

*Robert Fitt was a student at the Brigham Young University, when Professor C. Chauncey Riddle mentioned “The Testimonies of the Twelve Patriarchs” in his religion class and indicated that he believed them to be inspired.*

*This brief discussion stimulated Robert enough that he went to the Salt Lake City Library, where he found a copy of the book and read it. He became excited about what he read and decided that it was important to have a copy for his own library. Copy machines did not exist at that time, and so—because the library would not allow the book to leave the special collections room—it became necessary for Robert to read the entire text, both words and punctuation, into a tape recorder over a period of several weeks. The text that follows (hopefully it is entirely accurate) was transcribed from that tape.*

*Before reading the transcription of “The Testimonies of the Twelve Patriarchs”, however, it may be useful for you to read a newspaper article from the Church News—week ending February 23, 1974—that tells about this ancient manuscript*

## **ANCIENT RECORDS TESTIFY OF CHRIST**

By O. Preston Robinson and Christine H. Robinson

It is recorded in the 5<sup>th</sup> chapter of John that Jesus, chiding the Jews, counseled them to “search the scriptures, for in them ye think ye have eternal life; and they are they which testify of me.”

When the Savior gave this advice He followed it with the statement, “For had ye believed Moses, he would have believed me; for he wrote of me.”

These two explicit statements raise questions as to the scriptures to which Jesus may have referred. The New Testament, as we now have it, was not compiled until many years later, and the writings of Moses, found in the first five books of our old Testament, outside of the general promise given to Abraham that through his seed all nations would be blessed, contain only one specific reference which can be clearly related to the coming of Christ. (Deut. 18:15).

Under these circumstances, thoughtful bible students cannot help but wonder if perhaps there might have been missing scriptures, other than those now in the Old Testament, available to the Jews to which the Savior made reference.

In the church we know from the Pearl of Great Price and from the Book of Mormon that Adam, Enoch, Abraham, Jacob and others of the great patriarchs and prophets kept records and “books of remembrance”.

Consequently it is entirely reasonable to expect, when Moses took the children of Israel out of Egypt, that he took with him many records which have been preserved down through the ages.

In fact, scholars who have worked and who are now working on ancient manuscripts are fully agreed that these old records were in existence before the lifetime of Jesus and that their originals apparently kept by the patriarchs, may have been the sources of some of the ancient scrolls and parchments which have been stored for hundreds of years in great museums, churches and university libraries around the world.

In support of the existence of these “missing scriptures”, the Bible makes reference to some 16 books which are not found in the canon. The Prophet Joseph Smith once said. “Many

important points touching upon the salvation of men have been taken from the Bible, or lost before it was compiled.”

Since the discovery of the Dead Sea Scrolls over 25 years ago, and because so many fragments of these “missing scriptures” were found in the caves, renewed and excited attention have been given to these books.

When British military powers dominated so much of the world, among the artifacts they took back to England were hundreds of ancient manuscripts from many countries. One of the first serious attempts to translate some of these old records was made by the Bishop of Lincoln, England, Robert Grosseteste (1175-1253) in the 13<sup>th</sup> century. Dr. Grosseteste’s translation was limited entirely to Latin.

The most complete and authentic translation was accomplished by Dr. R. H. Charles, a great linguist who began his work in 1890 and published two volumes entitled, “The Apocrypha and Pseudepigrapha of the Old Testament”, in English at the Clarendon Press, Oxford University, England in 1913.

Although his great two-volume work contains many apocrypha and Pseudepigrapha books, the three which have around most interest are “The Book of Enoch”, “The Book of the Secrets of Enoch”, and “The Testaments of the Twelve Patriarchs”.

Scholars who have studied these old manuscripts are unanimous in their agreement that these “scriptures” were available during the ministry of the Savior. The two books of Enoch are of particular interest because their originals, if they were then in existence, would have long predated the lifetime of Jesus and yet they contained a substantial amount of Christian doctrine. In fact, “The Book of the Secrets of Enoch” is so replete with Christian teachings that one researcher and author has attempted to advance the theory that Jesus, Himself, was the author of this book. (Charles F. Potter “Did Jesus Write this Book?” Fawcett Publications, Inc.)

“The Testaments of the Twelve Patriarchs” consists of 12 separate books allegedly originally written in Hebrew from the teachings and commandments given by the 12 sons of Jacob to their families before these great patriarchs died.

The chief religious controversy aroused by the discovery of the Dead Sea Scrolls, which has remained unabated over these more than 25 years, arises out of the fact that a group of people, now known as the Dead Sea Covenantors, were teaching and practicing many Christian doctrines and ordinances long before the ministry of the Savior.

This Qumran sect even had a church organized similar to the one established by Jesus. This remarkable discovery of Christian similarities, of course, raised serious questions in some minds about the originality of Christ’s teachings.

Those Christian theologians who teach that Christianity began with Jesus’ ministry upon the earth, have been mightily disturbed with the knowledge that other religious groups were teaching and practicing Christian doctrine before the advent of Jesus.

This fact of Christian origins, of course, poses no problem to the church. Our doctrine teaches that Christ presented the plan of salvation in the council in heaven before the world was organized. This gospel was then taught by Jesus himself to Adam, Enoch, Noah, Abraham, Moses and the great prophets and patriarchs of the Old Testament.

Consequently, although this gospel was repeatedly corrupted, changed and modified, nevertheless, portions of it would remain and would be available to honest seekers of the truth.

Moreover, the fact that such ancient documents as the writings of Enoch and “The Testaments of the Twelve Patriarchs” would contain Christian teachings, is also reasonable and

to be expected, and provides only additional evidence of the fact that the gospel is eternal, the only plan of salvation for everybody, and the same today, yesterday and tomorrow.

In our study of these ancient scriptures, we wanted to examine these documents firsthand and to see for ourselves some of the sources of the great work of translation produced by D. Charles. In this, we were fortunate in being able to hold in our hands and to have photographs taken of many of these ancient records which are so important in the proof of the eternalness of the gospel of Jesus Christ.

During his ministry, Jesus quoted frequently from the scriptures, and He quoted them verbatim and from memory.

With one exception, all of the 12 patriarchs, in their Testaments, bore clear and specific testimonies of the coming of the Messiah. For example, in his testimony to his family, Simeon, Jacob's second son declared:

“For the Lord, God, shall appear on earth and Himself save men . . . then shall I arise in joy, and will bless the Most High because of His marvelous work . . . for the Lord shall raise up from Levi, as it were, a high priest and from Judah, as it were, a king. He shall save all the race of Israel.”

The Patriarch Levi declared to his family:

“And by thee and Judah shall a Lord appear among men . . . and there shall be given to thee a blessing. And to all thy seed, until the Lord shall visit all the gentiles in the tender mercies forever . . . and ye shall deal lawlessly together with Israel, so He shall not bear with Jerusalem because of your wickedness, but the veil of the temple shall be rent, so as not to cover your shame.”

From the testament of Judah:

“And a man shall arise like the sun of righteousness, walking with the sons of men in meekness and righteousness; and no sin shall be found in him.”

And from Joseph:

“And I saw that from a virgin was born a lamb and in His left hand there was, as it were, a lion; and all the beasts rushed against Him, and the lamb overcame them and destroyed them and trod them under foot. And because of Him the angels and men rejoiced in the land, and these shall come to pass in their season in the last days. Do ye therefore, my children, observe the commandments of the Lord and honor Levi and Judah; for from them shall arise unto you one who saveth.”

It is interesting to note that Jacob's sons refer to the Messiah as coming from both Levi and Judah. With the extensive inter-marrying that took place in the families of Jacob, this would be entirely possible.

These ancient manuscripts contain many specific references to the Savior and to His ministry upon the earth. The originals of these old scriptures, if these copies are authentic as many of the scholars believe them to be, could have been among the records in Moses' possession. In any event, these and many other ancient scriptures not contained in the canon of the Bible add further testimony to the advent of the Savior, and to His divine status as the Son of God.

THE TESTAMENT OF THE TWELVE PATRIARCHS  
THE SONS OF JACOB

This most respectfully dedicated to my well beloved brother,

John Albetson,

Patriarch

In the Church of Latter-day Saints

As a token of respect and esteem for his services and unwearied zeal in the cause of God  
in this the freshy of time

By his brother in Christ,

Samuel Downs

Manchester: Printed by Ralph J. Bradshaw, 6, Church-Street 1843

## PREFACE

Beloved Brother,

In sending forth unto the nations of the world the following pages, in a form; here by the humblest of our brethren may possess themselves of it, I shall not know how truly thankful to feel to Almighty God, if, upon a perusal of its contents, it may meet with that approbation which it is the wish of your humble brother it should do. Had I consulted my own private feelings and wishes I should not now have appeared upon the public stage in the character of a publisher of any work (however valuable) which might have fallen into my hands or been the production of my own mind. When I first possessed my self of the work, it was my intention to have kept it for my private instruction and edification; never for one moment did I think it would ever go forth from me in the form in which it now appears; but having shown it to many of my brethren, and it having met with their approbation, they are wishful to possess themselves of it also. I now at their solicitation for the church, and for mankind in general, send it forth unto the world; and my heart's desire to God is, that the sublime truths contained in it may cause the hearts of the Saints to rejoice and the wicked to see. The malice of the Jewish people in concealing it, by reason of Christ the righteous so often prefigured, was and is intolerable: Few if any copies can be found in the ancient Hebrew tongue; but thanks be to God it now comes forth in our own native language, without the accessory painting of eloquent speech, a mirror for princes, a preacher for all Christians, and a most wise plausible, and ready schoolmaster for to apply to every particular estate his peculiar property. Art thou a prince, a magistrate, a ruler - let Judah rule thee. If thou thinkest upon manly courage, he teacheth valiantness; if thou seek to govern aright, he willeth thee to fly tyranny; if thou thirst after manners of life, he soundeth it out, that vain glory, fornication, and discord, blemish, weaken and at length utterly consume nobility. Let me proceed further and ask a question: Art thou a bishop, a minister, a preacher of Christ's birth, life and death? If so, behold Levi as a lantern. Thou can teach thyself but he can teach thee better; thou speakest to others, hearken to him that talketh to thee of thy office, how holy it is, how honorable, the contemners thereof how miserable, by whom began, continued and confirmed; of thy state of life, what and how it should be. To be short, of thy blessedness if thou art Godly, wise and learned; of thine and their plagues where thou livest if wicked and ignorant. What should I say more? Look upon Jacob, oh ye parents, peruse the twelve godly fathers in time and order. Learn of him, and his to pray aright to God in the name of Christ for your children. And come you and your children and read, see and say that old father Reuben, with his good brethren readily and rightly described the blessed path of righteousness, and the forlorn way of Belial, the one to fly, the other to follow. Strive with Simeon the second brother to avoid strife. Take to thee Joseph's cheerful countenance, a perfect platform of a quiet mind. Let not Judah be set apart. Gather by him experience, that for a man to glory in his own works is sinful, and he who upraideth another man's vice standeth slippery. Sift the testament of Zebulon, resemble his rare charity in clothing the naked and feeding the hungry, known and unknown, as well strangers as his own countrymen. View all these, I say that ye shall learn wisdom. Throw away from you the blindness and bigotry of the generation in which ye live. Arouse yourselves ye which are in darkness, and burst asunder the chains which bind you to superstition and ignorance, that ye may be made partakers of the blessings which are here promised unto the faithful. The Lord's words fail not, and what He hath promised that will He do, and whatever things which are yet future

contained in this book, as sure as light differeth from darkness so sure shall they all be fulfilled in the own due time of the Lord – yea even as they are written. The Lord hath said, “Heaven and earth shall pass away, but my words shall not pass away;” therefore, what is herein contained is sure and safe. There is variableness in God, man may change but He will not. Therefore, whomsoever thou be that coaneth these pages, or whatsoever thy station in life may be, I say unto thee, acquaint thyself with God, learn His will and time, and render obedience unto His most holy commandments, that when He shall again make His appearance in the fullness of time, surrounded by the glorious company of heaven, that thou may have a share in the glory and happiness that awaits the people of God. “When the kingdoms of this world become the kingdoms of our God and His Christ, and He shall reign with us world without end”. Even so, amen.

Samuel Downs.  
11, Bark-Street, Hulme, Manchester,  
September 18, 1843

## THE TESTAMENT OF JACOB

Made at his death to his sons, the twelve patriarchs, concerning what should befall them in the last days.

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Jacob, the son of Isaac, born of Rebecca in the year of the world 2108, his father being three score years of age, was a perfect man and righteous, dwelling in tents, not given to pleasure in hunting, as his elder brethren – elder by nature, not by grace. For the elder shall serve the younger sayeth the Lord. Why? Not for that Jacob had so deserved, but God had so appointed. Wherefore, when he thus by the determinant will of God and heavenly disposition, which ordereth all things whatsoever had got his brother's birthright and his father's blessing, his parents considering that the slippery days of carnal copulation did approach, and warily fearing his brother Esau, for that he conceived murder in his heart, and instituted a birthday for his devilish purpose, sent him from Beersheba to Mesopotamia, to Laban his mother's brother, there honestly they to take a wife, and quietly to live. For matrimony without consent of parents, and due consideration of either party contracted, as it breedeth their disquietness so it provoketh God's displeasure. Jacob, therefore, after long travel, being placed with his uncle Laban, and serving him fourteen years in labor and pain (albeit he was the child of promise, the blessed of the Lord, born of a free woman, and what is more, his uncle's bone and flesh, and lord of Canaan, (not arguing with himself as the ungodly children of this earth, saying, "Shall I who am a free and wealthy man's son be made a servant? Shall I be a drudge in my kinsman's house, being sent to marry and not to serve?" Had given him by Laban to wife for his good service) by which God blessed that little which Laban had before" (His two daughters, Leah first, then Rachael, with their handmaids Bilha and Zilpha, of whom, according to the promise made to him in Bethel, that his seed should be multiplied, he begat twelve sons, twelve godly fathers of the earth, Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulon, Joseph, and Benjamin. - Thus he being blessed of the Lord as well in children as in substance, returned again to his native country, him and his children, there to live and there to die. But, behold the divine providence of God. After three and thirty years had expired, he was removed from Canaan to Goshen in Egypt, by means of his son Joseph, chief steward of Pharaoh's land, whom his brethren heretofore had sold. Where, when he had lived seventeen years and seen his family increase exceedingly, to his great joy and comfort no doubt, especially as all the other countries about being plagued with a great famine, and he by God's mercy not greatly feeling the same, perceiving also his own troublesome pilgrimage drawing to an end, called his son Joseph unto him and said, "If I have found grace in thy sight, oh put thy hand under my thigh, (for in this manner they took an oath in Jacob time) deal mercifully to me and truly bury me not in Egypt, but let me sleep with my fathers: There noting his sure faith in the promise of God made to his fathers, willed him to look for Canaan his hoped inheritance, and not to trust in Pharaoh's land. To which his request, when Joseph his loving son did condescend, Jacob taking a little more strength unto him and sitting up, desirous also to show forth the great goodness of the Lord in preserving him and his, said, "God Almighty appeared to me at Luz, in the land of Canaan, and blessed me saying, "Behold, I will make thee fruitful, and cause thee to multiply, and will make a great number of people of thee, and will give this land unto thy seed for an everlasting possession. Thy Sons Manasseh, and Ephraim, I will take as mine own, their own children shall be called after my name." As I came from Mesopotamia Rachael died in the land of Canaan, and was buried by the way to Euphrates, the same as Bethlehem." Then Jacob, albeit somewhat dim

with age, beholding Joseph's two sons said, "Who art these?" to whom Joseph answered "They are my sons, whom God hath given me." "Oh bring them to me" said Jacob, "and let me bless them: I had not thought to have seen thy face Joseph, yet lo' God hath showed me thy seed — God in whose sight my fathers Abraham and Isaac did walk God who bath fed me all my life long unto this day, and the angel who had delivered me from all evil, bless these lads and let my name be named on them, and the name of my fathers, Abraham and Isaac, and that they may grow into a multitude in the midst of the earth." Then as Joseph lifted his father's hand from Ephraim to Manasseh, the elder, Jacob said, "Let it be, I know well my son, he shall also be a great people, but his younger brother shall be a greater: In thee let Israel bless and say, God make thee as Ephraim and Manasseh." After this, he fainting said: "Behold, Joseph, I die; God shall be with you and bring you again to the land of your fathers. Moreover I give unto thee a portion of land above thy brethren which I have conquered by sword and bow of the Amorites .And come ye hither also, oh my children, that I may tell you what shall come upon you in the last days. Gather ye together, and hear ye sons of Jacob, hearken unto Israel your father.

Reuben was my first born, my might, my strength, excellent in dignity and power, inconstant as water, thou shalt not excel, because thou didst defile my couch. Simeon and Levi, brethren in evil who in your wrath slew a man, and in your self-will digged down a wall; cursed be your wrath, for it was shameless, and your fierceness for it was cruel. I will divide you in Jacob and scatter you in Israel. Judah, thine hand shall be on the neck of thins enemies. Thy brethren shall stoop unto thee: as a lion's whelp shalt thou come up from the spoils: thou shalt couch as a lion and as a lioness who shall stir thee up? The scepter shall not depart from thee, nor a law giver from between thy feet, until Shiloh come! All nations shall seek after Him. Thou shalt bind thy ass's foal to the vine, and the ass's colt to the best vine; thou shalt wash thy garments in wine, and thy cloak in the blood of grapes. Thy eyes shall be red with wine, and thy teeth white with milk.

Zebulon thou dwell by the seaside, thou shalt be a haven for ships: for thy border shall be unto Zidon.

Issacher, thou shalt be a strong ass couched down between two burthens; and thou shalt see that rest is good, and that the land is pleasant, and shalt bend thy shoulder to bear, and shalt be subject to tribute.

Dan, thou shalt judge the people as one of the tribes of Israel. Dan, thou shalt be a serpent by the way, an adder by the path biting the horse's heel, so that his rider shall fall backward. Then Jacob foreseeing in his mind the great calamity that should betide his posterity , himself resting in God's promise, cried out with heart and mind "Oh Lord I have waited for thy salvation."

Gad, an host of men shall overcome thee, but thou shalt overcome at the last.

And what shall I say to Asher? His bread shall be fat and he shall have pleasures for a [sentence unfinished].

Napthali is a hind sent for a present giving goodly words.

Joseph is a flourishing bough by a wellside, the small boughs shall run upon the wall. The archers have shot against him, and hated him, but his bow was made strong and his arms strengthened by the Almighty God of Jacob. But of him shall come an herdsman, a stone in Israel. All these things shall come from my father's God, who hath helped thee and blessed thee,



with the blessings of heaven, with the blessings of the deep beneath, with blessings of the breast and womb. The blessings of me, thy father, that I give thee are stronger than the blessings that I had of my elders. Until the end of the hills of the world they shall be on thy head.

Benjamin, shall ravine as a wolf, in the morning he shall devour the prey and at night divide the spoil.

Now when I shall be gathered to my people bury me with my father in the field of Ephron, the Hittite, in the cave that is in the field of Macpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession to bury him, where were buried Abraham and Sarah his wife, and Isaac with Rebecca, and there I buried Lea. The field and the cave that is therein and was bought of the children of Heth.”

When Jacob had made an end of commanding all that he would unto his sons, having lived one hundred forty and seven years, he plucked up his feet into the bed and quickly died. Then Joseph falling upon his father’s face and kissing him with tears, caused him to be embalmed by physicians for the space of forty days, and mourned for him three score and ten days. Who departing from Egypt unto Canaan, with the noblemen of the land, in chariots and horsemen, and buried him in the place which he had appointed.

## THE TESTAMENT OF REUBEN

Made to his children at his death concerning the things that he had in his mind,  
by the suggestion of the spirit of foreknowledge

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This is the copy of Reuben's testament, concerning all the things which he gave in charge to his children before he died, in the one hundred twenty-fifth year of his life. Two years after the decease of Joseph, his children and his children's children came to visit him in his sickness and he said unto them -

“My children, I die and go the way of my fathers,” and seeing there his brethren, Judah, Gad, and Asher, he said unto them, “Lift me up my brethren, that I may tell you and my children the things that I have hid in my heart, for I am henceforth drawing to my long home. Then standing up he kissed them, and weeping said, “Hearken my brethren and you my children give hear to the words of your father Reuben: Mark what I give in charge to you. Behold, I command you this day before the God of heaven, that ye walk not in the ignorance of youthfulness and fornication, wherein I overshot myself, and defiled the bed of my father Jacob. For I assure you that the Lord did therefore strike me with a sore plague in my flanks for the space of seven months, and I had perished if my father Jacob had not prayed to the Lord for me, because he was minded to have slain me. I was thirty years old when I did this evil in the sight of the Lord and seven months was I sick to the death, and with a free heart did I seven years penance before the Lord. I drank no wine or strong drink, no flesh came within my mouth, I tasted not any fine bread; but I mourned for my sin, for it was great, and there shall none such be done in Israel. And now my sons hear me, that I may show you what I saw concerning the seven spirits of error in my repentance. Belial giveth seven spirits against a man, which are the wellspring of youthful works: and seven spirits are given man in this whereby all his works are done. The first is the spirit of life, wherewith is created his being. The second is the spirit of seeing, wherewith cometh his lusting. The third the spirit of hearing, wherewith cometh learning. The fourth is the spirit of smelling, wherewith cometh delight, by drawing in of the air, and by breathing it out again. The fifth is the spirit of speech, wherewith knowledge is made. The sixth the spirit of tasting, whereof comes the feeding upon things that are to be eaten and drunk, and through them is engendered strength, because the Substance of strength is in meat. The seventh is the spirit of seed and generation, wherewith entereth in the lust of pleasure. For this cause it is the last creation and the first of youth because it is full of ignorance, and ignorance leadeth the younger sort as a blind person into the ditch, and as an ox to the stall. Among all these is the eighth spirit, which is of sleep, with whom is created the wasting away of nature and the image of death. With these spirits are mingled the spirits of error, whereof the first is the spirit of lechery, which lieth within the nature and senses of man. The second spirit of unsatiableness, which lieth in the belly. The third spirit of strife, lieth in the liver and the choler. The fourth spirit is of bravery and gallantness, that the party may seem comely by excess. The fifth is a spirit of pride, which moveth a man to mind over great things or to think well of himself. The sixth is the spirit of lying for vain-gloriousness, and boasting a man's self, and in desire to fill his talk concerning his own kindred and acquaintance. The seventh is the spirit of unrighteousness which stirreth up the affectations that man should perform the lustful pleasures of his heart. For unrighteousness worketh with all the other spirits by taking guile unto him; unto all these spirits is matched the eighth spirit which is the spirit of sleep or sluggishness, in error and imagination, and so the souls of young people perish because their minds are darkened, and hidden from the truth and

understand not the law of the Lord, neither obey the doctrine of their fathers, as befell me in my youth. But now my children love the truth that shall preserve you; hearken to your father Reuben, and let not your eyes run agazing after women, neither be ye alone with a woman that is married; neither do ye seek about what women were doing; for if I had not seen Bilhah bathing herself in a secret place I had not fallen into that wickedness. But my mind ran so upon the naked woman, that it suffered me not to sleep til I had committed abomination: for while my father Jacob was away at his father Isaac and I in Gader hard by Ephrata, a house in Bethlehem, Bilhah fell drunken, and as she lay asleep uncovered in her chamber, I went in, and seeing her nakedness wrought wickedness with her, and leaving her asleep went my way.

By and by an angel of God betrayed my wickedness to my father Jacob, who coming home mourned for me, and touched not Bilhah any more; therefore look not upon the beauty of a woman, neither muse you upon their doings, but walk ye with a single heart in fear of the Lord God, employing yourselves in some work, and keeping yourselves occupied either in learning, or about your flocks, until God gives you such wives as he pleases, lest ye do suffer as I have done. I durst not look my father in his face to his dying day, nor speak to any of my brethren for shame. My conscience biteth me even yet still for my sin. But my father comforted me, and prayed for me unto the Lord, that his wrath might pass away from me as the Lord Himself showed unto me. Therefore, from that time forth I was kept from sinning any more: and you, my children, likewise keep ye that I shall tell you, and you shall not sin; for fornication is the destruction of the soul, separating it from God, and making it to draw unto idols, because it leadeth the mind and understanding into error, and bringeth men to their graves before their time. For whoredom hath undone many men: and although man be ancient or noble yet doth it debase him and make him a laughing stock both before belial and the sons of man. But Joseph, because he kept himself from all women, and cleansed his thoughts from all fornication, found favor both before the Lord and men. The Egyptian woman did much to him by using the help of witches, and by offering him various mixtures; but the purpose of his mind admitted no noisesome desire. For this cause the God of our fathers delivered him from all death, both seen and unseen. For if fornication overrule not your mind, neither shall belial prevail against you: women are hurtful things, my sons, because that when they want power and strength against a man, they work cunningly to draw him to them by trains; and those who cannot overmatch in strength, they overcome by deceit. For the angel of the Lord which taught me, told me of them that they are overmastered by the spirit of fornication more than men are, and that they are ever practicing in their hearts against men; first making of their minds to err by decking of themselves, then shedding their poison into them by sight, and finally catching them prisoners by their doings; for a woman is not able to enforce a man, therefore, my sons, flee fornication; charge your wives and daughters that they trim not their heads, and will them to chasten their looks, For every woman that dealeth deceitfully in these things is reserved for the punishment of the world to come. For by such means were the watchers deceived before the flood: as soon as they saw them they fell in love one with another, and conceived a working in their minds, and turned themselves into the shape, of men, and appeared to them in their companying with their husbands; and the women by deceiving the desire of them in the imagination of their minds, brought forth giants. For the watchers appeared unto them of height unto heaven. Therefore keep yourselves from fornication; and if ye intend to have a clean mind, keep yourselves from all women, and forbid them likewise the company of men, that they may also have clean minds. For although continual companyings do not always work wickedness, yet breed they incurable stings to them, and to us everlasting shame before belial, because fornication hath neither

understanding nor godliness in it, and all enviousness dwelleth in the desire thereof, and for that cause shall ye envy the children of Levi, and seek not to be exalted above them, but ye shall not be able to compass it, for God will avenge them and you shall die a dangerous death; for unto Levi and Judah hath the Lord given the sovereignty; and unto me, and Dan, and Joseph hath he granted to be princes with them. Wherefore I charge you, hear Levi, for he shall know the law of the Lord, and deal forth judgment, and offer sacrifices for all Israel, til the full time of Christ the chief because the Lord hath spoken it. I charge you by the God of heaven, that each of you deal faithfully with his neighbor, and stick unto Levi in humbleness of heart, that ye may receive blessing at his mouth: for he shall bless Israel and Judah.

God hath chosen Judah to be king of all people, wherefore worship you his seed, for he shall die for you in battle both visible and invisible, and shall reign over you world without end.”

(Reuben having given the aforesaid charge, and blessed them, died; then they put him in a coffin, and carrying him out of Egypt, buried him at Hebron, in the double cave where his fathers slept.

## THE TESTAMENT OP SIMEON

Made to his children at his death, concerning envy.

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The copy of Simeon's words which he spake unto his sons at his death in the one hundred twentieth year of his life in the year that Joseph died. For they came to visit him upon his death bed, and he sitting up kissed them, saying, "Hearken my children, hear me your father Simeon, whatsoever I have in my heart. I am my father Jacob's second son and my mother Lea named me Simeon, because the Lord heard her prayer. I became very mighty. I went through with my doings and was not afraid of anything. For my heart was stout and my mind immovable, and my stomach indiscourageable: for hardiness is given of the most high into men's souls and bodies. In those days I envied Joseph, because my father loved him I hardened my heart against him to kill him, because the prince of error, sending forth the spirit of envy, so blinded my mind that I could not take heed to spare my father Jacob. But his God and the God of his fathers sending his angel, did rid him out of my hands. For while I went into Sechem to carry fare for our flocks, and Reuben into Dathan where all our necessaries were laid up in store, our brother Judah sold him unto the Ishmaelites: and therefore when my brother was come again, he was sorry for he intended to have conveyed him safe again to our father. But I was angry with Judah for letting him go alive, and bare him a grudge five months after howbeit, God letteth me and restrained the work of my hands, for my right hand was half withered up for seven days together. Then did I perceive (my sons) that that befell me for Joseph's sake: whereupon I repented soon after, and besought the Lord to restore my hand, and I would abstain from all rancour, envy, and folly, for I knew I had conceived a wicked thought against the Lord, and against my father Jacob, for my brother Joseph's sake, whom I envied."

"Now therefore my children keep yourselves from the spirit of error and envy. For envy overruleth the mind of every man, suffering him not to eat or drink in rest, or to do any good thing; and is always egging him to slay the party whom he envyeth, and pining away at his posterity. Two years together I punished my soul with fasting in fear of the Lord, for I knew that the way to deliver me from envy was the fear of the Lord. If a man fly unto the Lord, the wicked spirit fleeth from him, so as his mind becometh meek, and if spiteful he becometh pityful, bearing no grudge towards such as love him, and so his envy ceaseth. And because my father saw me sad, and asked me the cause of it. To whom I lied saying, I have a pain in my stomach, for I was sorriest of all my brothers, for that I had been the cause of Joseph's selling into Egypt. And when I came into Egypt and was put in prison by him as a spy, then I perceived that I was justly punished, and I was not sorry for it but Joseph being a good man and having God's spirit in him, and being full of pity and mercy, minded not to do me an harm, but loved me as well as my brethren. Therefore my children keep yourselves from all spite and envy, and walk in singleness of mind and good conscience, after the example of your father's brother, that God may give you grace, glory, and blessedness upon your heads as you see in him. Of all the days of his life he did never cast us in the teeth with it, but loved us as his own soul, and more than his own children, honoring us, giving us riches, cattle, and corn abundantly. You, therefore, my children, love ye one another with a good heart and put from you the spirit of envy, for it maketh a man's soul to grow savage, marreth his body, breedeth wrath and war in his thoughts, setteth his blood on fire, driveth him out of his wits, and suffereth no reason to bear any sway or rule. Moreover it taketh away his sleep, disquieteth his mind and maketh his body to tremble. For even in sleep some spice of imagined malice gnaweth him cumbering his soul with spirits of

mischief, making his body ghostly, and his mind afrighted with trouble, and appearing unto men as it were with a pernicious spirit and pouring out of poison. Therefore was Joseph fair of face and beautiful and comely to behold, because no wicked thing dwelt in him, for he had countenance clear from cumbrance of mind. And now, my children, let your hearts be meek before the Lord, and walk right before man, so shall ye find favor both with God and man: and beware that ye fall not to whoredom. For whoredom is the mother of all naughtiness separating a man from God, and sending him to Belial. For I have seen in Enoch's writings, that you and your children shall be corrupted with whoredom, and do Levi wrong by the sword. But they shall not prevail against Levi, because he shall fight the Lord battles and take all your tents, and very few shall be divided in Levi and Judah, for he shall be your captain, as my father Jacob prophesied in his blessings. Behold I tell you all these things aforesaid, that I may be clear from the sin of your souls. Now, if you put away from you all envy, and all stiff-neckedness, all my bones shall flourish as a rose in Israel, and my flesh as a lily in Jacob, and my favor shall be as the scent of Lebanon, and my holy ones shall be multiplied as the cedars forever, and their boughs shall spread out in length forevermore. Then shall the seed of Canaan perish, together with all the remnant of Amulech. All the Cappodocians shall perish, and all the Scythians shall likewise be destroyed. Then shall lands of Chunisail and all the people go to wreck. Then shall the earth rest from trouble, and all men under heaven from war. Then shall Sem be glorified, when the great Lord God of Israel appeareth upon earth as a man, to save Adam in Him. Then shall the spirit of error be trodden under foot, and men shall reign over hurtful fiends. Then shall I arise in joy, and bless the Highest in His wonderful works; for God taking a body upon him, and eating with men, shall save men. And now my children obey Levi, and ye shall be delivered by Judah; and advance not yourselves before these two tribes, for of them two shall the saving health of God spring unto us. For the Lord shall set up, of Levi, the prince of priests, and of Judah the king of kings, God and man. So shall He save all the Gentiles and the offspring of Israel. For these things sake I charge you to command your children to keep these things throughout all their generations." And Simeon making an end of these his sayings and commandments to his children, slept with his fathers, when he was at the age of one hundred and twenty years. Then they laid him in a coffin of wood that rotteth not, that they might carry him again to Ephron, and they conveyed him privily in the land of the Egyptians, for the Egyptians kept the bones of Joseph in the king's treasury, for their enchanters told them that whensoever Joseph bones were carried away, there should be such a plague of mist and darkness among the Egyptians, as one brother should not know another, no not even by torchlight. And Simeon's children bewailed their father according to the law of the land, and continued in Egypt until the day of their departure thence under the hand of Moses.

## THE TESTAMENT OF LEVI

Made to his children at his death, concerning Priesthood

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A copy of Levi's words, namely, which he spake to his children concerning all the things which they should do, and which should happen to them until the day of judgment. He was in health when he called them unto him, for he knew before when he should die. so when they were come together, he said unto them -

"I Levi was bred and born at Padanarum, and afterwards came with my father unto Shechem; I was at that time but young, about twenty years old, when I helped my brother Simeon to revenge my sister Dinah against Hamor. Now as we were feeding our flock at Abelmuel, the spirit of the understanding of the Lord came upon me, and I saw all men undermining their own ways, and how unrighteousness had built herself a fortress, and - wickedness sat upon the throne thereof. And I was sorry for mankind, and besought the Lord to save them. Then there fell a sleep upon me and I saw a very high mountain; it was the mountain of Aspis in Abelmuel. And behold the heavens opened, and the angel of God said unto me, 'Levi come hither;' and I went from the first heaven to the second, and there saw the water hanging between the one and the other. And I saw the third heaven much brighter than either of them: for the height thereof was infinite. And I said to the angel, what meaneth this? And the angel answered me, "Marvel not at these things, for thou shalt see four heavens still brighter and without comparison when thou comest up to them. For thou shalt stand by the Lord, and be His minister, and utter His secrets unto men, and preach of the deliverer of Israel who is to come: by thee and by Judah the Lord will appear to men and save all mankind in them. Thy life shall depend upon the Lord, by Him shalt thou have thy fields, vineyards, fruits, gold and silver. Therefore hearken as touching the seven heavens. The lowest is most lowering because it is nearest to all the unrighteousness of men. The second hath fire, snow and ice, prepared by the Lord's appointed against the day of His rightful judgment. In it are all the spirits of vengeance for the punishing of the wicked. In the third are the powers of hosts ordained against the day of judgment, to take vengeance upon the spirits of error and belial. In the fourth above these, are the saints: for in the higher places dwelleth great glory and the holy of all holies above all holiness. In the next unto this are the angels that serve in God's presence and seek His favor in all the ignorance of the righteous. They offer to the Lord the sweet savor of a reasonable service, sacrifice without blood. In the other, that is under this, are the angels that bring answers from the angels in God's presence. In that which is above are the thrones and potentates, wherein is continual offering up of hymns unto God. Therefore whensoever the Lord looketh upon us, all of us are moved; yea, and even heaven and earth, and the bottomless deep are moved at the sight of His greatness, but the children of men being witless shall sin and provoke the Highest unto wrath: now therefore that the Lord will execute judgment upon the children of men because that men will still continue in unbelief and unrighteousness, even when the same shall cleave asunder, the sun be darkened, the waters dried up, the fire quake, and all creatures troubled at the fainting of the invisible spirit, and the spoiling of hell in the passion of the Highest: therefore shall they be condemned to punishment. The Highest then that heard thy prayer to separate thee from unrighteousness, and to make thee his son and servant, and a minister in His presence, a lantern of knowledge to enlighten Jacob thoroughly and to be as a day sun amongst the children of Israel; and unto thee and thy seed shall the power of blessing be given till God visit all nations in the bowels of mercy of His Son forever. Nevertheless, thy sons shall lay their hands upon Him

to crucify Him, and for this cause is wisdom and under standing given unto thee, to give thy children knowledge of Him, because if they bless Him, they shall be blessed, and they that curse Him shall perish in His sight.

And the angel opened me the gates of heaven, and I saw the holy temple and the Highest sitting on the throne of glory, and He said unto me: Levi I have given thee the blessings of the Priesthood, till I come myself to dwell in the midst of Israel. Then the angel brought me down to the earth and gave me a shield and a sword, saying, "Execute vengeance in Shechem for Dinah, and I will be with thee, for God hath sent me." And at that time I slew the sons of Hamor, as it is written in the tables of heaven. And I said unto him, Lord I pray thee tell me thy name that I may call upon thee in the name of my trouble. And he answered, "I am an angel which excuseth Israel that he might, not be stricken forever, because all wicked spirits lie in wait for him." Afterwards, being waked as it were from sleep, I blessed the Most High and the angel that excuseth the offering of Israel, and all righteous men. And when I came to my father, I found an asp of brass, whereupon the hill took the name of Aspis which is hard by Gebar, on the right side of Abila. And I laid up these sayings in my heart, and I counselled my father and my brother Reuben to persuade the sons of Hamor to be circumcised, because I was zealously grieved for the abomination which they had wrought in Israel. For first of all I killed Shechem and then Simeon killed Hamor; and after this came our brethren who smote the city with the edge of the sword. When my father heard of it he was angry, because they had received circumcision, and were killed afterwards, and therefore he dealt other wise with us in blessing. For we sinned in doing it against his will, and he fell sick the same day. But I knew then the Lord intended evil to the Shechemites. For they had purposed to have done the like unto Sarah as they did unto our first sister, Dinah; but God letted them. And they persecuted our father Abraham (as then a stranger) and carried away his cattle, and furthermore did beat Jeblao very sore, who was born in his house. After the same manner dealt they with all other strangers, taking away their wives from them by force, and driving the men themselves out of their country. For which cause the wrath of the Lord came upon them in the end. And I said to my father: Sir, be not offended, for God will bring the Canaanites to nothing before thee, and give their land unto thee and unto thy holy one after thee. For from henceforth Shechem shall be called the City of Fools, because that as men do scorn fools, so have we scorned them for their working of folly in Israel — in taking away our sister for to defile her. Then came we into Bethel, and there, when I had sacrificed three score and ten days together, I saw the thing again as I had seen before; and I saw seven men in white raiment, saying unto me, "Up, put on the stole of the Priesthood, the crown of righteousness, the reason of understanding, the robe of truth, the breastplate of faith, the mitre of holiness, and the ephod of prophecy." And so every of them bringing something with him, did put them upon me, saying, "Be thou henceforth the Lord's priest, thou and thy seed forevermore." The first of them anointed me with holy oil, and gave me the scepter of judgment. The second washed me with clean water and fed me with bread and wine, that is, with the holy of holies, and clothed me with a glorious robe down to the ground. The third did put on me a silken garment like to an ephod. The fourth girded me with a girdle like to purple. The fifth gave unto me an olive bough very full of fatness. The sixth did set the mitre of Priesthood upon my head. The seventh filled my hands with incense, to the extent I should execute the office of a Priest unto the Lord. And he said unto me, "Levi, unto three principle things is thy seed appointed of God; namely, to be a sign of the glorious Lord that is to come, and he that believeth shall be the first, the great lot shall not fall upon him. The second shall be in Priesthood, and the third shall have a new name, because a king shall rise up in Judah, and renew my Priesthood according unto the figure of the Gentiles,



among all nations. But the coming of Him is unutterable as who shall be the prophet of the Highest, born of our father Abraham. All the pleasant things of Israel shall be given unto thee and to thy seed; and you shall eat all that is fair to see to, and thy seed shall distribute the Lord's table, and of them shall be High Priests, judges, and scribes; for in their mouth shall the holy things be kept."

When I awoke, I perceived that this vision was like the other, and shewed it not unto any man living upon the earth. The first two days I and Judah went to our grand father Isaac, and he blessed me according to all the sayings of all the visions that I had seen; but he would not go with us to Bethel. But when we came to Bethel, my father Jacob saw in a vision concerning me, that I should be their priest before the Lord. And he arose in the morning and tithed all things to the Lord by me. Then came we to Hebron to dwell there, and by and by Isaac called me to expound the law of the Lord according as God's angel had shown it to me; and he taught me the law of Priesthood, sacrifices, burnt offerings, firstlings, free-will offerings, and offerings for help. Every day he taught me understanding, and called upon me continually before the Lord, saying, "My son, give no ear to the spirit of fornication, for he will follow thee and defile the holy things by thy seed. Therefore, take thee a wife in thy youth, such a one as has no blemish or uncleanness, nor is of the kindred of the Gentiles. And before thou enter into the bodies - wash: and likewise, ere thy sacrifice, and also when thou hast done, offer unto the Lord the fruits of the twelve trees that are ever green, as my father Abraham taught me to do: and the fruit of all clean beasts, and of clean fowls offer thou in sacrifice: likewise offer up thy firstborn of all things, and the first fruits of thy wine, and sprinkle thy sacrifice with salt. Now, therefore, my sons, keep ye all the things that I command you; for whatsoever I have heard of my fathers - that have I told unto you. I am clear from all the wickedness and sin which you shall commit to the end of the world. Ye shall work wickedness against the Savior of the world and ye shall seduce Israel, stirring up much evil against him from the Lord, and dealing wickedly with him, so that Jerusalem shall not continue, by reason of your naughtiness. The veil of the temple shall be rent asunder to discover your foulness, and ye shall be scattered as prisoners among the heathen, and be scorned, cursed, and trodden under foot. Nevertheless, the house which the Lord shall choose shall be called Jerusalem, as the book of Enoch the righteous containeth. Therefore when I was twenty and eight years old, I took a wife whose name was Melcha, and she conceived and bare me a son, and called his name Gershon, because we were but strangers in the land - for Gershon signified banishment. Now I knew of him that he should not be of the chief degree. The second was Koath, who was born in my five and thirtieth year. I saw a vision eastward, how all the congregation stood up aloft and therefore I called his name Koath, which signifieth the beginning of greatness and learning. The third was Merari, who was born in the fifty-fifth year of my life; and because his mother was hardly delivered of him, she called his name Merari which is as much as to say — my bitterness. And in the sixty fourth year of my life was my daughter Jochebed born in Egypt: and so was I honorable amongst my brethren. Also my son Gershon took him a wife, who bare him Lybni and Schimi. The sons of Koath were Amram, Yshvat, Hebron and Uziel; and the sons of Merari were Mahali and Mushi. In the ninety-fourth year of my life, Amron took unto wife my daughter Jochebed, because that they were born both on a day. I was eight years old when I entered into the land of Canaan, and eighteen years old when I entered into the office of Priest hood. At eight and twenty years I took a wife and at forty years old I entered into Egypt, and behold ye be my children's children in the third g Joseph died in the hundred and tenth year. And now my children, I warn you, fear the Lord your God with all your heart, and walk plainly in all things, according to His law. Moreover, bring up your children in

learning that they may have understanding by reading the law of God without ceasing all their life long. For whosoever knoweth God's law shall be honoured; and go wheresoever he will, he shall be no stranger: also he shall have more friends than his forefathers had, and many shall be glad to serve him, and to hear the law at his mouth. My sons, deal rightfully upon earth, that you may find heaven, and sow good things in your minds, that you may find them in your life: for if ye sow evil things, ye shall find and reap all manner of cumbrance and trouble.

Get ye wisdom in the fear of God, for if captivity come, and cities and countries be destroyed, gold and silver and all possessions perish; but none can take away the wise man's wisdom save only the blindness of ungodliness and sin. For his wisdom shall become a shield to him among his enemies, and make a strange country to be as his own home, and cause him to find friendship in the midst of his foes. If he teach and do such things, he shall sit with kings, as did our brother Joseph. and truly, my children, I know by the writings of Enoch, that in the end you shall do wickedly, laying your hands most spitefully upon the Lord; and through you, your brethren shall be confounded, and made a scorning stock to all nations. Howbeit, our father Israel is clear from the wickedness of the high priests, which shall lay hands upon the Savior of the world. The heaven above the earth is clean, and you be the lights of the heathen, as the sun and the moon. What shall all the heathens do if you be overdarkened with wickedness, and bring cursedness upon your country folk, for whose sakes the light of the world is put unto you to enlighten all men withal? This light of the world shall you most willfully steal, and teach commandments contrary to the righteousness of God. You shall purloin the Lord's offering and filch away pieces of it. Before you do your sacrifices unto the Lord ye shall steal away the choicest things and eat them disdainfully with harlots, teaching commandments of covetousness. Ye shall defile married women and enforce maidens in Jerusalem, you shall match yourselves with whores and harlots, ye shall take the daughters of the heathens unto wife, purifying them with unrighteous purifying, and, your mingling shall be like unto Sodom and Gomorrah, and ye shall be swollen with wickedness in the Priesthood, insomuch that you shall most disdainfully and spitefully laugh the holy things to scorn not only vaunting and boasting yourselves against men, but also puffed up and swollen with pride against the commandments of God. For this cause shall the temple which the Lord shall have chosen be undoubtedly left desolate in uncleanness, and you yourselves become captives to all nations, and be loathed and abhorred among them, and receive endless shame and confusion through God's rightful judgment; and all that see you shall shun you; and were it not for our fathers, Abraham, Isaac, and Jacob, there should not one of my seed be left upon the earth. Furthermore, I know by the book of Enoch, that ye shall go astray by the space of three score and ten weeks, and defile the Priesthood, stain the sacrifice, destroy the laws, despise the sayings of the prophets, frowardly persecute righteous folks—hate the godly—abhor the sayings of soothfast men, and call him heretic that goeth about to renew the law by the power of the highest; and in the end ye shall kill Him out of hand as ye think, not knowing that He shall rise again, and so shall ye receive His innocent blood willfully upon your own heads. For His sake shall your holy places be left desolate, which you shall have defiled even by utter foreswearing, and your dwellings shall not be clean, but you shall be accursed among the heathen, and despair shall vex you till He visit you and mercifully receive you through faith and water. And forasmuch as ye have heard of the three score and ten weeks, hear ye also of the Priesthood. For in every Jubilee shall be Priesthood. In the first Jubilee the first anointed into the Priesthood shall be great, and talk to God as to His father, and his Priesthood shall be full of the fear of the Lord. and in the day of his gladness he shall rise up unto the salvation of the world. In the second Jubilee, the anointed shall be conceived in the heaviness

of the beloved sort and His Priesthood shall be honorable, and He shall be honorable, and He shall be glorified as amongst all men. The third priest shall be taken up in sorrow, and the fourth shall be in grief, because a multitude of iniquity shall be laid upon him, and throughout all Israel every man shall hate his neighbor. The fifth shall be held fast in darkness, and likewise the sixth and the seventh. And in the seventh shall be such abomination, both before God and man, as I am not able to express. Howbeit, that the doers thereof shall not be known For this cause shall they be in captivity and corruption, for their land and substance shall he destroyed; for in the fifth week they shall return into their desolate country and renew the Lord's house. In the seventh week shall come idolatrous priests, covetous warriors, unrighteous scribes, and very filthy abusers of men, children and beasts. After that the Lord hath sent vengeance upon them in the Priesthood, then will God raise up a new priest, unto whom all the Lord's word shall be opened, and He shall execute judgment upon earth many days, and His star shall arise in heaven. As a king shall He shed forth the light of knowledge in open sunshine of the day, and He shall be magnified over all the world, and be received and shine as the sun upon the earth and drive away all darkness, and there shall be peace upon all the earth. In His days the heavens shall rejoice, the earth shall be glad, the clouds shall be merry, the knowledge of the Lord shall be poured out upon the earth as waters of the seas, and the angels of glory that are in the Lord's presence shall rejoice in time. The heavens shall be opened, and out of the temple of glory shall sanctification come upon Him with the Father's voice, as from Abraham the father of Isaac, and the glory of the Highest shall be spread out upon Him, and the spirit of understanding and sanctification shall rest upon Him, whereof He shall give abundantly and mightily to His children in truth forevermore, and there shall none succeed Him from generation to generation, world without end. In His Priesthood all sin shall con to an end, and the unrighteous shall cease from their naughtiness; but the righteous shall rest in Him, and He shall open the gates of Paradise, and stay the threatening sword against Adam, and feed the lambs with the fruit of life, and the spirit of holiness shall be in them. He shall bind up belial, and give His own children power to tread down hurtful spirits; and the Lord shall rejoice in His children, and accept them as His beloved forevermore. Then shall Abraham, Isaac, and Jacob be glad, and then shall I and all saints rejoice." Now, my children, ye have heard all; therefore choose unto you either light or darkness, either the law of the Lord, or the works of belial; and we answered our father, saying; "We will walk before the Lord according to His law." And our father said, The Lord is witness, and you yourselves are witnesses, and I am a witness, and you yourselves are witnesses of the words of my mouth." And when we had answered, we will be witnesses, Levi rested with his charge given unto his children, and stretched out his feet, and was put to his fathers, when he had lived one hundred and thirty-seven years, and they laid him in a coffin, and buried him afterward in Hebron, beside Abraham, Isaac, and Jacob.

## THE TESTAMENT OF JUDAH

Made to his children at his death concerning valour, covetousness, and fornication.

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The copy of all the sayings of Judah, which he spake to his children at the time of his death: when they were come together before him, he said unto them: -

“I was my father’s fourth son, and my mother called me Judah, saying, ‘I thank the Lord that He hath given me a fourth son.’ I was swift of foot and painful in my youth, and obeyed my father in all things, and blessed my mother: and when I came to the state of manhood, my father Jacob prayed over me, saying, ‘Thou shalt be a king and prosperous in all things.’ Behold, God gave me grace in all my works, both abroad and at home. Upon a time I saw a hind, and ran after her, and caught her. I made good meat of her for my father. Also I outran the roes, and overtook all things that were in the fields, insomuch that I caught a wild mare, and tamed her. I plucked a kid out of the mouth of a bear, and taking him by the paw overthrew him, and rent asunder all wild beasts that turned upon me, as if I had been a dog. I encountered with a wild boar, and over him, tear him in pieces. In Hebron a bastard lion leapt upon a dog, and I, catching him by the tail, flung him away and he burst asunder. In the borders of Gure, a wild bull was feeding in the fields, and I took him by the horns and swung him about and finally killed him. There came two Kings of the Canaanites, armed upon our flocks, and much people with them, and I alone running into the flocks, stept to King Sur, and striking upon his heels, overthrew him, and so slew him. Also I killed another King named Thapes, sitting on his horse, and so scattered all their people. I overtook King Achor, a giant on horseback shooting forward and backward, and throwing a stone of three score pound weight upon his horse, I overthrew him, and killed him, and fighting two hours with Achor, at length I clave his shield and maimed his feet, and finally slew him; as I was pulling off his breastplate, behold eight of his friends assaulted me, whereupon I filled my hands with stones, and flinging them at them with a sling, slew four of them, and put the other four to flight. Also, our father Jacob slew the giant Beelisa, King of all the Kings, who was mighty and huge, of the stature of twelve cubits. By reason whereof fear fell upon them, and they left their fighting against us. For this cause my father was careful of me when I was in battle with my brethren. He saw in a vision concerning me, that the angel of strength followed me everywhere, to the intent I should not be overcome. The second hanel was a greater battle to us, than that which we had at Shichem; insomuch that in fighting valiantly with my brethren, I chased a thousand men and slew of them two hundred persons, and four of their Kings, following after them, scaled the walls of their city, and there slew two Kings more and so we delivered Hebron, and led them all away as prisoners. Then the next day we went to a strong walled and unapproachable city, called Areca, which threatened to kill us. Therefore I, and Gad went to the east side of the city, and Reuben and Levi to the west and south side. They that stood upon the walls supposing that there had been no more than Gad and I, did set fire upon us, while in the meantime my brothers that lay in wait, rushed out upon the other two sides, and scaling walls with ladders, entered the city before our enemies thought of it, and so we won it by the sword, and set fire upon the tower, and burned it up with such as were fled into it. As we returned, the men of Thaffy lay in wait for our prey, and took it with our children. But we followed them to Thaffy, and slew them, and burned their city, spoiling all that within. And while I was at the waters of Gureba we fell upon the men of Jobel that came against us in battle, and slew and spoiled both them and their accomplices that came to their aid from Selon, so as we gave them no respite to return again upon us. The fifth day after there came men from Machir to

fetch away our prisoners whom we met in battle, notwithstanding that they were a mighty host, and slew them before they could get to the place where they came from. And when we came to their city the women tumbled down stones upon us from the top of the hill whereon their city stood; but I and Simeon coasting to the backside of the town, get to the higher places and destroyed the whole city. e next day it was told us that the cities of two Kings came against us with a great host. I therefore and Dan feigning ourselves to be Amortheans, and fellows with them, went into their city and taking the entrance in the dead time of the night, did set the gates wide open to our brethren that came after us; by means whereof we destroyed them and all that they had; and when we had sacked the city, we did cast down the three walls thereof. Then went we to Thamua, which was the refuge of all the Kings for their wars. Where, being angry for a hurt that I got, I charged upon those that stood above me, and shot arrows at me and had killed me but my brother Dan rescued me. Therefore we came running upon them in a rage, and put them all to flight: and they, passing by another way, went and sued humbly unto my father, who made a covenant with them, so as we did them not any more harm, but received them into league with us, and delivered them all their prisoners. Then built Chamma and my father built Rambahel. Twenty years old was I when this was made, and the Canaanites were afraid of me and my brethren. I had much cattle, and my chief herdsman was Iran, of Odellam, in whose company I saw Bersa King of Odellam, who made us a feast, and with much intrigue he gave me his daughter Bethsu to wife, who brought me forth Er, Onam, and Shelah; of which three God slew two childless. For Shelah lived of whom some of you be the children. My children and us made eighteen years peace, with his brother Esau and his children. When eighteen years were past after coming out of Mespotamia, in the fortieth year of my life Esau our father's brother came upon us with a great strong host, and was slain by the bow of Jacob, and conveyed away dead unto Mount Suer. We also followed upon the children of Esau, but this city was very strong with high walls, and gates of iron and brass, so as we could not enter into it; howbeit, we shut them up within the walls and besieged it. Now when they showed not themselves abroad for twenty days together, I put my helmet upon my head, and in the sight of them all, set up a ladder, and scaling the wall, slew four of their noblemen with a stone of the weight of three talents. The next day Reuben and Gad went and slew three score others. Then they offered peace, and we, by our father's advice, received them into tribute; and they gave us two hundred quarters of corn, 500 vats of oil, a thousand and five hundred measures of wine, until we went down into Egypt. After this my son Er married Tamar of Mespotamia, the daughter of Aran. Now, Er was a very wicked imp, and doubting much of Tamar, because she was not of the land of Canaan. Therefore the angel of the Lord slew him the third night after his marriage, when he had not yet accompanied with her by reason of his mother's subtlety; and so died in his naughtiness, for she was loath that he should have had any children by her. When Onam was marriageable, I gave Tamar unto him and he likewise of a spite accompanied not with her, understanding that he lived a full year with her, and when I threatened him, then he accompanied with her, and yet by his mother's commandments he let his seed fall upon the ground, and so also he died in his wickedness. I minded to have given her unto Shelah also, but my wife, Bethsu, would not suffer me. For they spited Tamar because she was not of the daughters of Canaan, as herself was. Now I knew that the offspring of Canaan were mischievous; but yet did youthful fancy blind my heart. And as I beheld her pouring out the wine, I was deceived with drunkenness and fell in love with her. Upon a time while I was away she married Shelah to a woman of Canaan; which her deed when I understood, I cursed her in the bitterness of my soul, and she died in the wickedness of her sons. At two years after these things, as I went to shear my sheep, Tamar decking herself like

a bride, sat herself down at the gate of the city. For it was the custom of the Amorites that the brides do set themselves at the gate of the city for the space of seven days together, to be abused by fornication. I, therefore being drunken with the waters of Horak, I knew her not, by reason of wine, insomuch that her beauty, together with the attire and decking of herself, deceived me, and thereupon turning aside unto her, I said, Shall I come in unto thee? And she answered, What wilt thou give me?" I gave her my staff and my girdle, and the crown of my kingdom. Upon my accompanying with her, she conceived afterwards, I not knowing myself to have been the doer thereof, would have put her do death for it. But she having kept my pledges in store, shamed me with them: and when I had heard my words of her in secret, which I had spoken to her when I lay with her in my drunkenness, I could not put her to death because it was of the Lord's doings, but I touched her not any more until my dying day. For when I had done this abomination in Israel, lest she might work wiles with me, I said I would fetch my pledges again of her; but when I inquired for her the townsmen said, 'There was no bride in the city, because she came from another place, and had set there but a little while, and she deemed that no man knew of my going unto her.'" Afterwards she came into Egypt to Joseph, because of famine. Six and forty years old was I when we came hither, and three score and thirteen years have I lived here. And now my sons, hear me your father in all things that I charge you withal, and keep you all my sayings, in doing all manner of righteousness before the Lord, and obeying the commandments of the Lord God, and walk not after your own lusts, nor after conceits of your own minds, in the pride of your hearts, neither glory in the works of the strength of your youth, because it is sinful in the sight of the Lord. For inasmuch as I gloried in my battles, and upbraideth my brother Reuben with Bilhah my father's wife, because no face of any beautiful woman had yet deceived me, therefore the spirit of fondness and fornication fell upon me, so that I was overtaken both in Bethsu the Canaanite, and in Tamar the wife of my own sons. And I said unto my father-in-law, I have made my father privy to the matter, and therefore I will take my daughter to be my wife. Hereupon he showed me an infinite mass of gold in his daughter's behalf, (for he was King), and decking her with gold and pearl, wished her to pour out wine to us at the supper. The beauty of the woman, and the wine together, dazzled my eyes, and voluptuousness did so darken my understanding, that I fell in love with her and break the commandments of God, and my fathers, and took her to wife. According to the intent of my heart, the Lord paid me home for it: for I knew no joy of the children that I had by her. Now, therefore, my children, be not drunken with wine, for wine turneth a man's understanding away from the truth, and kindleth in him the fire of lust, leading his eyes into error, insomuch as wine is a servant of the spirit of lechery to feed the mind with voluptuousness, as so these twain, bereave a man of all power, for if a man drink wine till he be drunken, he, traineth his mind unto the filthy thoughts of lechery, and kindleth the body of carnal copulation. And if desired occasions serve, sin is wrought without shame. Such a thing is wine my sons, for a drunken man is ashamed of nothing. Behold it made both me and Tamar do amiss, so I blushed not at the multitude in the city, but went aside unto her in the sight of all men, and committed a great sin, in discovering the unclean privities of my own sons. Through drinking wine I was not ashamed to break God's commandments in taking a woman of Canaan to wife. Wherefore, my sons, he that drinketh wine hath need of discretion; and the discretion that every man ought to use in drinking of wine, is that he be ashamed to overdrink himself. For if he pass that bound, he forgetteth his understanding, and cleaveth to the spirit of error, which causeth the drunken man to talk filthily, and to do wickedly, and not be ashamed, but to boast of his lewdness, thinking it to be good. He that committeth whoredom is bereft of his liberty, and becometh a bond slave of lechery, and cannot get out of it again, after the same manner that I

was made naked. For I gave over my staff, that is to say the stay of my tribe; and my girdle, that is my power; and my crown, that is the glory of my kingdom. Howbeit repenting these things, I forbear all wine and flesh unto my old age, and was utterly unacquainted with mirth. And the angel of God showed me that women should from time to time overmaster all men, as well kings as captives, and bereave great men of their glory. For the poverty of a poor man is a straighter fence to him than is the strength of a great man. Therefore, my children, keep measure in drinking, for there are in it four noisome spirits: to—wit, of concupiscence, of heart - burning, of lechery, and filthy gain. If ye drink wine merrily in the fear of the Lord with shamefacedness, ye shall live; but if ye drink without regard of shame and fear of men then turneth it to drunkenness, and dishonesty stealeth in. And if ye drink none at all, then shall ye not sin, neither in slanderous words, nor in quarreling, nor in railing, nor in breach of God's commandments, neither shall ye perish before your time. For wine discloseth the secrets of God and man unto strangers: like as I betrayed the secrets of God and my father Jacob to Bethsu the Ganaanite, which God had forbidden to be disclosed; also wine is a cause of war and sedition. Moreover I charge you my sons that you love not money, nor look upon the beauty of women, for money and womanly beauty made me to overshoot myself in Bethsu the Canaanite. And I am sure that these two things shall corrupt mine offspring, and mar the wise men of my lineage, and hurt the kingdom of Judah which God hath given me for obeying my father, for I never repined at my father Jacob commandments, but did whatsoever he willed me. And Abraham, the father of my fathers, blessed me to fight for Israel, and so did Isaac bless me likewise; and I know that the kingdom shall stand by me. But I have read in the books of Enoch the righteous, that ye shall work wickedness in the latter days. Therefore, my children, keep your selves from lechery and covetousness, and give ear unto your father Judah; for those things withdraw men from God's law, and blind the understanding of their minds, and teach them pride; neither suffer they any man to show mercy to his neighbor; they bereave his soul of all good things, and hold it down in pains and sorrows, also they disappoint him of his rest and sleep, and consume his flesh. Finally they hinder God's sacrifices, neglect his blessings, disobey the speaking of the prophets, and are offended at the word of godliness; for these two passions are contrary to the commandments of God. He that serveth them cannot obey God, because they dazzle men's minds, and walk about as well in the nights as the days. My children, covetousness leadeth men to idolatry, for through doting upon money, he calleth them gods which are not, and compelleth the infected party to grow most vilely out of kind. For money's sake I lost my children, and had not the penance of the flesh, the humbling of my soul, and had not the prayers of my father Jacob been, I had died as now without children: but the God of my fathers being merciful, and full of pity and compassion, knew that I sinned through ignorance, for the prince of error had blinded me, and I overshot myself as a fleshly man, and being corrupted with sin, knew not my own infirmity, but thought myself to be invincible: know ye therefore my sons, that two spirits do wait upon a man; that is to wit, the spirit of truth and the spirit of error and in the midst between them is set the spirit of understanding of the mind, whose property is to incline which way it listeth; the things that belong both to truth and untruth are written in the breast of man, and God knoweth every whit of it, and none of all man's works can be hid at any time from Him, because all the privities and secrets of men's hearts are written before the Lord, and the spirit of truth beareth witness of all things, and accuseth all, and he that sinneth hath a burning in his heart, and cannot lift up his face to his judge. And now my children love ye Levi, that ye may abide, and exalt not yourself above him, lest ye perish. The Lord hath given unto me the kingdom, and unto him the Priesthood, and hath put the kingdom under the Priesthood. Unto Levi is given the Priesthood,

unto Judah the kingdom, and God hath put the kingdom under the Priesthood. Unto me He hath given the things that are upon the earth and unto him the things that are in heaven. As far as the heaven surmounteth the earth, so far doth the Priesthood surmount the kingdom that is upon the earth. For the Lord has chosen him above me to approach unto Him, and to eat of His table, and to take the personals of the children of Israel, and thou shall be as sea to him. For like as in the sea, both the righteous and the unrighteous are in danger, and the one sort are made prisoners, and the other sort are enriched, even so shall all kind of men be hazarded in thee, some sinking in misery, and others some floating in prosperity; for in thee shall dwell great whales, which shall swallow up men as fishes, and bring free men's sons and daughters unto bondage; they shall take away men's houses, lands, and cattle, and money by force, and wrongfully they shall feed ravens, and other greedy fowls with many folks' flesh, and they shall prosper and flourish in naughtiness, and be exalted through covetousness, and there shall be false prophets like storms, which shall persecute all righteous men. But the Lord shall set them together by the ears, among themselves, and there shall be continual wars in Israel, and my kingdom shall be knit up in strangers, till the Savior of Israel come, even till the coming of God of righteousness that Jacob and all nations may rest in peace, and He shall contain my kingdom in peace forever. For the Lord hath sworn to me, that the kingdom of me and my seed, shall never fail world without end. But I am very sorry my children, for the filthiness, treachery, and idolatry which ye shall work against the kingdom, by following witches and conjurers, by vowing your daughters to deceitful devils, by making them enchanters, charmers, arid strumpets, and by intermeddling yourselves with the abominations of the heathen, for the which things the Lord shall bring upon you famine, pestilence, death and the sword, wrathful besiegement and devouring dogs, reproachment of friends and foes, loss and pain of eyes, slaughter of your children, ravishing of wives, spoil of your goods, the burning of your temple, the desolation of your country, and the captivity of yourselves among all nations, who shall castrate some of you to make eunuchs for their wives, but if ye return to the Lord, with hearty repentance and humility, and walk in all the commandments of God, He will visit you with mercy and lovingly deliver you from the bondage of your enemies. After this shall rise among you a star from out of Jacob; and a man shall spring out of my seed, who shall walk as the day sun of righteousness, and no sin shall be found in Him. The heavens shall open upon Him to pour out the spirit of blessedness upon Him from the Father, and He shall shed out the spirit of grace upon you, and you shall be His children in truth, walking His first and last commandments. This is the offspring of the Most High God, and the wellspring of life to all flesh. Then shall the scepter of my kingdom shine bright, and out of your root shall spring forth the vessel of planting, in whom grow up the rod of righteousness unto the Gentiles, to judge and save all such as call upon Him. After this shall Abraham, Isaac, and Jacob rise up again to life, and I and the princes of my brethren, shall be your scepter in Israel: Levi first, I next, Joseph the third, Benjamin the fourth, Simeon the fifth, Issacher the sixth, and so all the rest. And the Lord hath blessed us. Levi shall be the messenger of my presence, Simeon the power of my glory, Reuben heaven, Issacher the earth, Zebulon the sea, Joseph the mountains, Benjamin the tabernacle, Dan the lights, Napthali the dainties, Gad the day sun, and Asher an olive tree. And there shall be one people of the Lord, and one tongue, and there shall be no more the false spirit of belial, because he shall be cast into endless fire. They that ere for the Lord's sake shall be made rich; they that suffered penury shall have plenty; and they that were weak, shall be made strong; they that died for the Lord's sake shall walk up unto life, and run in Jacob, yea they shall run skipping and leaping, and they shall flee as eagles for joy. But the ungodly shall be sorrowful, and the sinners shall mourn, and all people shall glorify the Lord forever,



Therefore my children, keep all the laws of the Lord, for there is hope in all such as walk aright. A hundred and nineteen years old do I die in your sight. Let none of you bury me in costly clothes, nor rip up my belly, for so will rules do; but carry me back to Hebron with you.

With these words Judah died; and his children doing all things as he commanded them, buried him with his fathers in Hebron.

## THE TESTAMENT OF DAN

Made to his children at his death concerning anger and lying.

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The copy of Dan's words which he spake unto them in his last days in the hundred and twenty-fifth year of his life, he called his tribe unto him, and said:

“Ye children of Dan hear my sayings and give heed to the words of your father's mouth. I liked in my heart and showed in my whole life the thing that is good: For truth joined with right dealing pleaseth God well. I have hated hurtful things, as lying and anger, because they teach a man all manner of naughtiness. I confess unto you my children this day, that I was glad in my heart at the death of Joseph, that true and good man; and rejoiced at the selling of him, because our father loved him more than us; for the spirit of spitefulness and pride said unto me, thou art his son too as well as he. And one of the spirits of belial wrought with me, saying, take this sword and slay Joseph with it, and when he is dead, thy father shall love thee. This was the spirit of spitefulness which counselled me to devour Joseph as the leopard devoureth a kid. But the God of our father Jacob did not put him into my hands, nor suffer me to find him alone, that I might dispatch two scepters in Israel by committing that wickedness. And now my children I tell you of a truth, that unless you keep yourself from the spirit of lying and wrath, and love truth and long-suffering, ye shall perish. Wrath is blind, my children, and no wrathful man looketh truth in the face, because that although they were his father and mother, yet doth he hold them his enemies; though he be his brother, yet he knoweth him not; though he be the Lord's prophet, yet obeyeth he him not; and though he be a righteous man yet he regardeth him not; and though he be his friend, yet he considereth it not. For the spirit of wrath besetteth him with the snares of error, blinding his natural eyes, and dimming the eyes of his mind by falsehood, and giving to him a sight of his own making. And bleareth he his own eyes? In hatred of heart; for he giveth him a self-willed heart against his brother to spite him, and envy him. my sons, wrath is mischievous, for it becometh a sword to the soul, and subdueth the body to itself by overmastering the soul, and giveth power to the body to work all wickedness. And when the soul hath wrought, it justifieth the thing done, because it seeth not. Therefore he that is wrathful, if he be a man of might hath treble power in his anger. One, through the help and furtherance of his servants; another of his riches, wherethrough he persuadeth and overcometh his unrighteousness; and a third, of the nature of his own body, which of itself worketh evil. And though he that is angry be a poor man, yet hath he his natural power doubled. For the said spirit doth always further his wickedness, by causing his deeds to be matched with lying. Wherefore, consider the power of wrath, how vain it is. For he is in bitter speech, and walketh at Satan's right hand, that his deeds may be wrought in untrustiness and lying. For Satan doth first of all sting him by speech, and when he hath once pricked him forward, he strengtheneth him by deeds, and troubleth his understanding with bitter lips and losses and so provoketh his mind to excessive wrath. Therefore when any man speaketh against you be not moved to anger: And if he praise you as good men, be not puffed up nor changed in voluptuousness and fierceness of countenance; for when a man heareth a thing that misliketh him, first it tickleth him and stingeth his mind, so that he thinks he has just cause to be angry. Now therefore my children if ye fall into any loss and hindrance, be not out of patience; for the spirit of impatience maketh men to lust for the thing that is foregone, and to be angry for the want of it. Bear your losses willingly, and be not out of quiet for it: for unquietness engendereth anger and untruth:. And it is evil to have a double face. Anger and untruth talk one to another, to trouble the understanding. And when the

mind is cumbered with distain, the Lord departeth from it, and belial getteth the dominion of it. Therefore my children keep the Lord's commandments and laws, hate untruth that the Lord may dwell in you, and belial fly away from you. Speak every one of you the truth to his neighbor that ye fall not willingly into encumbrance, and so shall ye be quiet, ye shall have the God of peace, war shall not prevail against you. Love the Lord all your life long, and love ye one - another with a steadfast heart. For I am sure that in the latter days ye shall depart from the Lord and walk in naughtiness, working the abominations of the Gentiles, and haunting wicked women in all lewdness, by the work of deceitful spirits in you. For I have read in Enoch that Satan is your prince, and that all the spirits of fornication and pride shall ply themselves in laying snares for the children of Dan, to make them sin before the Lord. But my children stick ye unto Levi, and look upon him in all things. The children of Judah shall snatch away other men's goods like lions through covetousness. For this cause shall ye be led away with them in captivity and there receive all the plagues of Egypt, and all the malice of the heathen: Whereupon ye shall return unto the Lord, and obtain mercy, and he shall bring you into his holy place and proclaim peace to you. The Lord's saving health shall spring up unto you out of the tribes of Judah and Levi. He shall make war against belial, and give our young men the victory and revenge. He shall deliver the imprisoned souls of the saints from belial, and turn your unbelieving hearts to the Lord, and give everlasting peace to such as call upon Him. The saints shall rest in Him and the righteous shall rejoice in the new Jerusalem, which shall glorify God forever. Jerusalem shall no more be wasted, nor Israel led into captivity, because the Lord shall be conversant with men in the midst of it, and the Holy One of Israel shall reign over you in lowliness and in poverty and he that believeth in Him shall certainly reign in heaven. Now my children, fear the Lord, and beware of Satan and his spirits. And draw near to God, and to the angel that excuseth you: for he is the mediator between God and man to set peace in Israel. He shall stand against the kingdom of the enemy, and therefore will the enemy labor to overthrow all that call upon the Lord; for He knoweth that whensoever Israel decayeth, then shall His enemies kingdom come to an end. But the said angel shall strengthen Israel that he come not to an evil end. At that time shall Israel depart from iniquity, and the Lord shall visit such as do His will in all) places of Israel, and among the heathen His name shall be the Savior. Therefore, my children, keep yourselves from all noisesome dealing, and put from you wrath and all untruth. Love truth and mildness, and look what you have heard of your father, deliver it over to your children, that the father of nations may receive you. For he was steadfast, long-suffering, meek, lowly, and a teacher of God's law by his own works. Therefore, depart from all unrighteousness, that ye may stick to the righteousness of the Lord's Law, and bury ye me by my fathers.

In saying these things he kissed them, and slept the sleep of all the world. And his sons buried him, laying his bones by Abraham, Isaac and Jacob. And like as Dan had prophecied to them, that they should one day neglect God's law and estrange themselves from the offspring and native home of Israel; so came it to pass.

## TESTAMENT OF NAPHTHALI

Made to his children at his death concerning goodness

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The copy of Naphtali's testament, concerning the things which he discovered at the end of his time, in the hundred and thirty-second year of his life. And at the coming of his children together, in the seventh month, the fourth day of the month, he being yet in good health, commanded a sumptuous feast and great cheer to be prepared. When he awoke in the morning from sleep, because he was even at death's door, he praised the Lord that had strengthened him, and began to speak to his children in this wise. "My children, give heed to Naphtali; hearken to your father's words. I was born at Bilha, and because Rachel craftily in putting Bilha to Jacob in her stead, and Bilha was delivered of me in Rachel's lap; therefore was I called Naphtali. And Rachel loved me, because I was born in her lap, and she kissed me when I was a little one, saying, "God let me see a brother of thine out of mine own womb after thee." By reason thereof Joseph was like to me in all things according to Rachel's request. Now, my mother Bilha was the daughter of Rotheus, the brother of Deborah, Rebecca's nurse, and was born the self same day that Rachel was born: For Rotheus was a Chaldean of Abraham's kindred, a worshipper of God, freeborn, and a nobleman. Howbeit, forasmuch as he was taken prisoner, and Laban bought him, and married him to a bondwoman of his, named Eve, who brought forth a son, who he named Zeliphus, after the castle wherein he was taken. Afterward, she bare Bilha, calling her her new hasty daughter, because she was fond of the breast as soon as she was born. And because I was swift of foot as a stag, my father, Jacob, appointed me to run on all messages and errands, and blessed me by the name of stag. For as the potter knoweth what his vessel shall contain, and tempereth his quantity of clay thereafter, so the Lord maketh a man's body proportionable to the spirit that he will put into it and fitteth the spirit to the ability of the body, so as there is no inequality or odds between them; for the Lord's creatures are made by weight, measure, and rule. And as the potter knoweth the use for every of them to what things they be meted, the Lord knoweth the body how far forth it is fit for goodness, and when it beginneth in evil. For there is not any creature, reasonable or, unreason able, which the Lord knoweth not; for He hath created all men after His own image; and as man's strength is so is his work; as is his will, so is his work; as is his forecast, so is his doing; as is his heart, so is his mouth; as is his eye, so is his sleep; and as is his mind, so is his talk – either of the law of the Lord or the law of belial. And look what diversity there is between light and darkness, or between sight and hearing, the same diversity is there in man and woman. Neither is it to be said, that there is any bitterness in anything, either of the face or of other like things. For God hath made all things good in their order or degree, he hath set the five wits in the head and knit the head to the neck, and covered it with the hair for his glory. Moreover, he hath assigned the heart to wisdom, the belly to the avoidance of the stomach, the breast to health, the liver to anger, the gall to bitterness, the spleen to laughter, the kidneys to craftiness, the loins to strength, the ribs to comeliness, the seed to lustfulness, etc.; so now my children, do all things in order and in fear of God, neither do ye anything disorderly in scorn or out of due season for thou canst not command the eye to hear, neither canst thou do the works of light in darkness. Therefore, haste you not to mar your doings through covetousness, or to beguile your own souls with fond talk. For by holding your peace with a clean heart ye shall be able to keep the will of God, and to cast away the will of the devil: The sun, moon, and stars, break not this order, neither break you God's laws in the order of your doings. The gentiles, by going astray, and forsaking the Lord, have changed their order, and have

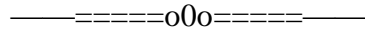
followed stalks and stones, and spirits of error. But do you not so my children, know ye that your only God is the Lord in the skies on the earth, in the sea, and of all creatures, for he is the maker of them; And be not like Sodom which altereth the order of her nature; likewise the waters altereth the order of their nature; and they whom God cursed in the flood, making earth desolate and fruitless for their sakes. My children, I say these things because I have read in the holy writings of Enoch, that you shall depart from the Lord, and walk in the wickedness of Sodom, and the Lord shall bring thralldom upon you, so shall you serve your enemies, and be pinched with all manner of tribulations and pain, til God consume you every one; and when ye be made few and small, ye shall turn again, and know the Lord your God, and He shall bring you again into your own land, according to His manifold mercy; and it shall come to pass that when they shall be come into the country of their fathers, they shall forget the Lord again, and deal wickedly, so as the Lord shall scatter them all over the face of the whole earth, til, in the mercy of the Lord come a man that poureth out mercy and righteousness upon all men both far and near; for in the fortieth year of my life, upon Mount Olivet, toward the east side of Jerusalem, I saw the sun and moon stand still, and behold Isaac my father's father said to us, "Come hither space, and every one of you take hold according to his strength, for the sun and moon may be caught." And we came running all together, and Levi caught hold of the sun and Judah jumping up caught hold of the moon, and they were both of them lifted up with them. And when as Levi became as the sun, a certain young man delivered him twelve boughs of palm tree, and Judah shown as the moon, and twelve beams or rays were under his feet; and Levi and Judah running together beheld one another. And behold there was a bull upon earth that had great horns, and eagles wings upon his back, and we would have caught him but we could not; for Joseph stepping before us caught him, and mounted aloft upon him. And behold there appeared unto us a holy writing, saying, "The Assyrians, Medes, Elamites, Gilithites, Chaldeans, and Syrians shall hold the scepter of Israel in thralldom. And again, in seven months after, I saw our father Jacob standing in the sea of Jamna, and us his sons with him: and behold there came a ship sailing by full of dried fish without mariner or pilot. Upon the ship was written 'Jacob', and our father said to us, let us go to our ship: when we were within it there arose a sore tempest, and a mighty gale of wind, and our father who held the stern flew

away from us, and then we being tossed with the storm, were carried into the sea, and our ship was filled with water and weather beaten, and torn on all sides. Then Joseph fled out of the boat, and we all were divided upon twelve boards, and Levi and Judah were amongst us, so were we scattered upon all coasts, and Levi being clad in sackcloth prayed unto the Lord for us all. As soon as the tempest allayed, the ship came quickly to land, and behold our father Jacob came, and we rejoiced all together with one mind." I told my father Jacob about these two dreams, and he said to me, "These things must be fulfilled in their time, and Israel must endure many things," Then said he further to me, "I believe that Joseph is alive; for I see that the Lord doth always number him with us." And he said, "Thou livest my son Joseph, but yet I see thee not, neither seest thou Jacob that begat thee." Truly he made us to weep at those words of his, and my bowels glowed within me to betray unto him that Joseph was sold, but I was afraid of my brothers. Behold my sons, I have showed you the last times, and all things that shall be done in Israel. You, therefore, command your children to be helpful unto Levi and Judah. For by Judah shall health and welfare spring up into Israel, and in him shall Jacob be blessed. For by his scepter shall God appear, and dwell among men upon the earth to save the stalk of Israel and to gather the righteous from among the heathen. My children, if you do well, both men and angels shall

praise and bless you, and God shall be glorified by you among the gentiles, the devil shall flee from you, the beasts shall stand in awe of you, and the angels shall receive you; for like as if a man bringeth his children well, the child giveth and endeavoreth always to be mindful and thankful; so of good works there is a good remonstrance with God. But as for him that doth not good, him shall man and angels curse, and God shall be dishonored through him among the gentiles, and the devil shall possess him as a peculiar vessel and instrument, and all beasts shall overmaster him and the Lord shall hate him. For the commandments of the law are of two sorts, and are fulfilled in work. For there is a time for man to accompany with his wife, and a time to forbear her, that he may give himself to prayer. There are two commandments which breed sin, except they be done in their due order, and so it is in the rest of the commandments. Therefore be ye wise and skillful in the Lord, knowing the order of his commandments and the laws of all things, that God may love ye. Having commanded them many other such things, he prayed them to convey his bones to Hebron, and bury him by his fathers. And so eating and drinking with a merry heart, he covered his face and died. And Naphtali's children did all things according as their father had commanded them.

## THE TESTAMENT OF GAD

Made to his children at his death concerning hatred



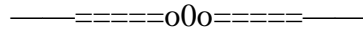
The copy of Gad's testament, and of the things which he spake to his children, in the hundred and seventh year of his life, saying, " was Jacob seventh son and skillful and strong in keeping sheep. I kept the flocks by night, and when there came any lion, leopard, wolf, bear, or other wild beast upon our cattle, I ran to it and killed it. Joseph also fed sheep with us about thirty days, who being tender fell sick, by reason of excessive heat, and went home to Hebron to his father, whom he lodged by himself, because he loved him. And Joseph told our father that the sons of Bilha wasted his goods at Zilpha, and made havoc of them without the knowledge of Judah and Reuben. For he knew that I had rescued a lamb out of a bear's mouth, and killed the bear, and that because the lamb could not live (which thing grieved me) we killed it also and ate it. He told our father of it, and our brothers were greatly discontented with his doings, even to the day he was sold into Egypt, and the spirit of hatred was in me, insomuch I could not find in my heart to hear Joseph speak, or to see him, because he had rebuked us openly for eating the lamb without Judah. To be short, he made our father believe whatsoever he told him. But now I acknowledge my sin, my children, that I was often in mind to have killed him, for I hated him from my heart, and I was utterly without compassion towards him, and the cause of my great hatred towards him was his dreams, therefore I would have devoured him, as an ox eateth up grass from the earth. And for that cause I and Judah sold him to the Ishmaelites for thirty guilderns, of the which we kept away ten privily, and showed the other twenty to our brethren. And so covetousness persuaded me to wish his death. But the God of our fathers delivered him out of our hands to the intent I should not do such wickedness in Israel: And now my children give ear to the words of truth that ye may live righteously, and keep the law of the highest, and not go astray through the spirit of hatred; for that is evil in all man's doings. Whatsoever another man doeth, that doth the hater dislike and abhor. If one keep the law of the Lord he praiseth it not; if one fear the Lord and do righteously, him he loveth not, but dispraiseth the truth, he envieth him that ordereth his ways aright, he embraceth backbiting, he loveth scornfulness; and because that hatred hath blinded his mind he doth to his neighbors as he did to Joseph; therefore, my children, keep yourselves from hatred, because it committeth wickedness even against the Lord; for it will not hear the words of God's commandment, concerning the loving of a man's neighbor, but sinneth against God. If a brother offend, by and by it blazeth him abroad, and is hasty to have him condemned and killed, or punished for his offense. And if the offender be a servant or a bondman, it accuseth him to his master, and deviseth all means that may be to persuade him and put him to death if it be possible; for hatred worketh with spitefulness, and is always sorry to hear or see men go forward or prosper in well-doing. For like as love beareth good will even to the dead, and wisheth them alive, and would (if it were possible) save them from death who are condemned to die, so hatred seeketh to stay the living, and deemeth those unworthy of life who have offended ever so lightly. For the spirit of hatred doth through cankered forwardness of heart work jointly with Satan in all things, even to the death and destruction of men. But the spirit of love doth through long sufferance, work with God's law to the welfare of men. Hatred is evil because it abideth with lying, speaking continually against the truth, making a great ado of small matters, overshadowing the light with darkness, counting sweet to be sour, teaching slander, war, wrong, and abundance of all mischief, and finally filling the heart with devilish poison. My children, I speak these things upon experience, to the intent you shall eschew hatred and stick to Godly love.

Righteousness driveth out hatred, and lowliness killeth it, for a righteous and a lowly person is ashamed to do wrong, not for fear of rebuke, but for conscience sake, because God seeth his intent. He backbiteth no man, because the fear of the highest overcometh hatred; for the fear of the Lord offendeth not, neither will do any man wrong, no not even in thought. At length I came to the knowledge of these things, when I had repented me of my dealings towards Joseph. For the true repentance that is according to God's will, mortifieth a man to obedience, chaseth away darkness, and lighteneth the eyes, giveth knowledge to the mind, and leadeth the soul to salvation. And whatsoever men know not of themselves, that doth repentance teach them. For it brought upon me the pain of the heart; and if my father Jacob's prayers had not been, surely I had died out of hand. For look wherein a man sinneth, by the same he is punished. Forasmuch therefore as my heart was merciless towards Joseph, I suffered God's rigorous justice in my heart for the space of eleven months, that the time of my punishment might fall out even with the time that I urged the selling of Joseph. Now cometh, therefore, my children, each of you love his brothers, and put away hatred from your hearts, loving one another in deed, word, and thought of mind. For before my father's face I spake mildly of Joseph, but behind his back, the spirit of hatred darkened my understanding, and tempted my mind to kill him. Wherefore love ye one another heartily; and if any of you offend other, tell him of it gently, driving out the poison of hatred, and fostering no deceit in the heart. And if the offender confess it, and be sorry, forgive it him; and if he deny it, strive not with him, lest he fall to swearing and so sin double. Let no stranger hear you utter one another's secrets in variance, lest he turn to be your ill-willer and work some great mischief amongst you. For he will talk guilefully with thee and undermine thee to do a shrewd turn, taking his poison at thine own hand. Therefore if he deny it, and be ashamed of it, and hold his peace when he is rebuked, draw him not out, for in denying he repenteth him, so that he will no more offend thee, but honor thee, and fear thee, and be in quiet but if he be unshamefaced and abide by his naughtiness, then refer the revengement of it to God with all thy heart. If another man prosper more than thou be not grieved at it, but pray for him, that he may have perfect prosperity. For peradventure it may be to your own benefit. And if he be exalted more and more envy him not, but remember that all flesh shall die, and pray God for it, who giveth good and profitable things to all men. Seek the Lord's judgments, and so thy mind shall let him alone and be quiet. Now if a man be enriched by evil means, as Esau, my father's brother was, envy him not; for in so doing ye control the Lord, who either taketh away his benefits from the wicked, or leaveth them still to the repentant, or else reserveth them in the unrepentant to their endless punishment: For the poor man leaving sufficient of all things, giveth thanks unto the Lord and with it enriched of all men, because men wish him no harm. Therefore, my children, put away hatred from your hearts and love one another with a right meaning mind. Desire also your children to honor Levi and Judah; For out of them shall the Lord make the Savior of Israel to come. I know that in the end your children shall depart from them, and walk in all manner of mischief, naughtiness, and corruption before the Lord." And after a little pausing, he said again, "Sons, hear me ye father, bury me by my fathers:" And so plucking up his feet he slept in peace and after five years they carried him thence and laid him with his fathers in Hebron.



## THE TESTAMENT OF ASHER

Made to his children at his death, concerning two faces of vice and virtue



The copy of Asher's testament, and of the things that he spoke to his children in the hundred and tenth year of his life, being still in health, he said unto them: "Ye children of Asher, hearken unto your father, and I will show you all things that are right before the Lord."

"The Lord that given two ways unto the sons of men, two minds, two doings, two places, and two ends; And therefore, all ways may be one, yea though they be contraries, as are the ways of good and evil. Also there are two minds in our breasts, which do move us either to honesty or dishonesty. Therefore, if a man be led to goodness, all his doings are occupied about righteousness, and if that he do anything amiss, bye and bye he repenteth him, for inasmuch as his mind is bent unto righteousness, he fretteth away naughtiness, and immediately mendeth his misdeeds, and correcteth the corruptions of his mind. But if his mind incline unto evil, all his doings tend unto naughtiness, insomuch, that he thrusteth away the good and taketh unto him the bad, because he is under the dominion of belial; and if he do any good thing, He turneth the same unto evil. For if he begin to do any good, he bringeth the end of his doings to an evil work, because the treasure of his heart is infected with the venom of a devilish and mischievous spirit, and therefore the evil overmastereth the good in his mind, and bringeth the end of the thing to naughtiness. Some men showeth compassion upon him that serveth his turn in naughtiness; that man hath two faces, and that deed of his is nothing but lewdness. Another man loveth ungraciousness, and he is lewd likewise, and although he could find it in his heart to die for the compass of his evil, yet it is manifest that he is double face and his doing is altogether wickedness. For his love being but lewdness, doth, as it were, cloak his evil with a good name; whereas the drift of his doings tendeth unto a wicked end. Another also he doth open wrong, pilloeth and pollath, is covetous, and pitieth not the poor. He also hath a double face, and all this is wickedness; for in being niggardly towards his neighbor, he provoketh God's wrath and denyeth the highest in not pitying the poor. He despiseth and spiteth the Lord which is the commander of the law. He suffereth not the poor to rest, he defileth his own soul to make his body gay, he killeth many and pitieth few: This is the part of a double-faced person. Another committeth whoredom and fornication, or vexeth many men pitiously with his power and riches, and yet abstaineth from meats; his fast is bad. For he doth the commandments with an evil conscience, and that is double-faced dealing, which is altogether naught. Such manner of folk are right swine and hares, for they seem to be half clean: But in very deed they are utterly unclean. You, therefore, my children, become not like them, neither put in one hood two faces, the one of goodness and the other of evil, but stick all unto goodness; for in goodness doth God rest, and men like well of it. Shun naughtiness and kill the devil in your good works; for they that are double-faced serve not God but their own lusts, because they seek to please belial and such as are like themselves. Now, though plain dealing men, and such as pretend but one face are taken for offenders at the hands of such as bear two faces, yet are they righteous before God, for many in killing wicked persons do two works at once, namely, good by evil: But in deed the whole work is good, because he who rooted out the evil hath destroyed it. Some man hating his neighbor, mercifully blameth him for his adultery, or theft, such a man is double-faced, but yet is the whole work good, because he followeth the Lord's example, not respecting what seemeth good when it is evil indeed. Another will not make merry with rioters, lest he should be stained by them; and defile his own soul. This man also is double-faced, but yet are all his doings good; and he is like

a roe or a stag, which in a common wild herd seem to be unclean, and yet are altogether clean, because he walketh in the zeal of the Lord, shunning and hating those whom God willeth to be shunned by his commandments, and so killeth the evil with well doing. See, therefore, my sons, how there are two in all things, one against the other, and the one hidden under the other. Death succeedeth to life, shame to glory, night to day, and darkness unto night. All righteous things are under light and life; therefore doth eternal life overmaster death. It is not to be said, that truth is untruth, righteousness unrighteousness, or right wrong, because that as all things are under God, so all truth is under light.

“I have practiced all things in my life, and not strayed from the truth of the Lord, but sought out the commandments of the highest unto the uttermost of my power, and walked with one face in goodness. Take heed, therefore, my children, to the Lord’s commandments, and follow the truth with one single face. For they that are double-faced shall be double-punished. The spirit of error hateth those that fight against it. Keep the law of the Lord, and regard not evil that seemeth good, but have an eye to the thing that is good indeed, and keep the same, returning to the Lord in all his commandments, and resting upon Him for the ends whereat men do aim, do show their righteousness, and know the angels of the Lord from the angels of Satan. For if ye cleave to wicked spirits, your souls shall be tormented of the wicked spirits, your souls shall be tormented of the wicked spirit whom ye serve, in wicked lusts and works. But if ye quietly and cheerfully acquaint yourselves with the angel of peace, he shall comfort you in your lifetime. My children, become not like the Sodomites who knew not the angel, and perished forever. For I am sure that ye shall sin, and be delivered into the hands of your enemies; your lands shall be laid waste, and yourselves shall be scattered into the four corners of the earth, and be despised as unprofitable water in your dispersing abroad; until the highest do visit the earth, eating and drinking as man, and breaking the serpent’s head in pieces without noise. He shall save Israel and all the heathen by water, (being God hidden in man). Therefore, tell your children these things that they neglect not God’s writings in the tables of heaven. For the time will come that they shall give no credit to the law of the Lord; and you, falling into naughtiness, shall deal wickedly against God, giving no heed to his law, but unto men’s commandments. For this cause shall ye be scattered abroad as my brothers Gad and Dan, who were not acquainted with their own country, tribe, or tongue. Nevertheless, the Lord shall gather you together again in faith, for the hope of his mercy, for Abraham, Isaac and Jacob sake.” When he had so said, he commanded them to bury him in Hebron. And he died, sleeping a good sleep, and afterwards, his sons doing as he had willed them, carried him back and buried him with his fathers.

## TESTAMENT OF ISSACHER

Made to his children at his death concerning a single heart

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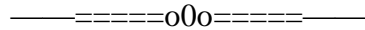
The copy of Issacher's words. He calling his children about him, said unto them, ye children of Issacher, hear your father, and hearken to the words of the beloved of the Lord. I am Jacob's fifth son in the reward of mandrake, for Reuben brought Mandrakes out of the field, and Rachel meeting him took them of him; thereat Reuben wept, and at his noise my mother Lea came out. Now the mandrakes were sweet-scented apples, which the land of Aram bringeth forth, in the high countries, by the water vallies. And Rachel said: "I will not give thee these apples because they shall help me to children. Now there were two of these apples; and Lea said, "Doth it not suffice thee that thou hast gotten away the husband of my virginity but thou wilt have this also? She answered, let Jacob lie with thee tonight for thy son's mandrakes. Lea said unto her: "Do not boast nor brag, for Jacob is mine, and I am the wife of his youth. And Rachel answered, "How so? was he not first hand-fastened unto me? and served he not our father 14 years for me? What shall I do to thee? For many are the wiles and policies of men, and guile goes forward upon the earth; if it had been otherwise, then shouldst thou not have seen Jacob in the face at this day. For thou art not his wife, but wert guilefully put to him in my stead; my father deceived me, and conveying me away that night, suffered me not to see him, for had I been there, this had not have come to pass. Wherefore take the one mandrake, and in lieu of the other, I grant thee him for one night: And Jacob knew Lea, who conceiving, bear me, and called my name Issacher, because of the hire. Then an angel of the Lord appeared unto Jacob, and said that Rachel should bear but two sons because she had forsaken the company of her husband, and chosen continency: and if my mother Lea had not given the two apples for his company she would have born eight children, whereas by reason of that she bear but six, Rachel two, and because God visited her in the mandrakes, for he knew that she greatly desired to company with Jacob, for issues sake, and not for the lust of pleasure; for she laid up the mandrake and delivered it unto Jacob the next day, and therefore God heard Rachel in the mandrakes, because that although she had a mind to them, yet she eat them not, but offered them to the priest of the most high, which was in those days, and laid them up in the Lord's house. Therefore my children, when I came into man's estate, I walked with an upright heart, and became ballif of husbandry unto my fathers and brought them the fruits of their lands in their due seasons, and my father blessed me, when he saw I walked plainly and simply, I was no busybody in my doings, I was not hurtful nor spiteful to my neighbor, I railed not upon any man, nor dispraised I the life of any, but walked in the singleness of mind. By reason thereof, when I was thirty years old, I took a wife, because labor had consumed my strength. I never knew the pleasures of a woman through wantonness, but my labor made me to sleep soundly. And my father did always rejoice in my simplicity. For whatever pains I took, first of all I offered all the first fruits, and the first engendered cattle unto the Lord by the priest, and then gave my father the rest, and the Lord doubled his benefits in my hands. Yea and Jacob himself perceived well, that God wrought with my plain dealing. For unto every poor man, and to every man in adversity, gave I the fruits of the earth with a single heart. And now my children, hearken and walk in singleness of mind, for I know that the Lord is very well pleased with it. The singlehearted man coveteth not gold, undermineth not his neighbor, lusteth not after diversity of meats, desireth not change of apparel, nor heighteneth himself long time, but only hath an eye to God's will, and the spirits of error can do nothing against him. For he cannot skill to entertain a fair woman lest he should defile his

own mind: wrath overmastereth not his wit, envy melteth not his soul, neither doth his mind run covetously upon gain. For he leadeth an upright life, and beholdeth all things with a single eye, excluding all hurtfulness of worldly error, lest he should oversee any of the commandments of God. Therefore my children, keep God's law and hold fast plainness: Walk on in innocency, and be not too inquisitive into God's secrets, or of your neighbor's doings, but love God and your neighbor, Pity the poor and weak, bow down your back to husbandry, and labor in tilling of the earth, in all manner of husbandry, offering presents to the Lord with thanksgiving, who blessed the earth with increase, and new springs of fruits, and he blessed all holy men, from Abel to this day; for there is none other portion given unto thee, than of the fatness of the earth; whose fruits came by painstaking; for our father Jacob blessed me with the benefits of the earth, and the firstlings of fruits, Levi and Judah are glorified of the Lord among the children of Jacob; for God hath planted himself in them, giving to the one the priesthood, and to the other the kingdom: Therefore obey ye them, and walk plainly as our father Jacob did; for unto Gad it is given to destroy the temptations of Israel. My children I know that in the last days your children shall forsake plainness, and cleave to covetousness; let go innocency, and follow lewdness; leave God's commandments, and stick unto belial; give over husbandry and gad after wicked devices; and therefore shall they be scattered a the heathen, and become bond-slaves to their enemies.

Wherefore, warn your children of it, that if they sin, they may return quickly to the Lord; for he is merciful and will deliver them, and bring them home again into their own land. I am now an hundred and twenty-two years old, and I know not any deadly sin upon me. I have not known any woman but my wife, neither have I committed whoredom in the lust of my eyes. I have not drunk wine unto drunkenness, neither have I coveted any pleasant things of my neighbors. There hath been no guile in my heart, neither hath there been any lying gone out of my lips. I have been sorry with every man that was in heaviness, and given my bread to the poor, I have not eaten my meat alone, nor removed the bounds of landmarks. I have been pitiful in the days of my life, and dealt truly in all cases. I have loved the Lord with all my strength, and all men as my own children. My sons if you also do the like, all the spirits of belial will fly from you, and nothing that mischievous men can do against you shall have power over you. You shall bring all wild beasts into subjection to you, because ye have the Lord of heaven with you, if ye walk with him in singleness of heart. And he willed them to carry his body into Hebron, and to bury him there in the cave with his fathers. Thus he stretched out his feet and died in a good age, having all his limbs strong and sound, and slept the sleep of all the world.

## THE TESTAMENT OF ZEBULON

Made to his children at his death concerning compassion and mercy



The charge that Zebulon gave to his children in the hundred and forty-fifth year of his life, two and thirty years after the decease of Joseph, and he said unto them hear ye me, ye sons of Zebulon, a good gift to my father and mother. For when I was begotten, my father was much increased in sheep and cattle, by reason of the good luck that he had through the straked rods. I thought not, I thought not, my children, I thought not that I sinned in those days, for I considered not that I dealt wickedly through ignorance in Joseph's case; and moreover concealed it with my brothers from our father, howbeit that I wept much for it in secret; for I was sore afraid of my brothers because they had all conspired together to kill him with the sword that should betray that secret. Nevertheless when they would have killed him, I besought them most earnestly with tears, that they would not do such wickedness, for Simeon and Gad came upon Joseph to have killed him, and Joseph falling upon his knees, said unto them, have pity upon me my brethren, have pity upon the bowels of our father Jacob. Lay not your hands upon me to shed innocent blood: for I have not sinned against you. If I have done amiss nurture me with chastisement, but lay not your hands upon me, for our father Jacob's sake. Upon his saying of these words, I being moved with compassion, came and wept, and my heart melted within me, and all the substance of my bowels were loosened upon my soul. And Joseph wept, and I with him, and my heart trembled, and the joints of my body quaked, and I was not able to stand. And when he saw me weeping with him, and them coming towards him to kill him, he fled behind me, and besought them to take pity on him. Then Reuben stepping in, said, "My brethren let us not kill him, but let us cast into the dry pit that our fathers dug, and found no water in it - God suffered no water to spring up in it, because it should be a safeguard for Joseph. And so they did, till they sold him to the Ishmaelites. Thus gave I no consent to the sin against Joseph; but Simeon, Gad, and others of my brothers taking money for Joseph, bought shoes with it for themselves, their wives and their children, saying "Let us not eat it because it is the price of our brother's blood; but let us tread and trample it under our feet, because he said he should reign over us, and we shall see what his dreams will come to.

Therefore in the scepter of Enoch's law, it is written of him that would not raise up seed to his brother. I have loosed Joseph's shoe: For when we came out of Egypt, the young man unbuckled Joseph's shoes at the gate, and so we worshipped Joseph as if it he had been Pharaoh; and not only worshipped him, but also kneeled down before him with blushing, and so were put to shame before the Egyptians, for afterwards the Egyptians heard of all the evil we had offered and done to Joseph. After the laying of him in the pit, my brothers set meat upon the table to eat; but I, mourning for Joseph tasted no meat for the space of two days and two nights together; neither would Judah eat with them, but had an eye unto the pit, because he feared lest Simeon and Gad should go thither arid kill him. When they saw that I ate nothing, they set me to keep him till he was sold. He was in the pit three days and three nights without repast, yet he was sold, Reuben hearing that he was sold in his absence, rent his garments and wept, saying, "How shall I look my father Jacob in the face?" And therewithal, taking money, he ran after the merchantmen; but he could not find them, for they had left the kings highway, and were gone away apace by bye-lanes, and Reuben ate no meat that day. Dan, therefore, coming unto him, said, "Weep not, neither be sad for the body, for I know what we may say to our father Jacob. We will kill a kid and stain Joseph's coat with the blood of it and say unto him, See if this be thy son's coat or no;

“for when they intended to sell Joseph, they stripped him out of our father’s coat and put upon him an old coat of a bondservant. Simeon had gotten his coat, and would not deliver it us, but was minded to have it cut to pieces with his sword; and he was angry that he was yet alive, and that he had not slain him. Then all my brethren rising up together, said unto him, ”Why shouldst thou not give it us, seeing that thou only art the worker of this mischief in Israel?”

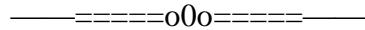
Hereupon he gave it them, and they did as Dan had counselled. And now, my children, I warn you, keep the Lord’s commandments, be merciful to your neighbors, and have inward compassion toward all, not only men but also beasts. For in that respect the Lord blessed me, insomuch that when all my brothers were sick, I escaped without sickness. For God knoweth every man’s intent. Therefore, my children have compassion in your bowels, because that as any man dealeth with his neighbor, so will God deal with him. For the children of my brothers fell sick also, and died for Joseph’s sake, because their fathers pitied them not; but my children were preserved without sickness, as you know. And while I was upon the seacoast of Canaan, I fell to fishing for my father Jacob: and whereas many others were drowned in the sea, I abode unhurt. I was the first that made a fishing boat to float upon the sea, for God gave me understanding and wisdom therein, so that I did set up a mast in the boat and fastening the sail in the midst of the wood; and coasting along the shore in it, I fished for my father’s household, till we came into Egypt; and for pity’s sake, I gave of my fishing to every stranger that I met with, if they were foreigners born, or any sick or aged person, I boiled my fish and dressed it well according to every man’s need, and carried it to them, comforting them, and having compassion with them. And, therefore, God caused me to catch much much fish in the sea. For he that giveth his neighbor, receiveth the things multiplied of the Lord. Five years did I fish, giving to every man that I saw, and serving all my father’s house sufficiently. In harvest time I fished, and in winter time I fed sheep with my brothers. “Now, I will tell you what I did: I saw a miserable man in the depth of the winter, and having compassion upon him, I stole a garment privily out of my house, and gave it the naked man; you, therefore, my children, take pity indifferently of all men, and show mercy with the things which the Lord giveth you, and deal them abroad to all men with a good heart , and if ye have not wherewith to succor the needy out of hand, yet have com passion on him with inward mercy. I know that my hand overfloweth not to give to him that wanted, and to spend time with him, insomuch that I have walked above seven fur longs with such a one weeping, and my heart yearned upon him for compassion. You, therefore, my children, have earnest and inward mercy towards all that are in misery, that God having pity upon you, may be merciful to you likewise.

For in the last days God will send His mercy upon the earth and wheresoever He findeth inward and hearty mercy, there will He dwell; For look how much mercy man showeth to his neighbor, so much will God show to him again. Now, when we came down into Egypt, Joseph minded not our evil dealing with him; but when he saw me, it made his heart yearn; whom look ye upon my children, and learn to forget the harm that is done to you, love ye one another and do not one of you think upon another’s ill-dealing, for that breaketh unity, and displeaseth all kindred, and troubleth the mind. For he that is mindful of harm past, hath not the bowels of mercy. Mark the water and see how it washeth away the sand when the stones and timber are removed asunder. And if a brook be drawn into many streams, the earth sucketh it up, and it cometh to nothing; and so shall you, if you be divided among yourselves; therefore, divide not yourselves into two heads, for all things that God hath created hath but one head apiece. He hath given a man two shoulders, two hands, and two feet; but yet do all the members obey one head. I know by the writings of my fathers, that in the last days ye shall depart from the Lord, and be

divided in Israel, following two kings, working all abomination, and worshipping all manner of idols, and your enemies shall take you prisoners, and you shall sit among the heathen in all misery, tribulation, and sorrow of mind; and afterwards you shall remember the Lord and repent, and he shall turn you again: for he is merciful and full of compassion, and thinketh not upon the lewdness of the children of men, because they are flesh, and the spirit of error beguileth them in all their doings. After this should God himself raise up unto you the light of righteousness; and goodness and mercy are in His punishment. He shall redeem all men from the bondage of beliai, and all the spirits of error shall be trodden down, and He shall turn all nations to the following of Him and ye shall see God in the shape of man; for God hath chosen Jerusalem, and God in His name: Nevertheless by the wickedness of your words you shall provoke Him to wrath and ye shall be cast off, till the time of the full finish. And now, my children, be not sad for my death, neither be ye out of heart because I leave you. For I shall rise up again among you, as a captain in the midst of my tribe, among as many as have kept the law of the Lord and the commandments of their father Zebulon; But as for the wicked, God will bring everlasting fire upon them and destroy them for ever. I return to my rest, as my fathers have done: Now fear the Lord your God, with all your strength all the days of your life,” As he had spoken these words he fell asleep, to his singular benefit; and his sons laid him in a coffin, and carried him back again to Hebron, and buried him with his fathers.

## THE TESTAMENT OF JOSEPH

Made to his children at his death concerning chastity and patience



“My sons and my children, hear ye Joseph the well beloved of Israel. My children hear your father. I have known in my life envy and death, with which my brethren would have destroyed me. For they hated me, and God loved me; they would have killed me, and the God of my fathers kept me; they put me into a pit, and the most high brought me out again; I was sold as a bondsman, and the Lord made me free, and his strong hand helped me. I was in hunger, and the Lord himself nourished me; I was in prison, and the Savior made me glad; I was fastened in chains, and the Lord unbound me; he pleaded my cause in the accusations of the Egyptians; and not only delivered me from envy and deceit, but also exalted me, insomuch that Potipher, chief steward of Pharaoh’s house, did lend me lodging, where I was in jeopardy of my life, by reason of a shameless woman, who enticed me to do naughtiness with her, through the shame of voluptuousness burning about her breast. I was cast in prison for her, I was beat and mocked for her, yet the Lord caused the keeper of the prison to be moved with mercy towards me. He forsaketh not them that fear Him, neither in darkness, bonds, tribulations, or necessities. God is not ashamed as man, neither dreadeth he as men, neither shaketh or shrinketh he for fear as earthly men. He is present in all places, and in their most grievous sorrows He comforteth his. He goeth away for a season, to try the thoughts of their mind. He found me truly in ten temptations, and in every one I was constant and preserved. For sufferance is a great medicine, and causeth much goodness. How often did the Egyptian threaten my death? How often was I punished, and yet she called me again? How often did she threaten me to die, because I would not have to do with her? She said unto me, “Thou shalt have of me, and all that is mine, if thou wilt give thyself unto me, and obey my desires, and thou shalt be lord over us.” But I remembered the words of my father Jacob, and entering into my chamber made my prayer unto the Lord, and fasted seven days; yet I appeared unto the Egyptians in the self-same estate of body as if I had lived in pleasures and delights. For they that fast for God receive beauty of face. When I had wine given me I drank none: and fasting three days, I took my meat daily and gave it to the sick and needy, and early I woke unto the Lord and wept for Memphitica the Egyptian because she was evermore troubling of me. She came unto me in the night, as though she would have visited me. And first, truly, because she had never a son, she feigned to make me as her son. And I prayed to God to send her a son until which time she embraced me as though I had been her son and I perceived not the cause. And for a conclusion, she drew me to have done fornication with her, and I, remembering myself, was sorrowful to the death And when she was gone out, I came to myself and sorrowed many days for I perceived her deceit and error. And I spake unto her the words of the Most High God, if peradventure she might be turned away from her pernicious concupiscence. Many times as to a holy man she spake flattering words unto me, without deceit, praising my chastity before her husband, who would utterly have destroyed me; both manifestly and secretly she said unto me, fear not my husband for he is assured of thy chastity. For if so be that any man showeth him of thee and me, he would not believe it. Because of this thing, I covered me with sackcloth, and laid me flat upon the earth, and prayed unto Almighty God to deliver me from this woman of Egypt. When she could do nothing this way, she came unto me again armed with other reasons: That is to say, that she would feign learn the word of God of me, and began to speak after this manner. “If thou wilt have me to forsake mine idols, follow my desire, and I will persuade my husband the Egyptian to leave his idolatry, and we shall walk in



the law of thy God.” I made answer to these things: God will have none to worship Him with uncleanness, neither hath he any pleasure in adulterers: And she held her peace desiring to fulfill her concupiscence. And I fasted and prayed that God might deliver me from her. Again at another time she said unto me, If thou wilt not do adultery with me, I will kill my prince, and so by the law I shall take thee to be my husband. When I heard that I rent my garments and said, woman I pray thee be ashamed of these things before God, and hear God, and do not such an abominable thing; Neither despair utterly that thou drown thy self in thine own evil; for if thou go about, I shall utter and declare the thoughts of thy iniquity. She fearing these things, prayed me that I would not betray her wickedness, and so departed. Yet again she went about to beguile me with gifts, sending unto me all things that men have need of, and she sent me meat strewed about with enchantments. And as the eunuch brought it in, I beheld and saw a terrible fellow giving me a sword with the dish, and I perceived that she went about to deceive me. And when he was gone I wept and touched not the meat, nor any other of her sendings for a good while after. After that she came to me, and said “What is the matter that thou hast not eaten the meat?” And I said unto her, because thou hast poisoned it. Therefore thou shalt know I will not come unto idols, but only unto God. Now understand therefore that the God of my fathers by his angel hath shown thy mischief unto me. And I have kept thy meat to thy shame, if perchance thou mightest repent, or learn that the malice of wicked doers prevaileth not against them that worship the Lord in chastity. And I took and did eat before her saying, the God of my fathers and the angel of Abraham shall be with me, and then she fell down at my feet and wept. Then lifting her up, I exhorted her many ways, and she promised unto me that she would never do such iniquity after that day. Yet because her heart was mourning and did burn toward me in adultery, with sighs coming from the bottom of her stomach she cast down her countenance. The Egyptian, her husband, perceiving her, said, “Wherefore holdest down thou thy head?” she answered, I am even sorrowful at the heart and he comforted her that was not sick, yet again she entered into me ( her husband being without) and said; “I am strangled or choked; I will break my neck, or else drown myself without thou wilt obey me.” And I perceived that the spirit of belial troubled and vexed her, prayed unto the Lord my God, and said thus: Wherefore art thou vexed and troubled, all blind in sin? Remember thyself; for if thou do kill thyself, the concubine of thy husband, called Secon envyeth thee, shall beat thy children and destroy the memory of thee from off the earth. And she said unto me, “Have done, have done; I perceive that yet thou hast some care for me; I have even enough that thou defendest my life and children. I have good hope in to come that I shall obtain my wished desire.” And she perceived not, that for the love of my Lord God I said so, and not for her sake. Whatsoever he be that followeth the concupiscence of his most filthy and pernicious desire, is made a servant unto the same, as this woman was. And if ye hear any good thing in the passion wherein he is overcome, he draweth the same to his pernicious or filthy desire. I say unto you my sons, that it was about six of the clock when she went from me, and I fell upon my knees, praying to God all that day, with the night following. And about the break of day I arose weeping, that I might once be delivered from this Egyptian woman. Finally she caught me fast by the garment, drawing me to have gone to bed with her. Then perceiving that she waxed mad and that violently, and with strength she held my clothes, I let my clothes slip from me and fled away. Then she complained to her husband of me, who put me in prison in the king’s house. The day following after I was sore beaten and cast into prison. And when I lay bound in fetters, this Egyptian woman waxed sick for sorrow, and hearkened how I lauded God, being in a house and darkness. For I rejoicing with glad voice, glorified my God, only, that by such occasion I was delivered from the Egyptian woman. Yet she left not to stand hearkening,

and said, "Have done, and take the offer which I put unto thee, and fulfill my desire, and I will deliver thee from thy bonds, and bring thee out from darkness." But all that could persuade me nothing, insomuch that in thought I was not much inclined to the least desire of her. For God loveth him better who fasteth in chastity, being in a prison of darkness, than him who taketh his pleasure with voluptuousness in a chamber of honor and riches. For if a man live in chastity, and desire glory, (if God perceived it to be expedient for him) He giveth it unto him as He hath done to me. Many times as though she had been sick, she descended unto me unlooked for, heard the voice of my praying, and stood the more still. But when I heard her sigh, I held my peace; for in her house she stripped herself naked, breasts, legs and arms, whereby she might have made me in love with her, for she was very fair and gloriously adorned to have deceived me, but God kept me from her works. Therefore, my sons, behold what suffering with prayer and fasting doth. And therefore if you love soberness and chastity and sufferance, and humility of heart, the Lord shall dwell in you, for he loveth sobriety: And when the most high doth dwell in a man, although he chance to fall into envy, or bondage, or slander, the Lord who dwelleth in him, will for his chastity, not only deliver him, but also exalt him and glorify him as he hath done me; for he is always with him, in word, in deed, and thought. My children, ye know well how my father loved me, and yet I was never prouder thereof in my heart. For though I was a child, I had ever the fear of God in my mind. When I grew into age I moderated myself, and honored my brethren whom I feared. I held my peace when I was sold, because I would not have the Ishmaelites to know my stock and kindred, how I was the son of Jacob a man of great strength and power. Therefore, have you in your deeds the fear of God, and honor your brethren; for all men that observe the law of God are loved of Him. Then I came with the Ishmaelites to a certain place called Indocile, and they demanded of me who I was: and I said (because I would not reprove my brethren) that I was one of their household slaves. Then, said the chief of them, thou art no slave, for thy countenance doth show thee what thou art. And he threatened me unto the death, yet for all that, I said unto them again I was their slave. But when we came again into Egypt they began to strive who should have me for the money that was paid, and they agreed that I should abide in Egypt with a merchant of their fraternity, until such time as they had made their merchandise and returned again; And God gave me grace in the sight of the merchant, that he gave me the charge of his house, and the Lord blessed him by my hand; for the Lord gave him plenty of gold and silver, and I was with him three months and five days. In this time passed by Memphitica, the wife of Potipher, in great glory, and she cast her eyes upon me, (for the eunuchs had shown her of me) and she showed her husband of the merchant who was made rich by the hand of a young man being an Hebrew, and she said they had stolen him out of the land of Canaan, wherefore do now judgment upon him, and take the young man to be your steward, and the God of the Hebrews shall bless you, for the grace of heaven is in him. Potipher, her husband, persuaded of these words, caused the merchant to be sent for, and said unto him, "What do I hear of thee that stealeth souls out of the land of the Hebrews, in selling of children?" The merchant fell down upon his knees and prayed him, saying, "beseech the Lord show me, for I know not what thou sayest," he answered again, "Where gattest thou this Hebrew child?" and he said "The Israelites left him with me until they came this way again." When he had said so Potipher said, "Bring the young man hither," and I being brought in, did reverence to the Prince of the Eunuchs, for he was the third man in dignity with Pharaoh, and the prince of all the eunuchs; and he had wife, children, and concubines. And when he had taken me apart, he said, "Art thou bond, or art thou free?" I answered, bond. And he said unto me, "Whose bondman art thou?" I answered him, The Ishmaelites. And he said unto me, "How came it to pass that thou was made their bondman?"

And I said, They bought me in the land of Canaan; yet he would not believe me, saying, "Surely thou liest" and commanded me to be beat. Memphitica, his wife, spotted me beaten at a window, and sent unto her husband, saying, "Thy judgment is unjust, for thou does punish wrongfully the young man that is stolen." But, because I changed not my word, yet again was I beaten, and ordered to be kept at his commandment til such time as my masters came. And his wife said unto him, wherefore do ye keep in captivity the noble child; it were more charity to let him go and to beat you." She would fain have spied me in desire of sin, and I knew nothing of this. He said again to Memphitica, "It is not honest among the Egyptians to take away another man's goods before he show him of it." He said that of the merchant, and of me, when I should be imprisoned. Twenty-four days after that, the Ishmaelites came, and they hearing that Jacob my father was heavy for me, said unto me, "Wherefore is it that thou said thou was a bondsman, and now we know thee to be the son of a great man in the land of Canaan, and thy father sorroweth for thee in sackcloth." Then I would fain have wept, yet I refrained myself for shaming of my brethren, and said, I know it not for I am a bondman. Then they took council amongst themselves, whether, or to whom they might sell me, lest I should be found in their hands; for they feared Jacob, lest he should be revenged upon them: for they had heard that he was mighty both to God and man. Then the merchant said to them, "Redeem him now from the judgment of Potipher," They hearing this, went and asked for me, saying, that they had bought me for money, and he delivered me. Memphitica spake unto her husband to buy me; for she said, "I hear say they would sell him." And they sent an eunuch to the Ishmaelites and desired to buy me, and when he could not bargain with them he returned and shewed her that they asked a great price for the child, she sent again another eunuch, saying, "Although they ask two besances of gold, see that thou spare not for money, but buy the child and bring him to me." He paid eighty golden crowns for me, and said to his lady that he paid an hundred; and I perceiving this held my peace, lest the eunuch should have been searched. Behold my sons what I have sustained, love one of you another, and with continuance cast out from among you deceitful minds; for God delighteth in the concord of brethren, and hath pleasure also in the love and choice of a proved heart. For when my brothers came out of Egypt and knew me I gave unto them their money, and never gave reproach unto them, but comforted them, and after the death of Jacob I loved them more abundantly, and all that ever he commanded me I did very gladly, and they marveled because I suffered not them to be troubled for a small cause, for all that was in my power I gave them. Their children were reputed to me as my own, and my own children as their servants. Their life was my life, and their sorrow was my sorrow, and all their infirmity or disease was mine; my land was their land, my counsel was their counsel, and I never exalted myself above them in pride for my own worldly glory, but was amongst them as one of the least.

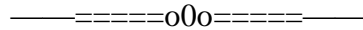
Therefore, my sons, if ye walk in the commandments of the Lord, the Lord shall exalt you and bless you in riches perpetual. And if any man will do evil to you, with meekness look that ye pray for him, and God shall deliver you from all evil. For behold and see, that for my long sufferance the daughter of my lord was given me to wife, and there was given to me with her an hundred talents of gold, for God made them to serve me; and gave me beauty that I should be as a flower above them that were fair in Israel, and He kept me unto my age both in strength and beauty, because I was like Jacob in all things.

"And what dreams I have seen, my children now hear. There were twelve harts feeding, and nine were divided abroad in the earth; also I saw how that of Judah was a virgin born, having a white silken robe, and of her came forth an immaculate lamb. And on the left side of the said lamb was as it were a lion, and all beasts made against him, and the lamb overcame them, and

trod them under his feet, and in him joyed the angels, the men, and all the earth. These things shall come to pass in their time, that is to say in the latter days. Therefore, my sons, keep the commandments of the Lord, and honor Judah and Levi. For of them to you shall spring the Lamb of God, who, by His grace, shall preserve all Gentiles and Israel. The Kingdom of Him is a kingdom eternal, which shall never pass. For my kingdom shall end in you, as the keeping of an orchard; for after the harvest it shall appear no more. I know right well that after my death the Egyptians shall trouble you, but God shall revenge you, and bring you to the promised land which he swear to Abraham, Isaac and Jacob. But carry my bones with you; for in so doing the Lord shall be in the light with you against the Egyptians, and belial shall be in darkness with the Egyptians. Also carry with you your mother Zilpha, and nigh unto the valley, near unto Rachael bury her. When he had said these words, he stretched forth his feet, and slept the sleep of all the world. Then they embalmed him with spices, putting him in a chest in Egypt, after he had lived one hundred and ten years, who saw Ephraim's children unto the third generation. And unto Machir the son of Manasseh were children borne on Joseph's knees. After this, all they of Israel bewailed him, and all the Egyptians with a great mourning; for he had compassion of Egypt as of his own proper members, and assisted them both with his labor and counsel and did them good at all times and seasons.

## THE TESTAMENT OF BENJAMIN

Made to his children at his death, concerning a clean mind



The copy of Benjamin's words which he uttered to his children, being of the age of an hundred and twenty years. He kissed them, and said: "As Isaac was born in the hundredth year of Abraham, so was I in the hundredth year of Jacob: and because Rachael died at my birth, I sucked her bondwoman, Bilha. For after that Rachael had born Joseph, she was barren twelve years. And when she had prayed to the Lord in those twelve years, she conceived, and bare me; for my father loved Rachael exceedingly, and wished to see two sons by her; and therefore I was called Benjamin, that is to say, the son of my days, or the son of my sorrow, because my mother died in the birth of me. When I came first into Egypt and that my brother Joseph knew me, he said to me, "What said they to my father when they had sold me?" I answered, They stained thy coat with blood, bringing it to him said, "See if this be thy son's coat or no?" And my brother also said unto me, "Truly, when the Ishmaelites took me, one of them stripping me out of my coat, gave me a thin shirt to put on, and lashing me with a whip, made me run. And as we went aside to hide my garment, a lion met him, and slew him, and his partners being afraid, sold me to their fellows. You, therefore, my children, love the God of heaven, and obey His commandments, following that good and holy man, Joseph, and let your mind be set upon goodness, as you know that mine hath been. He that hath a good mind looketh rightly above all things. Fear God, and love your neighbors; and then, although the spirit of belial tempt you to all wickedness to trouble you, yet it shall not get the uppermost hand of you no more than it did my brother Joseph. How many folks would have killed him, and yet God defended him? For he that feareth God and loveth his neighbor cannot be wounded by the airy spirit belial; and he that is shielded with the fear of the Lord is safe from harm both of man and beast, and cannot be overcome, because he is helped by the love of God which he hath towards his neighbor; for Joseph besought our father Jacob to pray for my brethren to the Lord, that He would not lay unto their charges the mischief that they had devised against him. Whereat Jacob cried out, "Oh son of Joseph, thou hast overcome my heart." And herewithal, embracing him, he kissed him two hours together, and said: "In thee shall the prophecy of heaven be resembled to the full, concerning the Lamb of God and Savior of the World, that the unspotted shall be delivered for the wicked doers, and he that is without sin shall die for sinners in the blood of his testament to the salvation both of the Gentiles and of Israel; and he shall dash belial and all his servants. My children, look upon the end of that good man, and follow his mercifulness with a good mind, that you also may have a crown of glory upon your heads. A good man hath not a dark eye; for he is merciful and pitiful to all men; yea, though they be sinners and have devised mischief against him; and he that doeth good overcometh evil, by the defense of goodness; and he loveth the righteous as his own soul. If another man be honoured he envieth him not; if a man be enriched, it grieveth him not; if a man be strong or valiant he praiseth him, and believes him also to be chaste; he defendeth him that hath the fear of God. He worketh together with him that loveth God; and if a man forsake the Almighty, he warneth him to return again; whosoever hath the grace of the good spirit, him doth he love as his own life. He pitieth the poor, succoreth the weak, and praiseth and honoreth God. My children, if ye have a good mind evil men shall stand in awe of you, and the unprosperous shall for very shame be converted to goodness so that covetous men shall not only depart from their niggardliness but also give of their abundance to the needy. If ye are doers of good, both unclean spirits shall flee from you, and cunning beasts shall depart at the sight of you. For where

the regard of good works are in the mind, there darkness flyeth away for if he do wrong to a holy man, he is sorry for it. And if a holy man receive wrong, he pitieth the doer, and putteth up with silence. And if any man betray a righteous soul and the righteous pray for his betrayer, the betrayer is not a little disgraced, and the righteous become the much more able afterwards as did my father Joseph.

The guileful spirit of Belial hath no power over a good man's mind; for the angel of peace guideth his soul. He looketh not affectionately upon corruptible things nor raketh together riches in the desire of voluptuousness. Re is not delighted with the pleasures. Re grieveth not his neighbor. He stuffeth not himself with meat, neither wandereth he in the pride of his eyes; for the Lord is his portion. Re taketh no glory for giving good counsel. He heedeth not how men dishonor him, nor yet can he kill in any fraud or guile, untruth, strife, or slander; for the Lord dwelleth in him, and enlighteneth his mind, and he rejoiceth before all men to a good time. A good man hath not two tongues, one to bless with, and another to curse with; one to slander with, and another to honor with; one of sorrow and another of joy; one of quietness and another of trouble; one of dissimulation, and another of truth; one of poverty and another of riches, but with one only disposition pure and uncorrupt towards all. It hath no double sight or double hearing. For in all things that he does, speaks, or sees, he knoweth that the Lord beholdeth his heart, and therefore he cleanseth his mind that he may not be found faulty before God and man. But all the works of belial are double, and utterly void of simplicity. Shun the naughtiness of belial; for at the first he delighteth those that obey him, but in the end he is the sword and the father of seven mischiefs. For when the mind hath once conceived by belial, it bringeth forth first envy, second desperation, third sorrow, fourth bondage, fifth neediness, sixth troublesomeness, seventh desolation; and for that cause was Cain tormented with seven punishments by God; for in seven years together, God brought every year a new plague upon Cain. Two hundred years he suffered, and in the nine-hundredth year the earth was made desolate with the flood for his righteous brother Abel's sake. In seven hundred years is Cain judged, and Lamech in seventy times seven. For they that are like Cain in spitefulness and hatred toward their brethren, shall be punished with the same punishment forever as he was. You, therefore, my children, eschew malice and hatred towards your brethren and leave to goodness and lovingness. He that hath a mind clean in love, looketh not upon a woman in way of lechery. For he hath no defiling in his heart, because the spirit of the Lord resteth in him. For as the sun is not defiled by shining upon a puddle or dunghill, but doeth rather dry up and drive away the stench: even so, a pure mind striveth against the uncleanness of the earth, and over cometh it, but is not defiled itself. And I perceived by the sayings of the righteous Enoch, that there shall be evil deeds among you; for you shall defile yourselves with the fornication of Sodom, and all perish except a few, and multiply inordinate lust in women, and the reign of the Lord shall not be among you; for He shall take it away suddenly. Nevertheless the Lords temple shall be made in portion, and it shall be glorious amongst you. For the Lord himself shall take the kingdom upon Him, and the twelve tribes shall be gathered together there, and all nations shall resort thither, until the most high send his salvation in the visitation of His Only Begotten. And He shall enter into the first temple, and there the Lord shall suffer wrong, and be despised, and be lifted up unto a piece of timber. And the veil of the temple shall be rent asunder, and the spirit of the Lord shall come down upon the Gentiles, poured out as fire; and rising up from the grave, He shall descend from earth to heaven. He shall remember how base He hath been upon earth, and how glorious He is in heaven. While Joseph was in Egypt I very much desired to see his person and the form of his countenance, and through the prayers of my father Jacob, I saw him awake in the day of his full and perfect shape.

Now, therefore, my children, know you that I shall die. Wherefore deal every one of you truly and rightfully with his neighbor; work ye justly and faithfully and keep ye the commandments of the Lord; for that do I teach you in stead of all inheritance: and give you the same to your children for an everlasting possession. For so did Abraham, Isaac, and Jacob, they gave us all these things for an inheritance, saying, keep the Lord's commandments til He reveal His saving health unto all nations Then shall ye see Enoch, Noah, Shem, Abraham, Isaac and Jacob, sitting at His right hand with joyfulness then shall we rise also every one of us to his own scepter, worshipping the King of Heaven, who appeared on earth in the base shape of man. As many as believe in Him shall rejoice with Him at that time. And all these shall rise again to glory, and the residue unto shame. And the Lord shall first of all judge Israel for the unrighteousness committed against Him, because they believed not in God that came in flesh to deliver. Then shall he judge all nations, as many as believe not in him when He appeared on earth, and He shall reprove Israel among the chosen of the Gentiles, as He reprov'd Esau in the Midianites, that seduced his brethren by fornication and idolatry, who were estranged from God, and fell away from the inheritance of the children, because they feared not God. But if you walk in holiness before the Lord ye shall dwell in hope again in me. And all Israel shall be gathered to the Lord, and I shall no more be called a ravening wolf for your robberies sakes, but I shall be called the Lord's who giveth food unto such as do good. And in my seed shall be raised up the beloved of the Lord, whose voice shall be heard upon the earth, and He shall give new knowledge and enlighten all nations with the light of understanding, and shall come up to save Israel. He shall take from them as a wolf, and give to the synagogue of the Gentiles to the world's end. He shall be among their princes as musical melody in the mouths of all men, and his doings and sayings shall be written in holy books. He shall be the Lord's darling forevermore. And as concerning him my father Jacob taught me, saying, he shall mend the defaults of thy tribe: and when he had ended these sayings, he commanded his children to carry his bones out of Egypt, and bury them in Hebron by his fathers. So Benjamin died an hundred and twenty-five years old, in a good age, and they put him in a coffin and in the ninety first year before the departure of the Israelites out of Egypt, they and their brethren conveyed their father's bones privily again into the land of Canaan, and buried him in Hebron at the feet of his fathers, and returned again out of the land of Canaan, and dwelt in Egypt til the day of their departure thence altogether.

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