raging sea I showed you because many in the sea falling into great surges and becoming shipwrecked are swallowed up and behold death as the sea.

The unendurable thunder and the terrible lightning I showed you because many men in the moment of anger meet with unendurable thunder and terrible lightning coming to seize upon men, and see death thus. I showed you also the poisonous wild beasts, asps and basilisks, leopards and lions and lions' cubs, bears and vipers, and in short the face of every wild beast I showed you, most righteous one, because many men are destroyed by wild beasts, and others by poisonous snakes, serpents and asps and cerastes and basilisks and vipers, breathe out their life and die. I showed you also the destroying cups mingled with poison, because

many men being given poison to drink by other men straightway depart unexpectedly.

Chapter 19a

Abraham said, I beseech you, is there also an unexpected death? Tell me. Death said, verily, verily, I tell you in the truth of Elohim that there are seventy-two deaths. One is the just death, buying its fixed time, and many men in one hour enter into death¹ being given over to the grave. Behold, I have told you all that you have asked, now I tell you, most righteous Abraham, to dismiss all counsel, and cease from asking anything once for all, and come, go with me, as the Elohim and judge of all has commanded me.

Abraham said to Death, depart from me yet a little, that I may rest on my couch, for I am very faint at heart, for since I have seen you with my eyes my strength has failed me, all the limbs of my flesh seem to me a weight as of lead, and my spirit is distressed exceedingly. Depart for a little; for I have said I cannot bear to see your shape. Then Y'tzhak his son came and fell upon his breast weeping, and his wife Sarah came and embraced his feet, lamenting bitterly. There came also his men slaves and women slaves and surrounded his couch, lamenting greatly. And Abraham came into indifference of death, and Death said to Abraham, come, take my right hand, and may cheerfulness and life and strength come to you.

For Death deceived Abraham and he took his right hand, and straightway his soul adhered to the hand of Death. And immediately the archangel Michael came with a multitude of heavenly messengers and took up his precious soul in his hands in a divinely woven linen cloth, and they tended the body of the just Abraham with divine ointments and perfumes until the third day after his death, and buried him in the land of promise, the oak of Mamre, but the heavenly messengers received his precious soul, and ascended into heaven, singing the hymn of "thrice Set-apart" to אֵלֹהִים the Elohim of all, and they set it there to worship the Elohim and Father.

And after great praise and glory had been given to אֵלֹהִים, and Abraham bowed down to worship, there came the undefiled voice of the Elohim and Father saying thus, take therefore my friend Abraham into Paradise, where are the tabernacles of my righteous ones, and the abodes of my

¹ It is estimated that 102 people die each minute and just over 6000 each hour. Will you make that list of people without repentance and an eternal hope in the king of Kings Yahushua of Nazareth? Now is your chance to repent and walk in Torah don't waste a minute. Go to a synagogue that teaches the truth of Yahushua the Messiah who died and rose to save souls and to teach us how to live our life. Without Torah you are dead anyway but with Torah and its covenants Yahushua offers us the rays of life everlasting.

kedoshim¹ Y'tzhak and Yaqub in his bosom, where there is no trouble, nor grief, nor sighing, but shalom and rejoicing and life unending. (And let us, too, my beloved brethren, imitate the hospitality of the patriarch Abraham, and attain to his virtuous way of life, that we may be thought worthy of the life eternal, glorifying the Father, Son and Set-apart Spirit; to whom be glory and power forever. Amen.)

But Elohim returned and removed the soul of Abraham as in a dream, and the archangel Michael took it up into the heavens. And Y'tzhak buried his father beside his mother Sarah, glorifying and praising Elohim, for to him is due glory, honour and worship, of the Father, Son and Set-apart Spirit, now and always and to all eternity. Amein.

Glossary

אֱלֹהִים	Sacred name of Elohim
Beyth	House
El-Shaddai	Almighty Elohim
Elohim	Term for G-d
Kadosh	Holy
Kedoshim	Saints

¹ Righteous saints.

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