

THE

# TESTAMENT

OF THE

## TWELVE PATRIARCHS,

*THE SONS OF JACOB.*

---

TRANSLATED OUT OF GREEK INTO LATIN,

By ROBERT GROTSHEAD,

SOME TIME BISHOP OF LINCOLN: AND OUT OF HIS COPY, INTO  
FRENCH AND DUTCH BY OTHERS; AND NOW ENGLISHED.

TO THE CREDIT WHEREOF AN ANCIENT GREEK COPY, WRITTEN  
ON PARCHMENT, IS KEPT IN THE UNIVERSITY  
LIBRARY OF CAMBRIDGE.

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TO WHICH ARE ADDED

## DERIVATIONS,

CHIEFLY FROM THE HEBREW,

AND

**EXPLANATIONS OF SEVERAL PROPER NAMES,**

OCCURRING IN THIS WORK,

BY A PROFESSOR OF HEBREW.

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HOW THESE TESTAMENTS OF  
THE TWELVE PATRIARCHS  
WERE FIRST FOUND,  
AND BY WHOSE MEANS THEY WERE  
TRANSLATED OUT OF GREEK INTO LATIN.

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*THESE Testaments were hidden and concealed a long time, so as the teachers and the ancient interpreters could not find them. Which thing happeneth through the spitefulness of the Jews, who by reason of the most evident, manifest, and often prophecies of Christ, that are written in*

them, did hide them a long while. At length the Greeks being very narrow searchers out of ancient writings, sought these Testaments warily, and got them more warily, and translated them faithfully out of Hebrew into Greek. Nevertheless this writing continued yet still unknown, because there was not any man to be found that was skilful both in the Greek and Latin, nor any interpreter that might procure the translation of this noble work, until the time of Robert the Second, surnamed Grodthead, Bishop of Lincoln, who sent diligent searchers as far as Greece, to fetch him a copy of the said writing, without respect of their charges, which he bare most liberally. Therefore to continue the memories of those most lightsome prophecies, to the strengthening of the Christian faith, that Reverend Bishop did in the year of our Lord one

*thousand two hundred and forty-two, translate them painfully and faithfully, word for word, out of Greek into Latin, (in which two tongues he was counted very skilful,) by the help of Mr. Nicholas Greek, Parson of the Church of Datchot, and Chaplain to the Abbot of St. Alban's, to the intent that by that means the evident prophecies which shine more bright than the day light, might the more gloriously come abroad, to the greater confusion of the Jews, and of all heretics, and enemies of the Church of Christ, to whom be praise and glory for ever. Amen.*

TO THE  
CHRISTIAN READER.

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ALBEIT these our happy days in some respect, good Christian, have and enjoy divers and sundry works tending to the subversion of Belial, and the erection of godliness; yet considering that as earthly, so we spiritual soldiers seldom run to the watch without alarm; I thought it convenient to call upon you with this grave and godly book, of long time hid in Hebrew, now come to light in English. The malice of the Jewish people in concealing it, by reason of Christ the righteous so often prefigured, was intolerable; but the singular providence of God in preserving it, unspeakable, and now at last though chargeable, yet fruitful is the expressing, and printing in our natural language of

this so worthy, so golden a writ: being of itself without the accessory painting of eloquent speech, a mirror for princes, a preacher for all Christians, a beautiful glass for women, for children, servants, and such like; a wise, plausible, and most ready school-master, 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 foundeth 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? behold Levi as a lanthorn. Thou canst 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 honourable, the contemners thereof how miserable; by

whom began, continued, and confirmed : of thy state of life, what, and how it should be, *Nunquam sine sale, sine sole* : 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, O you parents, peruse the twelve godly fathers in time and order : learn of him, and his, to pray to God in Christ his name for your children, have regard to their instruction : the want of the former your children shall miss : the neglect of the latter you yourselves shall bewail. For the hearty prayer of a father to the Almighty for his children is a right singular benefit ; but he that for foolish pity giveth them the bridle, is before God accounted a guilty partaker of this sinful race. View this book therefore, hearken how to teach yourselves and your children. You have already handled a sick man's salve, enjoy not at length a sick man's tongue, to instruct them when you leave them, and what to

leave them when you die, else their end will be lamentation, but yours lamentable misery. And come you hither, you children of the earth, read, see and say, that old father Reuben with his good brethren readily, and rightly describe the blessed path of righteousness, and the forlorn way of Belial, the one to fly, the other to follow. Wilt thou begin with the eldest, for that old age seemeth wisest? Stop not then the ears of thy heart and body to so wise and sweet a charmer. O the number! O the uglisome portraiture of those deadly spirits, that he hath so orderly numbered and cunningly coloured! Lechery, Envy, Gluttony, Bravery, Pride, Vain-glory, Unrighteousness, Wilful Ignorance.

All these, as they seem, are indeed pernicious : but the former is most detestable, the end whereof is consumption of this earthly body, and destruction of the soul. Which well-spring and puddle of evil, if thou wilt have dry up, cease from drunkenness ; if not see it, have



not a narrow and greedy eye upon a beautiful face: If no drink, yet stop thy mouth from busy questions with women: to conclude, if not therein be ducked and drowned, use labour, tame youthfulness. "For in this I overshooting myself (saith Reuben to his children) "I defiled my father's bed. Therefore look not upon the beauty of women, muse not upon their doings, but keep yourselves occupied either in learning or some work: charge your wives and daughters that they trim not their heads; will them to chasten their looks, for every woman that deals deceitfully in those things is reserved for the punishment of the world to come."

Which trade of life to eschew, seeing it is difficult, without the fulfilling of the law, and the law partly consisteth in mutual love, strive with Simeon, the second brother, to avoid strife, which blindeth the mind, pineth the body, provoketh murder. The remedy whereof is, both forgiving and forgetting. Take to

thee Joseph's cheerful countenance, a perfect platform of a quiet mind; yet set before thine eyes Simeon's withered hand, a right plague for such a sin. All which disquietness and mischief safely to set aside, let not Judah be set apart. Gather by him experience, that for a man to glory in his own works is sinful, and he which upbraideth another man's vice, standeth slippery. Judah checketh Reuben, his eldest brother, with his fornication. Mark, who sinned immediately, but envious and railing Judah? Did he not offend after the flesh in the canaanite's house? Did he not take a wife without consent of his parents? Two great sins, and alas! in these our days, too much used; yet punished, the one with want, or at least small joy of children, saith father Judah, the patriarch; but the other with intolerable danger of body and soul, saith St. Paul. Wherefore abstain from wine, abhor drunkenness, for such a one slandereth not, rehearseth not another man's sins, breedeth no sedition, but embraceth

love and charity in a single heart; as good father Issachar, who never railed, nor was hurtful and spiteful to his neighbour; never eat his meat alone, but gave part to the poor; never removed the bounds and marks of other men's grounds, but loved all men as his natural children. O that as we read this, so we might express the same in life and conversation! Mercy and love is a precious jewel, the maintainers whereof being jointly connected prosper, once severed, come to nought. For the waters (saith Zabulon) wash away the sand, when the stones and timber are dissolved; whose mercy and singular compassion was rewarded singularly. Sift his testament, resemble his rare charity in cloathing the naked and feeding the hungry, known and unknown, as well strangers as his countrymen. Let not the spirit of Dan possess your mind. Suffer not the wrath of Gad to settle in your heart; for such work with three sore instruments, bitter speech, treachery, and violent hands,

yieldeth fruit not much unlike, as you may read, as you may see.

Wilt thou be taught the ready path to that thou dost seek? Two ways there be (saith Aser,) vice the one, the other virtue. Nepthalim's race embrace the latter, eschew the former. But he that walketh in them both, blindeth men, deceiveth himself, and mocketh God, whose double-faced dealings shall be double punished. Such are the covetous, such are they that are merciful in evilness, such are they, saith Aser, that fast from meats, but not from fornication. Have therefore a simple heart with righteous Joseph, the blessed of the Lord; that right figure of Jesus Christ; for hatred he showed love; being cursed, he blessed, being shot through, he did not so much as bend his bow: albeit his brethren would have slain him, albeit they cast him into a well, though they sold him as a bond-slave, and that to strangers, and such as hated shepherds to the death, of whom he was whipped and tormented, yet he, when

they stood in fear, gave them comfort: when they were well nigh famished, gave them food; when by his authority he might destroy, he by his authority did preserve: being their lord, using them as his betters: being their brother, accepting them as his children: their unkindness not spoken of, their conspiracies forgotten, their cruel dealing most lovingly, most mercifully forgiven. You have heard his love towards his neighbour, hearken to his obedience towards God. When he was miserably afflicted, did he rage and swell? When he was made a bond-slave of a freeman's son, did he cry out on heaven? Being utterly forsaken, did he impatiently accuse God's justice? No, *Expectans expectavit Dominum*: and at the last, the Lord which hid his face did show his countenance; of a caitiff, in respect making him free; of a freeman, wealthy; of a wealthy subject, and honorable personage, Lord president of Pharaoh's land: whom the Egyptians being alive loved: being dead loved;

being rotten loved : whom living, neither wealth nor woe could make to swell : neither promise or threats of the Egyptian strumpet could make slide : and therefore being dead, neither world, devil, nor mans' policy could make forgotten. O that our mortal race might thus begin ; thus persevere, might thus, thus O Lord, most happily finish ! The spirit is willing, but the flesh is weak. Learn therefore of Benjamin to inflame thy heart, that thou mayest be ready both in body and soul 'Let us,' saith Ecclesiastes ix. 14. & 15. 'commend (and so say I, let us behold) the noble famous men and the generation of our fore elders. For many glorious acts hath the Lord done in them, and showed his great power ever since the beginning.' Upon the consultation whereof, and especially for that I would have nothing wanting in this book that might serve thy contentation, I thought it as well pertinent to deal with the righteous father, as with the godly children. For to shadow a face only without a body, hath his de-

served commendation: but whoso painteth a leg without a body, or a body without a head, it shall not be amiss, as I suppose, as well to term him a foolish painter, as to judge the thing undiscreetly painted. Wherefore as well to see the head as the leg, and to hear the father as the children, I have faithfully drawn out of scripture (and not according to my fancy fashioned) the death and testament of Jacob, that blessed and right happy father, added to this ancient monument of the children. Therefore, to recompense my pains, read them, but read them diligently; neither read only, but be content to follow: for the imitation of good and godly men, is the direct way and course to godliness: so may we account of Jacob's blessing: so may we thoroughly challenge to be his children: children I mean, not by flesh, but spirit. The Lord which made heaven and earth, the Lord which gave his son to shed his heart blood for us, God which disposeth all things to his pleasure, pre-

xiv TO THE CHRISTIAN READER.

serve our king, increase our faith, and  
make us thankful for his benefits.

**RICHARD DAY.**



# THE TESTAMENT

OF

# JACOB,

MADE AT HIS DEATH, TO HIS TWELVE  
SONS, THE PATRIARCHS,

*Concerning what should betide them in the last days : gathered  
out of Genesis, and added unto this Book.*

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JACOB, the son of Isaac, born of Rebecca, (Gen. xxv. 26.) in the year of the world 2108. His father being threescore years of age, was a perfect man, and righteous, dwelling in tents ; not given to pleasure and hunting, as his elder brother, elder by nature, not by grace ; “ for the elder shall serve the younger,” as it is written, (Rom. ix. 13.) “ Jacob have I loved, but Esau have I hated,” saith the Lord. Why ? not for that Jacob had so deserved, but God had so appointed.

Wherefore when he thus by the determinate will of God, and heavenly disposition which ordereth all things whatsoever, had got his brother's birth-right, 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 birth-day for his devilish purpose, sent him from Bersaba to Mesopotamia, to Laban his mother's brother, there honestly 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 labour and pain, albeit he was the child of promise, the blessed of the Lord, born of a free woman, and that which is more, his uncle's bone and flesh, and lord of Canaan: not arguing with himself as the worldly children of this

earth, saying, Shall I which 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 that Laban had before, his two daughters, Leah first, then Rachel, with their hand-maids, 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, viz. Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Aser, Issachar, Zebulun, Joseph, Benjamin.

Thus he being blessed of the Lord, as well in children as in substance, returned again to his native country, he and his children, there to live and there to die. But behold the divine providence of God! After three and thirty years 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 increased exceedingly, to his great joy and comfort, no doubt, especially 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 troublesome pilgrimage drawing to an end, called his son, Joseph, unto him, and said, "If I have found grace in thy sight, O put thy hand under my thigh, (for in this order they took an oath in Jacob's time,) deal mercifully with me and truly, bury me not in Egypt, but let me sleep with my fathers." Where 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 obediently 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 unto 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 take as mine own, their own brethren shall be called after their name. As I came from Mesopotamia, Rachel died in the land of Canaan, and was buried by the way to Ephrata, the same is Bethlehem."

Then Jacob, albeit somewhat dim for age, beholding Joseph's two sons, said, "What are these?" To whom Joseph answered, "They are my sons which God hath given me. O 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 which hath fed me all my life long unto this day, and the angel which hath 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 conquered by sword and bow, of the Amorites. And come you hither also, O my children, that I may tell you what shall come on you in the last days. Gather ye together and hear, ye sons of Jacob, hearken unto Israel, your father. Gen. xlix.

"Reuben, thou art my first-born, my might, and the beginning of my strength,

the excellency of dignity, and the excellency of power; unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch.

“Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united; for in their anger they slew a man, and in their self-will they digged down a wall. Cursed be their anger, for it was fierce, and their wrath, for it was cruel; I will divide them in Jacob, and scatter them in Israel.

“Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp; from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion, who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come;

and unto him shall the gathering of the people be. Binding his fole unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes; his eyes shall be red with wine, and his teeth white with milk.

“Zebulun shall dwell at the haven of the sea, and he shall be for an haven of ships; and his border shall be unto Zidon.

“Issachar is a strong ass couching down between two burdens; and he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

“Dan shall judge his people as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward. I have waited for thy salvation, O Lord.

“Gad, a troop shall overcome him; but he shall overcome at the last.

“Out of Asher his bread shall be fat, and he shall yield royal dainties.



“ Naphtali is a hind let loose : he giveth goodly words.

“ Joseph is a fruitful bough, even a fruitful bough by a well ; whose branches run over the wall : the archers have sorely grieved him, and shot at him, and hated him ; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob ; (from thence is the shepherd, the stone of Israel :) even by the God of thy father, who shall help thee ; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb : the blessings of thy father have prevailed above the blessings of thy progenitors unto the utmost bound of the everlasting hills ; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

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

“All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them. And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burying place. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. The purchase of the field and of the cave that is therein was from the children of Heth.”

And when Jacob had made an end of commanding his sons, having lived one hundred and forty and seven years, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people. Then Joseph falling

upon his father's face, and kissing him with tears, caused him to be embalmed by physicians to the space of forty days, and mourned for him threescore and ten days; who departing from Egypt into Canaan, with noble men of the land in chariots and horsemen, buried him in the place which Jacob 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 fore-knowledge.*

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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 and twenty-fifth year of his life; two years after the decease of Joseph, his children and childrens' 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 Aser, he said unto them: “Lift me up, my brethren, that I may tell you and my children the things that

I have hidden 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 ear 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 over-shot 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 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 nor 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 well-springs of youthful works: and seven spirits are given man in his creation 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 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 is the spirit of tasting, whereof cometh the feeding upon things that are to be eaten and drank, 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 of creation, and the first of youth, because it is full of ignorance, and ignorance leadeth the younger sort as a blind body 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, who lieth within the nature and senses of man. The second spirit of unsatiableness lieth in the belly. The third spirit of strife lieth in the liver and in choler. The fourth spirit is of bravery and gallantness that the party may seem comely by excess. The fifth is the 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 or vain-gloriousness in 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

affections that a 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 folks 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 to me in my youth. But now, my children, love the truth, and that shall preserve you ; hearken to your father Reuben, let not your eyes run a gazing after woman, neither be ye alone with a woman that is married ; neither do ye seek about what women are doing ; for if I had not seen Bilha bathing herself in a secret place, I had not fallen into that wickedness. But my mind ran so upon the naked woman till it suffered me not to sleep till I had committed abomination. For while my father Jacob was away at his father



Isaac's, and I in Gader hard by Ephrata, a house of Bethlehem, Bilha fell drunken, and as she lay asleep uncovered in her chamber, I went in so, and seeing her nakedness, wrought wickedness with her, and leaving her asleep went my way. By and by an Angel of God bewrayed my wickedness to my father Jacob, who coming home mourned for me, and touched not Bilha any more. Therefore look not upon the beauty of women; neither muse you upon their doings, but walk ye with a single heart in fear of the Lord God, busying yourselves about some work, and keeping yourselves occupied either in learning, or about your flocks, until such time as God shall give you such wives as he listeth, lest you do suffer as I have done. I durst not look my father in the 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 to 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 grave before their time. For whoredom hath undone many men, and although a man be ancient or noble, yet doth this make him a laughing stock both before Belial and the sons of men. But Joseph, because he kept himself from all women, and cleansed his thoughts from all fornication, found favour both before the Lord and men. The Egyptian woman did much to him by using the help of witches, and by offering him slauber sauces : but the purpose of his mind admitted no noisome desire. For this cause the God of our fathers delivered him from all death, both seen and unseen. For if fornication over-rule not your mind nei-

ther shall Belial prevail against you. Women are hurtful things, my sons, because that when they want power and strength against a man, they work guilefully to draw him to them by train; and whom they cannot overmatch in strength, him they overcome by deceit. For the Angel of the Lord which taught me, told me of them, that they be overmastered by the spirit of fornication more than men be, and that they be ever practising in their hearts against men, first making 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 inforce a man. Therefore, my sons, fly fornication, charge your wives and daughters that they trim not their heads and will them to chasten their looks: for every woman that dealth deceitfully in these things is reserved to 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 conceiving the desire of them in the imagination of their mind, brought forth giants. For the watchers appeared to them of height unto heaven. Therefore keep yourselves from fornication; and if ye intend to have a clear mind, keep yourselves from all women and forbid them likewise the company of men, that they may have also 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 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, till the full time of Christ, the chief priest, because the Lord hath spoken it. I charge you by the God of heaven that every of you do deal faithfully with his neighbour, and stick unto Levi in humbleness of heart, that ye may receive blessings at his mouth: for he shall bless Israel and Judah. God hath chosen Judah to be the king of all people, wherefore worship you his seed, for he shall die for you in battles both visible and invisible, and shall reign over you world without end."

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

**THE TESTAMENT**  
**OF**  
**SIMEON,**  
**MADE TO HIS CHILDREN AT HIS DEATH,**  
**CONCERNING ENVY.**

**THE** copy of Simeon's words which he spake unto his sons at his death, in the hundred and twentieth year of his life, in the which 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 Leah named me Simeon, because the Lord heard her prayer. I became very mighty, I went through with my doings, and was not afraid of any thing, for my heart was stout, my mind unmove-

able, and my stomach undiscourageable ; for hardiness is given of the highest 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 blinding 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 Sichem to carry fare for our flocks, and Reuben into Dothan, 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 letted me, and restrained the working 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 spirits of error and envy; for envy over-ruleth 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 envieth, and pining away at his prosperity. Two years together I punished my soul with fasting in the 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 flieth from him, so as his mind becometh meek, and if spiteful, he becometh pitiful, bearing no grudge towards such as love him, and so his envy ceaseth. And because my father saw me sad, he



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 unto Egypt, and was put in ward by him as a spy, then perceived I, 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 any harm, but loved me as well as the residue of my brethren. Therefore, my children, keep yourselves from all spite and envy, and walk in singleness of mind and a 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, honouring us, and 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 affrighted with trouble; and appearing unto men, as it were with a pernicious spirit and pouring out of poison. Therefore was Joseph fair of face, beautiful and comely to behold, because no wicked thing dwelt in him, for he had a countenance clear from cumberance of mind. And now, my children, let your hearts be meek before the Lord, and walk right before man; so shall ye find favour both with God and man: and beware that ye fall not to whoredom. For whoredom is the mother of all naughtiness, separa-

ting 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's 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 aforehand, that I may be clear from the sin of your souls. Now if you put from you all enviousness, and stiff-neckedness, all my bones shall flourish as a rose in Israel, and all my flesh as a lilly in Jacob, and my savour shall be as the scent of Libanus, and my holy ones shall be multiplied as the cedars for ever, and their boughs shall spread out in length for evermore. Then shall the seed of Canaan perish, together with all the remnant of Amalek. All the Cappadocians shall perish, and all the Scythians shall likewise be destroyed. Then shall the

land of Cham fail, 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 spirits of error be trodden under foot, and men shall reign over hurtful fiends; then shall I arise again 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 you shall be delivered by Judah; and advance not yourselves above 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 as he was of the age of an hundred and twenty years. And then they laid him in a coffin of wood that wrotteth not, that they might carry his bones again into Hebron, and they conveyed him privily in the way of the Egyptians. For the Egyptians kept the bones of Joseph in the king's treasure, for their enchanters told them that whensoever Joseph's 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 torch-light. And Simeon's children bewailed their father according to the law of mourning, and continued in Egypt till the day of their departing thence under the hand of Moses.

# THE TESTAMENT

OF

## LEVI,

MADE TO HIS CHILDREN AT HIS DEATH,  
CONCERNING PRIESTHOOD.

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THE copy of Levi's words, namely, which he spake to his children, concerning all the things which they should do, and which should happen unto 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 in Charran, and afterward came to my father into Sichem. I was at that time but young, about twenty years old, when I helped

my brother Simeon to revenge our sister Dinah against Hamor. Now as we were feeding our flocks in 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 them both; 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 yet 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 which is to come. By thee and by Judah the Lord will appear to men, to save all mankind in them. Thy life shall depend upon the Lord ; by him shalt thou have thy fields, vineyards, fruit, 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 appointment against the day of God's rightful judgment. In it are 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, in the holy of all holies above all holiness. In the next unto this, are the angels that do serve in God's presence, and seek his favour in all



the ignorances of the righteous; they offer to the Lord the sweet savour of a reasonable service, a 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 it, 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, 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 understand, 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 be 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 hath heard thy prayer to separate thee from unrighteousness, and to make thee his son and servant, and a minister in his presence, a lanthorn of knowledge to lighten Jacob thoroughly, and to be as a day-sun among 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 the mercy of his Son for ever. Nevertheless thy sons shall lay their hands upon him to crucify him; and for this cause is wisdom and understanding given unto thee, to give thy children knowledge of him, because that 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 Sichern 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 time of my trouble ;' and he answered, 'I am an Angel which excuseth Israel, that he might not be stricken for ever, because all wicked spirits lie in wait for him.' Afterward being waked as it were out of sleep, I blessed the Most High, and the Angel that excuseth the offspring 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 kil-

led 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 afterward. And therefore he dealt otherwise with us in blessing. For we sinned in doing it against his will; and he fell sick the same day. But I knew that the Lord intended evil to the Shechemites, because they had purposed to have done the like unto Sarah, as they had done unto our 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 Joblan 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 threescore 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 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 for evermore.’ The first of them anointed me with holy oil, and gave me the sceptre of judgment. The second washed me with clean water, and fed me

with bread and wine, that is, to wit, with the most holy of holies, and clothed me with a glorious robe down to the ground. The third did put upon 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 intent I should execute the office of a priest unto the Lord. And he said unto me, 'Levi, unto three principal 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 woke, I perceived that this vision was like the other, and I laid it up in my heart, and showed it not unto any man living upon the earth. The first two days I and Judah went to our grandfather Isaac, and he blessed me according to all the sayings of the visions that I had seen, but he would not go with us unto 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 showed it to me, and he taught me the law of priesthood, sacrifices, burnt-offerings, firstlings,

free-will offerings, and offerings for health. 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 an one as hath not any blemish nor uncleanness, nor is of the kindred of the Allophytes or of the Gentiles. And before thou enter into the holiest, wash, and likewise ere thou sacrificest, 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 first-born of all things, and the first fruits of thy wine, and sprinkle thy sacrifices 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 Saviour 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 in sunder to discover your foulness, and ye shall be scattered as prisoners amongst the heathen, and be scorned, cursed, and trodden under foot; nevertheless, the house which the Lord shall chuse 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 our land, for Gershon signifieth banishment. Now I knew of him that he should not be of the chief degree. The second was Caath, who was born the five and thirtieth year. I saw a vision eastward, how all the congregation stood

up aloft, and therefore I called his name Caath, which signifieth, the beginning of greatness and learning. The third was Merari, who was born in the five and fiftieth year of my life; and because his mother was hardly delivered of him, she called him Merari, which is as much as to say, my bitterness. And in the threescore and fourth year of my life was my daughter Jochebed born in Egypt, and so was I honourable among my brethren. Also my son Gershon took him a wife, which bare him Lybni and Sichmi. The sons of Caath were Amram, Yshvar, Hebron and Uziel; and the sons of Merari were Mahali and Mushi. In the fourscore and fourteenth year of my life, Amram took unto wife my daughter Jechobed, because that he and she were born both on one 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 priesthood. At eight and twenty years old I took a wife, and at forty years old I entered into Egypt, and

behold ye be now my childrens' children in the third generation. 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 cumberance 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 ye 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 priest, which shall lay hands upon the Saviour of the world. The heaven above the earth is clean, and you be the light of the heaven, as the sun and the moon. What shall all the heathen do, if you be over darkened with wickedness, and bring cursedness upon your country-folk, for whose sakes the light of the world is put into you, to enlighten all

men withal. This light of the world shall you most wilfully steal, and teach commandments contrary to the righteousness of God. Ye 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; you shall take the daughters of the heathen unto wife, purifying them with unrighteous purifying, and your mingling shall be like unto Sodom and Gomorrah. And ye shall be swoln 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 being puffed and swoln up 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 earth. Furthermore, I know by the Book of Enoch, that ye shall go astray by the space of threescore and ten weeks, and defile the priesthood, stain the sacrifices, destroy the law, despise the sayings of the prophets, frowardly persecute righteous folk, hate the godly, abhor the sayings of faithful 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 you think, not knowing that he shall rise again, and so shall ye receive his innocent blood wilfully upon your own heads. For his sake shall your holy places be left desolate, which you shall have defiled even by utter forswearing, and your dwell-

ling shall not be clean, but you shall be accursed among the heathen, and despair shall vex you, till he visit you again and mercifully receive you through faith and water. And forasmuch as ye have heard of the threescore 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 honourable, and he shall be honourable, 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 the multitude of iniquities shall be laid upon him, and throughout all Israel every man shall hate his neighbour. 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, and their land and substance shall be destroyed, but 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 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 true judgment upon earth many days; and his star shall arise in heaven. As a King shall he shed forth the light of knowledge in the 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 the waters of the seas, and the angels of glory that are in the Lord's presence shall rejoice in him. 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 for evermore, and there shall none succeed him from generation to generation, world without end. In his priesthood all sin shall come 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 for evermore. Then shall Abraham, Isaac and Jacob be glad, and then shall I and all saints rejoice. Now, my children, ye have heard all : therefore chuse 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 my father said, 'The Lord is witness, and his angels are witnesses, and I am a witness, and you yourselves are witness of the words of my mouth.' And when we had answered, ' We will be witnesses,' Levi rested with this charge given unto his children ; and stretched out his feet, and was put to his fathers, when he had lived a hundred and seven and thirty 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

VALIANTNESS, COVETOUSNESS, AND  
FORNICATION.

THE copy of all the sayings of Judah, which he spake unto 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 for 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 my mother’s sisters. And when I came unto

man's estate, 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, and made good meat of her for my father. Also I out-ran 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-running him, tare him in pieces. In Hebron a bastard lion leaped upon a dog; and I catching him by the tail flung him away, by and by, and he burst asunder. In the borders of Gath, a wild bull was feeding in the fields, and I took him by the horns, and swunged him about; and finally killed him. There came two kings of the Canaanites armed upon our flock, and much people with them, and I alone

running unto the flock, stepped to king Sur, and striking up his legs, overthrew him, and so slew him. Also I killed another king named Thaphes 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 threescore pound weight upon his horse, I overthrew him and killed him; and fighting two hours with Achor, at length I cleave his shield, and maimed his feet, and finally slew him. As I was pulling off his breast-plate, behold, eight of his friends assailed me, whereupon I filled my hands with stones, and slinging 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 con-

cerning me, that the angel of strength followed me every where, to the intent I should not be overcome. The second handful was a greater battle to us than that which we had at Sichem; 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, and 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 unto the west and south side. They that stood upon the wall supposing there had been no more but Gad and I, did set fire upon us, while in the mean time my brothers that lay in stale, brake out upon the other two sides, and scaling the walls with ladders entered the city ere our enemies wist it, and so we won it by the sword, and set

fire upon the tower, and burnt it up with such as were fled into it. As we returned, the men of Thaffie lay in wait for our prey, and took it with our children. But we followed them to Thaffie and slew them and burned their city, spoiling all that was in it. 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 also 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 up to the place that they come from. And when we came to their city, their women tumbled down stones upon us, from the top of the hill whereon their city stood; but I and Simeon coasting to the back side of the town, got unto the higher places, and destroyed the whole city. The next day it was told us that

the cities of two kings came against us with a huge host. I therefore and Dan, feigning ourselves to be Amorrhbeans, and fellows with them, went into their city, and taking the entrances 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 took, I charged upon those that stood above me; but they threw down stones out of slings upon me, and shot arrows at me, and had killed me but that 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 builded I Chamma and my father builded Rhambahel; twenty years old was I when this war was made, and the Canaanites were afraid of me, and my brethren. I had much cattle, and my chief herdsman was Yean of Ocellan, in whose company I saw Bersa king of Odellam, who made us a feast, and with much entreature give me his daughter Bethsue to wife, which brought me forth Er, Anan, and Silon; of which three, God slew two childless. But Silon lived, of whom some of you be the children. My father and we, made eighteen years' peace with his brother Esau and his children. When the eighteen years were past after our coming out of Mesopotamia, 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 Seir. We also followed upon the children of Esau, but his city was very strong with high walls, and gates of iron and brass, so as we could

not enter into it, howbeit we did shut them up within it and besieged it. Now when they showed not themselves abroad in twenty days together, I put an helmet upon my head, and in the sight of them all set up a ladder, and scaling the walls, slew four of their noble men with a stone of the weight of three talents. The next day Reuben and Gad went and slew threescore 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, five hundred bates of oil, and a thousand and five hundred measures of wine, until we went down into Egypt. After this my son Er married Tamer, of Mesopotamia, the daughter of Aram. Now Er was a very wicked imp, and doubted much of Tamer, 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 loth that he should have had any children by her.

“When Anan was marriageable, I gave Tamer unto him, and he likewise of a spite, accompanied not with her, notwithstanding that he lived a year with her; and when I threatened him, then he accompanied with her, but yet by his mother's commandment, he let his seed fall upon the ground; and so also he died in his wickedness. I minded to have given her unto Silon also, but my wife Bethsue would not suffer me, for she spited Tamar because she was not of the daughters of Canaan, as herself was. Now I know the offspring of Canaan was mischievous, but yet did youthful fancy blind my heart; and as I beheld her pouring out wine, I was deceived with drunkenness, and fell in love with her.

“Upon a time while I was away, she married Silon to a woman of Canaan: which her deed when I understood, I cursed her in the bitterness of my soul, and so she died in the wickedness of her sons.

At two years after these things, as I went to shear my sheep, Tamer decking herself like a bride, set her down at the gate of the city: for it was the custom of the Amorites, that their brides do set themselves forth at the gates of their cities, by the space of seven days together, to be abused by fornication. I therefore being drunken with the waters of Horek, knew her not, by reason of wine, insomuch that her beauty together with the attire in 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?' and I gave her my staff, and my girdle, and the crown of my kingdom. Upon my companying with her she conceived; afterward, I not knowing myself to have been the doer thereof, would have put her to death for it, but she having kept my pledges in store, shamed me with them; and when I had heard my own 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 to 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 enquired for her, the townsmen said there was no bride in the city because she came from another place, and had sat there but a little while, and she deemed that no man knew of my going in unto her. Afterward we came into Egypt, to Joseph, because of the dearth. Six and forty years old was I when we came hither, and threescore 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 in 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 upbraided my brother Reuben with Bilha 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 Bethsue, 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 thy daughter to my wife. Hereupon he showed me an infinite mass of gold in his daughter's behalf, for he was a king, and decking her with gold and pearl, willed her to pour out wine to us at the supper. The beauty of the woman, and the wine together, dazzled mine eyes, and voluptuousness did so darken mine understanding, that I fell in love with her, and brake the commandment of God, and of my fathers, and took her to wife.

“According to the intent of my heart, the Lord paid me home for it; for I had 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 further the feeding of the mind with voluptuousness, and 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 to carnal copulation. And if desired occasion 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 as I blushed not at the multitude in the city, but went aside unto her in the sight of all men, and committing a great sin in discovering the unclean privities of my own sons: through drinking wine I was not ashamed to break God's commandment, in taking a woman of Canaan to wife. Wherefore, my sons, he that drinketh wine had need

of discretion, and the discretion that every man ought to use in drinking of wine is, that he be ashamed to over-drink 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 to 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 forbore all wine and flesh unto mine old age, and was utterly unacquainted with all mirth. And the Angel of God showed me, that women should from time to time over-master all men, as well kings as captives, and bereave great men of their glory. For the poverty of a poor man is



a greater fence to him than is the strength of a mighty man. Therefore, my children, keep measure in drinking, for there are in it four noisome spirits, that is 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 God, 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 quarrelling, 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 bewrayed the secrets of God and of my father Jacob to Bethsue the Canaanite, which God hath 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 over-

shoot myself in Bethsue 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's 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 yourselves 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 neighbour; 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 words 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 abroad as well a nights as of 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 more vilely out of kind. For monies' sake I lost my children, and had not the penance of the first and 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 over-shot myself as a fleshly man, and being corrupted with sin, knew not mine 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 men's works can be hidden 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 yourselves 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, and unto Judah the kingdom, and God hath put the kingdom under the priest-

hood. 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 hath chosen him above me to approach unto him, and to eat of his table, and to take the firstlings of the children of Israel, and thou shalt be as a sea to him. For like as in the sea both the righteous and unrighteous are in danger, and the one sort are caught prisoners, and the other sort are enriched: even so shall all kind of men be hazarded in thee, some sinking in misery, and other some floating in prosperity. For in thee shall reign great whales which shall swallow up men as fishes, and bring free men's sons and daughters in bondage. They shall take away men's houses, lands, 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 ex-

alted 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 Saviour of Israel come, even till the coming of the God of righteousness, that Jacob and all nations may rest in peace, and he shall maintain my kingdom in peace, for ever. For the Lord hath sworn to me, that the kingdom of me, and of my seed, shall never fail world without end. But I am very sorry my children for the filthiness, and 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 and 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 sword,

wrathful besiegement, and devouring dogs, reproach 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 which shall geld 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 out of Jacob, and a man shall spring out of my seed, which shall walk as the day-sun of righteousness among the children of men, in peace, and meekness, and 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 in his first and last com-

mandments. This is the offspring of the most high God, and the well-spring of life to all flesh. Then shall the sceptre of my kingdom shine bright, and out of your root shall spring the vessel of planting, in whom shall 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 my brethren, shall be your sceptre in Israel: Levi first, I next, Joseph the third, Benjamin the fourth, Simeon the fifth, Issachar 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, Issachar the earth, Zebulon the sea, Joseph the mountains, Benjamin the tabernacle, Dan the lights, Nephthali the dainties, Gad the day-sun, and Aser 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



are buried in sorrow, shall rise in joy; and they that were poor, 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 wake up unto life, and run in Jacob; yea, they shall run skipping and leaping, and they shall fly as eagles for joy. But the ungodly shall be sorrowful, and the sinners shall mourn, and all people shall glorify the Lord for ever. Therefore, my children, keep all the law of the Lord, for there is hope for 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 cloaths, nor rip my belly, for so will rulers do; but carry me back into Hebron with you."

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

# THE TESTAMENT

OF

## ISSACHAR,

MADE TO HIS CHILDREN AT HIS DEATH,

CONCERNING

A SINGLE HEART.

THE copy of Issachar's words. He calling his children about him, said unto them, "Ye children of Issachar, 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 Leah came out. Now the mandrakes were sweet scented apples,

which the land of Aram bringeth forth in high countries, by the water valleys. 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 Leah said, 'doth it not suffice thee that thou hast gotten away the husband of my virginity, but that thou wilt have this also?' She answered, 'Let Jacob lie with thee to night for thy son's mandrakes.' Leah 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-fast unto me, and served he not our father fourteen years for me? what shall I do to thee? for many are the wiles and policies of men, and guile goes forward upon earth. If it had been otherwise, thou shouldest not have seen Jacob in the face at this day, for thou art not his wife, but were 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 come to pass. Wherefore take the one mandrake, and in lieu of the other, I grant thee him for one night.' And Jacob knew Leah, who conceiving, bare me, and called my name Issachar, because of the hire. Then an Angel of the Lord appeared unto Jacob, and said that Rachael should bear but two sons, because she had forsaken the company of her husband, and chosen continency; and if my mother Leah had not given the two apples for his company, she should have born eight children, whereas by reason of that she bare but six, Rachael two, and because God visited her in the mandrakes: for he knew that she greatly desired to company with Jacob, for issue's sake and not for 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 ate 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 unto man's state, I walked with an upright heart, and became bailiff 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 how I walked plainly and simply; I was no busy body in my doings; I was not hurtful nor spiteful to my neighbour; I railed not upon any man, neither dispraised I the life of any, that walked in singleness of mind; by reason hereof, when I was thirty years old, I took a wife, because labour had consumed my strength. I never knew the pleasures of a woman through wantonness, but my labour 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 ingendered 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 of 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 single-hearted man coveteth not gold, undermineth not his neighbour, lusteth not after diversity of meats, desireth not shift 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 over-mastereth 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 neighbour's doings; but love God and your neighbour, pity the poor and weak, bow down your back to husbandry, and labour in tilling of the earth, in all manner of husbandry, offering presents to the Lord with thanksgiving, who blessed the earth with increase, and a new spring of fruits, as he blessed all holy men from Abel, to this day: for there is none other portion given thee, than of the fatness of the earth, whose fruits come by pains taking: 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 inno-

gency 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 amongst the heathen, and become bondslaves 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 two-and-twenty 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 neighbours. There hath been no guile in my heart, neither hath there 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 and buttles of lands. 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**  
**ZABULON,**  
**MADE TO HIS CHILDREN AT HIS DEATH,**  
**CONCERNING**  
**COMPASSION AND MERCY.**

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**THE** charge that Zabulon gave to his children in the hundred and fourteenth year of his life, two and thirty years after the decease of Joseph, and he said unto them, “Hear ye me, ye sons of Zabulon, a good gift to my father and mother; for when I was begotten, my father was greatly increased in sheep and cattle, by reason of the good luck that he had

through the straked rods, I wist not, my children, I wist 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 bewray 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 of him. Then Reuben stepping in, said: 'My brethren, let us not kill him, but let us cast him into the dry pit, that our fathers digged and found no water in it.' God suffered not any 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 not consent to the sin against Joseph; but Simeon, Gad, and the other 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 unto.' Therefore, in the sceptre 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 had been Pharoah; and not only worshipped him, but also kneeled down before him with blushing, and so were we put to shame before the Egyptians; for afterward the Egyptians heard of all the ill that 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, did taste no meat by 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 step thither and kill him: when they saw 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 king's highway, and were gone away apace by by-lanes, and Reuben eat no meat that day. Dan therefore coming unto him, said, 'Weep not, neither be sad for the body; for I wot what we may say unto 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 bond-servant. Simeon had gotten his coat, and would not deliver it us, but was minded to have cut it in 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 shouldest not thou 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 neighbour, and have inward compassion towards 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 neighbour, 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 him not, but my children were preserved without sickness, as you know. And while I was upon the sea-coast 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 fisher-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 fastened a 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 sake I gave of my fishing to every stranger that I met with, if there were any foreigner born, or any sick body, or any 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 made me to catch much fish in the sea. For he that giveth his neighbour, 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 will I tell you what I did, I saw a miserable man in the deep of winter, and having com-



passion 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 succour the needy out of hand, yet have compassion on him with inward mercy. I know that my hand forestowed not to give to him that wanted, and to spend the time with him, insomuch that I have walked above seven furlongs 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 neighbour, 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; 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 have 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 abominations 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 afterward 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 be flesh and the spirit of error beguiles them in all their doings. After this shall God himself raise up unto you the light of righteousness; and wholesomeness and mercy are in his punishments. He shall redeem all men from the bondage of Belial 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 is 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 full finishing. 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 Zabulon; 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 you 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 into Hebron, and buried him there with his fathers.

# THE TESTAMENT

OF

## DAN,

MADE TO HIS CHILDREN AT HIS DEATH,

CONCERNING

ANGER AND LYING.

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THE copy of Dan, his words which he spake unto them in his last days ; in the hundred five and twentieth 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 that spirit of spitefulness which counselled me to devour Joseph, as the leopard devoured 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 sceptres in Israel, by committing that wickedness. And now, my children, I tell you of a truth, that unless you keep yourselves from the spirit of lying and wrath, and love truth, and long sufferance, 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 all his enemies. Though he be his brother, yet he knoweth him not. Though he be the Lord's prophet, yet obeyeth he him not. 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 wherein blear-eth he his 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 soul 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, had treble power in his anger. One, through

the help and furtherance of his servants ; another, of his riches, where through 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 strengthened him by deeds, and troubleth his understanding with bitter nips 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 into voluptuousness and fierceness of counte-



nance; for when a man heareth a thing that disliketh him, first it tickleth him, and stingeth his mind, so that he thinks he hath just cause to be angry. Now therefore, my children, if ye fall into any loss and hinderance, be not out of patience; for the spirit of impatience maketh men to lust for the thing that is forgone, 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 disdain, the Lord departeth from it, and Belial getteth the dominion of it. Therefore, my children, keep the Lord's commandments and laws, eschew untruth and hate it, that the Lord may dwell in you, and Belial fly from you. Speak every one of you the truth to his neighbour, that ye fall not willingly into incumberance, and so shall ye be in quiet, and 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 soothfast 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 working 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 them 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 into captivity, and there receive all the plagues of Egypt, and all the malice of the heathen: whereupon ye shall return to 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 in revengement ; he shall deliver the imprisoned souls of the saints from Belial and turn your unbelieving heart 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 for ever : Jerusalem shall no more be wasted, nor Israel led into captivity, because the Lord shall be conversant among men in the midst of it, and the Holy One of Israel shall reign over you in lowliness and 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 labour to overthrow all that call upon the Lord, for he knoweth that when-

soever 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 Saviour. Therefore, my children, keep yourselves from all noisome 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 soothfast, 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 the world. And his sons buried him, laying his bones by

Abraham, Isaac, and Jacob. And like as Dan had prophesied to them, that they should one day neglect God's law, and estrange themselves from the offspring and native country of Israel, so came it to pass,

M

# THE TESTAMENT

OF

## NEP'THALIM,

MADE TO HIS CHILDREN AT HIS DEATH,  
CONCERNING GOODNESS.

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**THE** Copy of Nepthalim's Testament, concerning the things which he discoursed at the end of his time, in the hundred and two and thirtieth year of his life. 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 ear to Nepthalim, hearken to your father’s words: I was born of Bilha, and because Rachael dealt craftily in putting Bilha to Jacob in her own stead, and Bilha was delivered of me in Rachael’s lap; therefore was I called Nepthalim. And Rachael loved me, because I was born on 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 whereof, Joseph was like to me in all things, according to Rachael’s request. Now my mother Bilha was the daughter of Rotheus, the brother of Deborah, Rebekah’s nurse, and was born the self-same day that Rachael was born: for Rotheus was a Chaldean of Abraham’s kindred, a worshipper of God, free born, and a nobleman. Howbeit, for as much as he was taken prisoner, Laban bought him, and married him to a bond-woman of his, called Eve, who brought him forth a son,

whom he named Zeliphas, after the name of the castle wherein he was taken. Afterward she bare Bilha, calling her, her new hasty daughter, because she was fond of the dug as soon as she was born. And because I was as swift of foot as a stag, my father Jacob appointed me to run of 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 betwixt them; for all the Lord's creatures are made by weight, measure and rule. And as the potter knoweth the use of every of them, to what things they be meetest; so 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, nor unreasonable, 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 of the law of Belial. And look what diversity 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 any thing, 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 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 kidnies to craftiness ; the loins to strength ; the ribs to comeliness ; the seed to lustiness, and so forth. So, my children, do all things

in order, and in the fear of God, neither do ye any thing 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 marr 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 their order, neither break you God's law in the order of your doings. The Gentiles by going astray, and by forsaking the Lord, have changed their order, and followed stocks and stones, and spirits of error. But do you not so, my children, know ye that your only one 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 altered the order of their nature; and they whom God cursed in the flood,

making the 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 also shall depart from the Lord, and walk in all the wickedness of Sodom; and the Lord shall bring thralldom upon you, so as you shall serve your enemies, and be pinched with all manner of tribulation and pain, till 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, till 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 apace, 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 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 shined 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 eagle's 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 an holy writing, saying 'The Assyrians, Medes, Elamites, Gilathites, Chaldees, and Syrians, shall hold the sceptre of Israel in thraldom:' and again, a seven months

after, I saw our father Jacob standing in the Sea of Jamma, 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 a 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 was among us; so were we scattered on all coasts, and Levi, being clad in sackcloth, prayed unto the Lord for us all. As soon as the tempest was 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 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 these words of his, and my bowels glowed within me, to bewray 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 unto Israel, and in him shall Jacob be blessed ; for by his sceptre shall God appear, and dwell among men upon earth, to save the flock 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 bring up his children well, the child giveth and endeavoureth always to be mindful and thankful; so of good works, there is a good remembrance with God: but as for him that doth not good, him shall men and angels curse, and God shall be dishonoured, 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 a man to company 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 skilful in the Lord, knowing the order of his commandments, and the laws of all things that God may love you."

Having commanded them many other such things, he prayed them to convey his bones to Hebron, and to bury him by his fathers. And so eating and drinking with a merry heart, he covered his face and died. And Nephtalim's children did all things according as their father had commanded them.



# THE TESTAMENT

OF

## G A D,

MADE TO HIS CHILDREN AT HIS DEATH,

CONCERNING HATRED.

THE copy of Gad's Testament, and of the things that he spake to his children, in the hundred and seventh year of his life, saying, "I was Jacob's seventh son, and skilful and strong in keeping of 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 did feed sheep, with us about thirty days, who

loveth scornfulness, and because that hatred hath blinded his mind, he doth to his neighbours, as we 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 neighbour, but sinneth spitefully 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 offence. And if the offender be a servant or bondman, it accuseth him to his master, and deviseth all means that may be to persecute him, and to put him to death if it be possible; for hatred worketh with spitefulness, and is alway 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, stay them from death which are condemned to die, so hatred seeketh to slay the living, and deemeth them unwor-

thy of life, which have offended never so lightly. For the spirit of hatred doth through cankered frowardness 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 slanderousness, 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 should 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, mortified a man to obedience; chaseth away darkness, enlighteneth 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 toward Joseph I suffered God's rigorous justice in my heart, by 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 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 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 uttering one another's secrets in variance, lest he turn to be your ill-willer, and work some great mischief against you: for he will talk guilefully with thee, and undermine thee to do thee 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 as he will no more offend thee, but honour thee, and fear thee, and be in quiet; but if he be un-

shamefaced, 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 praise 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 in 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 controul 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 having sufficient of all things, giveth thanks unto the Lord, and is enriched of all men, because men wish him no harm. Therefore, my children, away with hatred out of your hearts, and love one another

with a right meaning mind : also, will you your children to honour Levi and Judah ; for out of them shall the Lord make the Saviour 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, “My sons, hear me your 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

## A S E R,

MADE TO HIS CHILDREN AT HIS DEATH,

CONCERNING

TWO FACES OF VICE AND VIRTUE.

THE copy of Aser, his testament, and of the things that he spake to his children in the hundred-and-tenth year of his life, being still in health, he said unto them :

“Ye children of Aser, hearken unto your father, and I will show you all things that are right before the Lord. The Lord hath 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 any thing amiss, by and by he repenteth him, for in as much as his mind is bent unto righteousness, he putteth away naughtiness, and out of hand amendeth his misdeeds, and correcteth the corruptions of his mind; but if his mind incline unto evil, all his doings tend unto naughtiness, in so much 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 doing to an evil work, because the treasure of his heart is infested 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 man showeth compassion upon him that serveth his turn in naughtiness, that man hath two faces, and that deed of his is stark lewdness. Another man loveth ungraciousness, and he is lewd likewise; and although he could find in his heart to die for the compassion of his evil, yet it is manifest that he is double-faced, and his doing is altogether stark naught. 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 he also doth open wrong, pilleth, and polleth, is covetous, and pitieth not the poor. He also hath a double face, and all this is stark naught, for in being niggardly towards his neighbour, he provoketh God's wrath, and denieth 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 naught for he doth the commandments with an evil conscience, and that is a double-faced dealing, which is altogether naught. Such manner of folks are right swine and hares; for they seem to be half clean; but in very deed they be utterly unclean. You therefore, my children, become not like them, neither bear ye in one hood two faces, the one of goodness, and the other of naughtiness, but stick all only 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 indeed the whole work is good, because that he which hath rooted out the evil hath destroyed it. Some man hating his neighbour, unmercifully blameth him for his advoutry, or theft, such a one 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 is 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 in 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 light. All righteous things are under life and light ; 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 practised all these things in my life, and not strayed from the truth of the Lord, but sought out the commandments of the Highest, to the uttermost of my power, and walketh 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 doubled-faced, shall be double punished. The spirit of error hateth the man that fighteth 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 righ-

teousness, and know the angels of the Lord from the angels of Satan. For if you cleave to 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 life time. My children, become not like the Sodomites, which knew not the Angel and perished for ever. For I am sure that you shall sin, and be delivered into the hands of your enemies, your land 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 a man, with men, 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 law written 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, which were not acquainted with their own country, tribe, and tongue. Nevertheless the Lord shall gather you together again in faith, for the hope of his mercy, for Abraham, Isaac, and Jacob's sake" When he had so said, he commanded them to bury him in Hebron. And he died, sleeping a good sleep: and afterward his sons doing as he had willed them, carried him back, 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 brethren, hear ye Joseph the well-beloved of Israel. My children, hear your father : I have known, in my life, envy and death, with the 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 bondman, and



the Lord made me free, and his strong hand helped me: I was kept in hunger, and the Lord himself nourished me: I was left alone and the Lord visited me: I was in prison, and the Saviour 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 Potiphar, chief steward of Pharaoh's house did lend me lodging, where I was in jeopardy of my life, by reason of a shameless woman, which enticed me to do naughtiness with her, through the flame of voluptuousness burning about her breast. I was cast in prison for her. I was beaten 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, neither in bonds, neither in tribulations or necessities. God is not ashamed as men, neither dreadeth he as men, neither speaketh 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 trusty 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 the woman 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 governance of me, and all that be mine, if thou wilt give thyself unto me, and obey my desire, and thou shalt be lord over us.' But I remembered the words of my father Jacob, and entering into my chamber, made my prayer to the Lord, and fasted seven days, yet I appeared unto the Egyptian 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 unto me, I drank none, and fasting three days,

I took my meat daily, and gave it to the sick and needy; and early I awaked 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, until which time she feigned to take 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 to me, not without deceit, lauding my chastity before her husband,

which would utterly have destroyed me : both manifestly and secretly she said unto me : fear not my husband ; for he is persuaded of thy chastity. For if so be that any man showed him of thee and me, he would not believe it. For because of this thing, I covered me with sackcloth, and laid me flat upon the earth and prayed unto Almighty God that he would 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 fain 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 go from 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 fulfil 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 my husband.' When I heard that, I rent my garment, and said: woman, I pray thee, be ashamed of these things before God, and fear God, and do thou not such an abominable thing: neither despair utterly, that thou drown not thyself in thine own evil: for if thou go about, I shall utter and declare the thoughts of thine iniquity. She fearing these things, prayed me that I would not bewray her naughtiness, and so departed. Yea again, she went about to beguile me with gifts, sending unto me all things that men have need of, and she sent me meat stewed about with enchantment. 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 that meat, nor any other of her sending, for a good while after. A day after that she

came to me, and said: 'What is the matter that thou hast not eaten of the meat?' And I said unto her, because thou hast poisoned it. Therefore thou shalt know that I will not come unto idols, but only unto God. Now understand therefore that the God of my father, by his Angel hath showed thy mischief unto me, and I have kept the meat to thy shame, if perchance thou mightest repent, or learn that the malice of wicked doers prevaieth 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 exhort 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 towards me in adultery, with sighs coming from the depth of her stomach, she cast down her countenance. The Egyptian her husband perceiving her, said, 'Wherefore holdest

thou down thy face?' she answered, 'I am even sorrowful at the heart,' and he comforted her that was not sick: yet again she entered in to me, her husband being without, and said: 'I am strangled or choaked; either I will break my neck, or else drown myself, without thou wilt obey me.' And perceiving that the spirit of Belial troubled and vexed her, I 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, envying 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 my childrens'. I have good hope in time 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 servant unto the same, as this woman was; and if he 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 the day I rose 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, which put me in prison in the king’s house. The day following after I was sore beaten and cast in 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



of darkness. For I rejoicing, with a 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 fulfil my desire, and I will deliver thee from thy bond, and bring thee out from the darkness;' but all that could persuade me nothing, insomuch that in thought I was not inclined to any desire of her; for God loveth him better which fasteth in chastity, being in a prison of darkness, than him which taketh his pleasure with voluptuousness in a chamber of honour and riches. For if a man live in chastity, and desire glory, if God perceive it to be expedient for him, he giveth it unto him as he hath done unto me. Many times, as though she had been sick, she descended unto me unlooked for, and 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 kindled me into the love of 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 sufferance with prayer and fasting doth. And therefore, if you love soberness and chastity in sufferance and humilty of the 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 into bondage, or slander, the Lord which 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 did love me, and yet I was never the prouder thereof, in my heart, for though I was a child, I had ever the fear of God in my mind. When I grew unto age I moderated myself and honoured 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 honour 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 Indoclep, and they demanded of me what 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 again, I was their slave. But when we came into Egypt, they began to strive who should have me for money that was paid, and they agreed that I should abide in Egypt with a merchant of their faculty, until such time as they had made their merchandize 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 Potiphar in great glory, and she cast her eyes upon me, for the eunuchs had showed her of me, and she showed her husband of the merchant which 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, therefore do now judgment upon him, and take the young man to be your steward, and the God of the Hebrews shall bless you : for grace from heaven is in him.' Potiphar her husband, persuaded with these words, caused the merchant to be sent for, and said unto him, ' What do I hear of thee that stealest souls out of the land of the Hebrews in selling of children?' the merchant fell down upon his knees, and prayed him, saying, ' I beseech thee, Lord, show me, for I know not what thou sayest?' He answered again, ' Where gatest thou this Hebrew child?' And he

said, 'The Ishmaelites left him with me until they came this way again.' When he had said so, Potiphar 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 Pharoah, and 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 bond-man art thou?' I answered him, the Ishmaelites. And he said again unto me, 'How came it to pass that thou wast made their bond-man?' and I said, for they bought me in the land of Canaan; yet he did not believe me, saying, 'Truly thou liest,' and commanded me to be beaten. Memphitica his wife spied me beaten at a window, and sent unto her husband, saying, 'Thy judgment is unjust; for thou dost punish wrongfully the young man that is stolen.' But because I changed not my word, yet again was I beaten, and commanded to

be kept at his commandment, till such time as my masters came, and his wife said unto him: 'Wherefore do ye keep in captivity the noble child: it were more alms 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. After that twenty-four days the Ishmaelites came, and they hearing that Jacob my father was heavy for me, said unto me, 'Wherefore is it that thou saidst thou was a bond-man, and now we know that thou art 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 restrained myself for shaming of my brethren, and said, I know it not; for I am a bond-man. 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 on them: for they had heard that he was mighty, both to God and man. Then said the merchant to them, 'Redeem him now from the judgment of Potiphar;' they hearing this, went and asked for me, saying, that they had bought me for money, and he delivered me. Memphitica spoke 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 showed his lady that they asked a great price for the child: she sent again another eunuch, saying; 'although they ask two basences 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 one 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 marvelled 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 mine own, and mine 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 council was the council of them, and I never exalted myself above them in pride for mine 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 mine age both in strength and beauty, because I was like to 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 hand 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 commandment of the Lord, and honour Judah and Levi. For of them to you shall spring the Lamb of God, which, 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 be ended 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 sware 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 a hundred and ten years, who saw Ephraim's children unto the third generation: for unto Machir the son of Manasses were children born 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 labour and council, and did them good at all times and seasons.

THE TESTAMENT

OF

BENJAMIN,

MADE TO HIS CHILDREN AT HIS DEATH,

CONCERNING

A CLEAN MIND.

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THE copy of Benjamin's words which he uttered to his children, being of the age of one 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 bond-woman 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, and 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, bade me run. And as he 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 neighbours, and then although the spirit of Belial tempt you to all naughtiness to trouble you, yet shall it not get the uppermost hand of you no more than it did of my brother Joseph. How many folk would have killed him, and yet still God defended him? For he that feareth God, and loveth his neighbour, cannot be wounded of 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 neighbour, 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, 'O, son Joseph, thou hast overcome

my heart.' And therewithal embracing him, he kissed him two hours together, and said, 'In thee shall the prophesy of heaven be resembled to the full concerning the Lamb of God, and Saviour of the world, that the unspotted shall be delivered from 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 doth good, overcometh evil, by the defence of goodness, and loveth the righteous as his own soul. If another man be honoured he envieth it not: if a man be enriched, it grieveth him not: If a man be strong, or valiant, he praiseth him, and believing

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, succoureth the weak, and praiseth and honoureth God. My children, if ye have a good mind evil men shall stand in awe of you, and unthrifths 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 be good doers, both unclean spirits shall flee from you, and shrewd beasts shall shun for fear of you. For where the regard of good works is in the mind, there darkness flyeth away : for if he do wrong to any holy man, he is sorry for it : and if a holy man receive wrong, he pitieth the doer, and putteth it up with silence. And if any man betray a righteous soul, and the righteous pray for his



betrayed, the betrayer is not a little disgraced; and the righteous becometh much more notable afterward, as did my brother 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. He is not delighted with pleasures. He grieveth not his neighbour. He stuffeth not himself with meat, neither wandereth he in the pride of his eyes; for the Lord is his portion. He taketh no glory for giving good counsel. He passeth not how men dishonour him, neither can he skill in any fraud or guile, untruth, strife, or slanderousness; for the Lord dwelleth in him, and enlighteneth his mind, and he rejoiceth before all men in a good time. A good mind hath not two tongues, one to bless with, and another to curse with; one to slander with, and another to honour 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 it hath one only disposition pure and uncorrupt towards all. It hath no double sight or double hearing ; for in all things that he doeth, speaketh, or seeth, 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, wherefore, my children, shun the naughtiness of Belial, for at the first he delighteth those that obey him, but in the end he is a sword, and the father of seven mischiefs. For when the mind hath once conceived by Belial it bringeth forth, first, envy, secondly, desperateness, thirdly, sorrow, fourthly, bondage, fifthly, neediness, sixthly, troublesomeness, seventhly, 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 suf-

ferred, 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 towards their brethren, shall be punished with the same punishment for ever, as he was. You therefore, my children, eschew malice, envy and hatred towards your brethren, and cleave 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

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\* Probably an error in the press. See Genesis v. & vii. chapters as follow :

Adam lived	130 years, and begat Seth.
Seth lived	105 years, and begat Enos.
Enos lived	90 years, and begat Cainan.
Cainan lived	70 years, and begat Mahalaleel.
Mahalaleel lived	65 years, and begat Jared.
Jared lived	162 years, and begat Enoch.
Enoch lived	65 years, and begat Methuselah.
Methuselah lived	187 years, and begat Lamech.
Lamech lived	182 years, and begat Noah.
Noah was	600 years old when the flood was upon the earth.

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1656 Total number of years before the flood.

JOSEPH & ISAAC FROST.

him. For as the sun is not defiled by shining upon a puddle or a dunghill, but doth rather dry up, and drive away the stink: even so, a pure mind striveth against the uncleanness of the earth, and overcometh 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 perish all, save a few, and multiply inordinate lusts in woman, and the reign of the Lord shall not be among you, for he shall take it away suddenly. Nevertheless the Lord's temple shall be made in our portion, and it shall be glorious among 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 ascend from earth to heaven, he shall remember how base he hath been upon earth, and how glorious he is in heaven. When Joseph was in Egypt, I longed 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 of you truly and rightfully with his neighbour, work ye justly and faithfully, and keep ye the law and commandment of the Lord: for that do I teach you instead 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 till he reveal his saving health unto all

nations.' Then shall ye see Enoch, Noah, Sem, Abraham, Isaac and Jacob, sitting at his right hand with joyfulness. Then shall we rise also every of us to his own sceptre, worshipping the King of heaven, which 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 the flesh to deliver. Then shall he judge all nations, as many as believed not in him when he appeared upon earth, and he shall reprove Israel among the chosen of the Gentiles, as he reproved 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 workman, which 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 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, and continue in 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 for evermore. And as concerning him, my father Jacob taught me, saying: 'he shall amend the defaults of thy tribe.'"

And when he had ended these sayings, he commanded his children to carry his bones out of Egypt, and to bury them

in Hebron by his fathers. So Benjamin died an hundred five and twenty years old, in a good age, and they put him in a coffin, and in the four-score and eleventh 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, till the day of their departure thence altogether.

*Finis.*

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DERIVATIONS OF PROPER NAMES, &c. IN  
THE TESTAMENT OF THE TWELVE  
PATRIARCHS, &c.

A.

ASHER (page 3). [*Ash'-er*] אֲשֶׁר *Asher*, i. e. happiness (Vide Gen. xxx. 13).

ABRAHAM (page 5). [*Ay'bra-ham*] from אָב (Ab) Father, and חַמּוֹן (*Ham'on*), multitude, i. e. he was foretold that he should become the first source and progenitor of many nations, as is written, Gen. xvii. 5. “*Neither shall thy name be called Abram,*” &c.

AMORITES (page 6). *Am'-o-rites* from אָמַר (*amar*) to speak, with the possessive termination ׳ (*ee*), i. e. a speaking or eloquent (nation) or as derived by others from *amarus* אָמַר bitter, or from the Arabic *emir*, i. e. a chief; the Emorites being the Emira, or chiefs of the Canaanite nation (vide Gesenius Dict. ad. lit.). They

were a people of Canaan descended from Emori, the fourth son of Canaan (Gen. x. 16), and originally settled in the district of Palestine; afterwards occupied by the tribe of Judah. Their history is related in Scripture, Gen. xiv. 7, 13; xli. 16, 21; Numbers xxi. 21, &c; Josh. x; 2 Sam. x. & 1, 2; and in other places. They seem to have existed as a nation as late as the time of the Maccabees (vide Josephus, Antiq. Book xiii. ch. 1). With regard to the expression, Gen. lxviii. 22, (erroneously quoted in Test. as ch. xxv.) "Moreover, I give unto thee a portion of land above thy brethren, which I conquered by sword and bow from the Emorites," many commentators have explained it to mean that Jacob did not himself conquer the land in actual warfare with the Emorites, but that he here prophesied that their country would be taken by his descendants, and that Joseph should have an additional part, which actually took place. Compare Joshua x.

ASS (page 4). This term is applied to

Issachar, to denote that (unlike his brother Zebulun, mentioned in the preceding text, whose descendants were to engage in commerce and navigation) he should be occupied in agriculture, like a patient and strong Ass, who prefers labouring quietly in the fields, to removing to distant climes; and thus bowing his shoulder to bear, i. e. to labour; he “shall be subject to tribute,” to the kings of Israel, who will tax his industry.

AM'ALEK (page 23), from (*amal*) to labour; i. e. a laborious nation; or, as derived by others, from עַם מֶלֶךְ (*am melek* the  $\aleph$  being substituted for  $\eta$ ) i. e. “the royal nation.” The Amalekites are descended from Eliphaz, eldest son of Esau, (Gen. xxvi. 12, 16); and early evinced an animosity against the descendants of the patriarchs. The first battle between them and the Israelites (Exod xvii.) took place A.M. 2517, i. e. 1487 years before the Chr. Æra. They were subsequently again defeated by Ehud and Gideon, Judges of Israel (Judges vi. 3, 11, 13); by Saul (1 Sam. xv.); by David

(1 Sam. xxx. 18) ; but they were utterly exterminated *by the sons of Simeon*, in the reign of Hezekiah (1 Chronicles iv. 43). Thus, according to the direction by the Almighty to Moses, their “remembrance was blotted out from under heaven ;, because they slew treacherously the hindmost of the Israelite host, who were weary and faint in the desert” (Deut. xxv. 17, 19).

In order to account for the enmity of the Patriarch Simeon in his Testament against a nation, with whom apparently he had no personal quarrel, it may be observed, that the irreconcilable enmity of the two nations began and continued ever since the progenitor of the Amalekites (Esau) bartered and lost his birthright to his younger brother Jacob, the patriarch of the Israelites.

ADAM (page 28). [*Ad-dam*] the first man created by God ; thus called, on account of the “Adam-mah,” or earth from which he was taken (Gen. ii. 7 & iii. 19) : it may also be derived from אָדָם (*odem*) and אָרֶם

(*Ad-dom*) red ; i. e. the red or virgin earth, from which he was created.

ABELMUEL (page 26), probably from אבל (*Ay-bel*) to mourn, and מאל (*Me-el*) from God ; i. e. the *place* where God caused much mourning, in an opposite sense to the name of another place called Abel-Mehola ; i. e. the place of dancing, the country of the prophet Elisha (Judges vii. 2, and 1 Kings iv. 12; & xix, 16). There were many places in Judea, having this prefix *Abel*, as Abel-Keramim, the place of the vineyards ; Abel Shittim, the place of the Shitta trees or Acacias, and other places.

ASPIS (page 31, ASP OF BRASS page 35). In Heb. נחש *Na-hash*, a serpent, and פתן (*Pay-ten*) ; a venomous kind of snake. There was also a city of the same name, mentioned 1 Chron. iv. 12, Ir-Nahash, the city of "Nahash," or of the serpent ; but as Nahash means also to view, to observe, &c.,\* it may be that the mountain

\* It occurs in this sense, Gen. xxx. 27 ; Num. xxiii. 13, 14, 23, 27 & 28 ; ch. xxii. 41 ; also 1 King xx. 33 ; It is also the proper name of a king of Ammon.

of *Aspis* here mentioned was so called on account of the view it afforded of the surrounding country; or it was so called on account of the *vision* of Levi, as here described.

ABILA (page 35). [*Ab-i-lah*], the name of a city mentioned, Judges xi. 33, situated beyond the river Jordan in the country of Bashan, belonging to the tribe of Manasseh.

ALLOPHITE (page 40). The descendants of Esau are here probably meant from their chiefs, Aloo-phim, (vide Gen. xxxvi. 40—43, translated in the authorised version, “Dukes.”) The descendants of Levi are here interdicted to intermarry with the Alloophites or the subjects of the Alloo-phim, the descendants of Esau.

AMRAM (page 42-48). עמרם [*Am-ram*], i. e. of an exalted people. The father of Moses. He was a son of Keath, and grandson of Levi.

ATH (page 43). Perhaps Ath-ar, a city in the territory of Simeon, mentioned Josh. xv. 42, xix. 7.

ACHOR (page 53). There is a city and

valley of that name mentioned, Josh. vi. 18 & vii. 26; so called, on account of the *trouble* the sin of Achan brought on the Israelites; for Achor denotes *trouble* in Hebrew: it may therefore be, that the giant king Achor was so called, on account of the “trouble” he inflicted on his enemies by his great strength.

ARECA (page 54). Spelt Ereck in the English version, means Long or Long-town. A city in the land of Shinar, near Babylon, mentioned Gen. x. 10, supposed by Michaelis to be the same as Edessa.

AMORRHEANS (page 56); the same as Amorites mentioned, ante, page 1, which see.

ARAM (page 75). אַרַם [*Ay-ram*] the high or the magnificent. A name given in Scripture to the country of Syria, from Aram, the fifth son of Shem; by whose descendants, called Aramæans, Syria was peopled.

ABEL (page 79) אֲבֵל [*Ay-bel*]; vanity, idleness. A son of Adam, who cultivated the earth, and brought the firstlings of fruits to the Lord, and was accounted a

just man ; it will be now understood why Issachar holds him up as a pattern to his descendants to adhere to the cultivation of the earth (vide ante, page 2, under the word ASS), and therefore he says, “ My children, I know that in the last days, your children shall forsake plainness, &c. give over *husbandry* and gad after wicked desires (i. e. shall not be stationary, as the patient ass, to which Issachar was compared, who remains in the field he helps to cultivate; but shall, even as Zebulun, range the seas to gather wealth by commerce, &c.); therefore (he continues) they shall be scattered among the heathen,” &c.

ASSYRIANS (page 108). Hebrew [*Ash-ur-im*], plural of אשור “ *Ash-ur*,” happy : the name of an ancient nation often mentioned in Scripture and in ancient history.

## B.

BERSABA (page 2), properly באר שבע [*Béer-she-ba*] the well of Seven, or of the Oath; thus called by Abraham, on account



of the *Oath* he had taken to Abimelech, and the *Seven lambs* he gave him in ratification of the covenant between them. (Vide Genesis xxi. 28—33). It was situated on the borders of Judea and Egypt.

**BILHA** (page 3) [*Bil-hah*], one who is troubled. One of the wives of Jacob, the mother of Dan and Naphtali, the handmaid of Rachel, given to her by her father Laban.

**BETHEL** (page 3), **בֵּית אֵל** [*Beth-el*]; the house of God. A city formerly called Luz (Gen. xii. 8; xxviii. 19; xxxv. 6, 7, 15); belonging to the tribe of Ephraim. There was another city of the same name situated near Jerusalem, belonging to Benjamin. The first mentioned is that here alluded to, and the same which Hosea afterwards called Beth-aven, i. e. the house of iniquity (instead of its former name Beth-el the house of God), on account of the idolatry of the golden calves established there by Jeroboam.

**BENJAMIN** (page 3), **בְּנֵימִן** [*Ben-ja-min*], the son of the right hand. The youngest son

of Jacob by Rachel, who, dying in labour, called him Ben-oni, i. e. the son of my sorrow (Gen. xxv. 17).

**BETHLEHEM** (page 5), בֵּית לֶחֶם [*Beth-lehem*], the house of bread. The name of two towns in Judea ; so called, on account of the fertility of the surrounding districts. The first is in the territory of Judah, which is the one here spoken of ; and the second in the territory of Zebulun, mentioned Josh. xix. 15, and Judges xii. 10.

**BELIAL** (page 14), [*Beli-al*], from בְּלִי (*Be-li*) “without,” and יַעַל (*yāl*) “profit,” i. e. a worthless person, an infamous character. This word is used in the Old Testament in the mentioned sense only ; and the expression “sons or daughters of Belial,” often met with in the sacred writings, means worthless persons. But in the New Testament it is used to denote the evil spirit or devil (2 Cor. vi. 15) ; and in the same sense, by the ancient writers on divinity and the poets : thus Milton, in Book ii. of *Paradise Regained* ;—

————— When from amidst them rose,  
Belial the dissolutes spirit that fell, &c.

**BEELISA** (page 44), perhaps [*Baal-isa*]; **בעל אשה** i. e. the husband or lord of many wives; or **בעל איש** [*Baal-ish*], the lordly man, or the lord of men, or, as we should now say, a great or powerful man; which signification seems well to agree with "the giant king of kings, who was mighty and huge," here described.

**BERSA, BETHSUE**, (page 57). Perhaps the same as **Bir'-sah** or **Ber-sha**, here described as father of **Bath-suā**; the daughter of **Suā** (i. e. delight); but this is scarcely possible, as it directly contradicts the authentic accounts in Genesis, where **Birsha** is described as king of **Gomorrha** (ch. xiv. 2), and not of **Odellam**; and what is still more important, the texts **Gen. xxxviii.** and **1 Chr. 2, 3**, expressly state that **Judah** took for wife the daughter of a certain **Canaanite**, whose name was **Shuah**.

**BULL** (page 108). This appears to be a symbol of greatness and power; so that the expression, "a bull that had great

horns, &c., which we would have caught but we could not ; but Joseph, &c., caught him and mounted aloft upon him," is a clear allusion to the royal dignity which Joseph attained, and foresaw in his dream (Gen. xxxvii), and which his brethren endeavoured in vain to prevent.

The expression "horn" is often employed in Scripture, to denote power ; as "to raise the horn," &c.

**BASENCES** (page 145). It is supposed that the coin here mentioned, is the Besant ; an ancient coin struck at Constantinople (formerly called Byzantium) by the Christian emperors, and was current as the chief golden coin throughout Europe. Although this coin had no existence at the time Joseph was sold, it would be too precipitate hence to infer the spuriousness of the Testament, because it is most likely a substitution of the translator, for the word in the original expressing the name or value of the Egyptian coin, which had become obsolete ; so that most likely the meaning

here is, “*the value of two Basences*” or Bezants. With regard to the value of the Bezant in England, it appears that their weight and fineness, and consequently their value, were not always the same. The weight of those struck in the 10th century preserved in the British Museum, is 70 grains. Camden, in his *Remains* (p. 236), says, that in the court of England the piece of gold, valued at £15, which the king was anciently accustomed to offer on festival days, was called a Byzantine. There was also a silver Bezant, first coined by King Stephen, of the value of 2s.

## C.

CANAAN (page 3), כנען [*Cay-naan*,] a merchant or trader. A nation descended from Canaan, the grandson of Noah, and so called as having been early a trafficking nation, so, much so that the word Canaanite is often used in Scripture, as a synonymous term for ‘merchant,’ as formerly bankers and money-changers of all nations were

or rather *Choom*, means blackness, or being of a tawny and dark colour, and is used in this sense (Gen. xxx. 40).

CHARRAN (page 30), חָרָן. The same as *Ha-ran*, mentioned Gen. xi. 32, &c. (the H being most often substituted in the English Bible for the Hebrew ח which, having a guttural sound, cannot be expressed by any letter of the English alphabet). It was a city in Mesopotamia, where the patriarch Abraham resided for a time, on his journeying to Canaan, and where his father Terah died. It has been derived from חָרוֹן *Char-on*, i. e. angry; and by others from חָרָר [*Char-rar*] i. e. liberty, *quasi* “the country of liberty.”

CAATH (page 41), קָהַת, properly [*Ke-hath*]; or, as spelt in the English Bible, *Ko-ath* (the first is the proper pronunciation), an assembly or congregation. He was the son of Levi and grandfather of Moses. The word *Ca-ath* does not signify (at least in Hebrew) the beginning of greatness and learning, as mentioned page 33 of the Testament; but it agrees well with

the preceding sentence ; I saw a vision eastward, how all the *congregation* stood on *high* ; and therefore I called his name *Ca-ath*.

CHAMMA (page 57) חמח [*Cham-ma* or *Cham-math*]. It is the name of a town mentioned Josh. xix. 35, situated near Tiberias, derived from “*Cham*,” heat, on account of the hot springs and the warm baths of the surrounding country. It is called Ammaus by Josephus ; and is the same as the Emmaus so often mentioned in the New Testament.

CHALDEAN (page 103)—CHALDEES (page 108), [*Kal-de-an*, *Kal-dees*]. Inhabitants of the country of Chaldea, situated between Mesopotamia, Persia, and part of Arabia. In this country Abraham was born. The capital was called Babylon ; from which the country around was called Babylonia, which did indeed, as mentioned in page 88, hold “the sceptre of Israel in thralldom,” in the time of Nebuchadnezzar, who destroyed the Temple and Jerusalem, and carried the last King of Judah captive to

Babylon; as described in the last chapters of 2 Kings, 2 Chronicles, and Jeremiah.

CROWNS (page 145). The same observation made with regard to the Bezants (vide BASENCES) may be here applied, in order to account for the mention of this modern coin.

## D.

DAN (page 3), דָּן [*Dan*], judgment. One of the Patriarchs, and son of Rachel, by whom he was thus called, for the reason mentioned Gen. xxx. 6, “God hath *judged* me, &c; therefore called she his name Dan.”

DOTHAN (page 23). This was a town to which Joseph followed his brethren, and was seized and sold by them, as mentioned Gen. xxxvii. 17, and 2 Kings vi 13. It was situated, according to Eusebius, about twelve miles north of Samaria. Its name is derived by some from דָּת [*Dat*] Law; by others, from the Chaldee דוּת [*Duth*] signifying a pit or cistern, as these particu-



larly abound in the neighbourhood. The pit or well in which Joseph was confined by his brethren is still shewn to travellers.

DEBORAH (page 103). The bee or symbol of industry: this name was often given by the ancient Hebrews to their female children, by way of good omen.

## E.

ESAU (page 2), עֵשָׂו [*E-esau*], from עָשָׂה to act; i. e. an active person; which well agrees with the character given to this eldest son of Isaac (Gen. xxv. 27), in contradistinction to the character given to Jacob in the same text, who is there described as of quiet and sedentary habits, "a plain man dwelling in tents."

EPHRAIM (page 5), אֶפְרַיִם The second son of Joseph, so called from פָּרָא (*Pha-ra*) to multiply, to be fruitful. This derivation is mentioned in Gen. xli. 14, 52.

EPHRATAH (page 5), [*Eff-ra-tah*], derived from the same root as the preceding. This town was subsequently called *Beth-*

*le-hem*, or house of bread ; no doubt from the fertility of the surrounding country.

EPHRON (page 10), עפרון [*Eph-ron*]; the chief or principal of the sons of Heth who sold to Abraham the cave and field in Macpelah as a burying-place, as related in Gen. xxiii. The name is derived by some from עפר (*Aph-ar*), Dust; i. e. the dusty one; perhaps in allusion to his mean conduct towards Abraham in the transaction of the said sale.

ENOCH (page 27), חנוך [*Ee-noch*] from חנך [*Ha-nach*] to dedicate. Two persons of that name are mentioned in Genesis : the first was the son of Cain, after whom the first city was called (Gen. iv. 17); the second was the son of Jared, born A.M. 622, and having lived 365 years, was taken away by God miraculously, as generally supposed. His life was much shorter than the other patriarchs of that time, as if God, to secure him from corruption, had been pleased to take him early out of this world. To this last mentioned Enoch, is attributed a book called the Book of Enoch which, although considered

apocryphal, has nevertheless been quoted and alluded to by the fathers of the Christian church, particularly by St. Jude and St. Augustin. It has been translated into English by Richard Laurence, D.D., Archbishop of Cashel, from one of the Ethiopic copies brought to Europe from Abyssinia by Bruce, to which translation, the learned Archbishop has prefixed a valuable preliminary dissertation.

ER (page 57). The eldest son of Judah. The name is derived from ער [*E-rr*], watchful or vigilant; and was probably given as a good omen, and expressive of the wish of his parents that he should prove active and vigilant.

EVE (page 103), [*Ee-ve*]. Hebrew חוה [*Ha-vah*], the living, or source of life. The first woman was thus called, because, as the Scripture states, "she was mother of all living" (Gen. iii. 20). The bondwoman here mentioned was called after Eve.

ELAMITES (page 108), [*E-lam-ites*], the Persians are so called in Scripture, who are

supposed to be descended from Elam, the son of Shem. That this nation “held the sceptre of Israel in thralldom,” as here mentioned, is sufficiently known to every Bible reader. The name has been derived from עֶלָם [*A-lam*], which is the root of *to conceal, a secret or hidden thing, youth*; thus עֶלָם (*A-lam*) signifies a young man, and with the feminine אֶלְמָה [*a*] (*Alma*), a young woman.

### G.

GAD (page 3) Heb. גָּד [*Gad*], happy or fortunate; according to others from “a troop or armed band” &c.: but the latter interpretation appears to be the real one, and is corroborated by the expression in Gen. xxx. ii. “And Leah said, a *troop* cometh; and she called his name Gad.”

GOSHEN (page 3), גֹּשֶׁן [*Go-shen*], nearness or approximation. A city in Egypt which gave name to the surrounding district, which was called the land of Goshen. There was also a city in Judah of the same name, situated near Gaza, mentioned in Joshua x. 41.

GADER (page 17), גדר [Gad-der], a wall or separation. There were several towns in Judah of that name ; see Josh. xii. 13 ; *ibid.* xv. 58, &c..

GEBAR (page 35), Heb. גבר [Gue-bar] to prevail or גִּבֹּר (Gue-ber) a mighty man &c.

GERSHON (page 41), from גרש [Ga-rash,] to banish.

GOMORRAH (page 45), in Heb. עמורה [Amor-rah] a rebellious nation. Many derivations have been given of the name of this place but they are remote and fanciful, and cannot properly be deduced from the Hebrew, but the Chaldee affords a better clue. In that language עמרא Am-rah signifies wool ; and it is possible that the inhabitants of this city traded much in wool, or were skilful in its manufacture, or that the country, before the Almighty destroyed it, was famous for the wool of the sheep which pastured thereon.

GUREBA (page 55). If this word is of Hebrew origin, it must probably be derived from the root גור [Goor] ; in which case, it may signify the waters of the sojourners ;

or rather גורבה [*Goore-bah*] of those who sojourned therein ; i. e. near it, but there is a word in Chaldee of the same sound גורבא [*Goorba*] which means depredation.

GILATHITES (page 108). This is probably a misprint for *Gilothites*, or inhabitants of Gilo, a city in Judah mentioned Josh. xv. 51, and 1 Sam. xv. 12, but which had previously been occupied by the Philistines, who, as it is here stated, “did *often* hold the sceptre of Israel in thralldom.”

GILDERNS (page 115). Probably the name of the Dutch coin called guilder, or gilder, of the value of about 1s. 8d. sterling. Compare the remarks made above on the words *Basences* and *Crowns*.

HITITES (page 10), from חתא, to fear ; one of the seven nations who originally inhabited Palestine. They are descendants of Heth, the son of Canaan.

HETH (page 10). Vide the preceding word.

HEBRON (page 10), חברון [*Hebron*], from חבר, society, or participation. An ancient city in Palestine, about seven leagues from

Jerusalem, situate in a fertile region, and where the patriarchs are interred.

HAMOR (page 31). An ass (*Hay-mor*) or from חֹמֶר (*Homer*) clay, or wine from חָמַר (*Hamar*,) Chaldee.

HOREK (page 60), from חֹרֶק, (*Horek*) the gnashing or grinding of teeth.

## I.

ISAAC (page 1). (*I'-zak*) from צָחַק, to laugh. This name was given to the patriarch, on account of the laughter of his mother Sarah, on hearing the announcement of the angel, and her expression at his birth. Vide Gen. xviii. 12, &c.; *ibid.* xxi. 6.

ISSACHAR (page 3). (*Is-sa-kar*) from שָׂכַר, (*Sa-kar*) a reward or wages. The name of a patriarch, the son of Leah, who named him so at his birth, because she said the Lord hath given me my hire, or reward, &c. (Gen. xxx. 18).

ISRAEL (page 7). יִשְׂרָאֵל (*Is-ra-el*), a

prince with God, or prevailing; this having been the name the angel gave Jacob, after having wrestled with him (Gen. xxxii. 28), “Thy name shall be called no more Jacob, but Israel; for as a prince, hast thou power with God and with men, and hast prevailed.” Note, that the name Israel is sometimes applied to the person of Jacob exclusively, or to the whole of his race and descendants; and sometimes it is confined to the ten tribes to distinguish them from the kingdom of Judah.

ISHMAELITES (page 23). The descendants of Ishmael, the son of Abraham, who was so called, on account of the event related (Gen. xvi. 7), &c., when the angel commanded Hagar to call his name Ishmael, (from the Hebrew *ישמעאל* (*Ishma'-el*), i. e. the Lord shall hear,) “because the Lord hath heard thy affliction” (Gen. xxii. 11).

INDOCLEP (page 141), probably not of Hebrew origin.



## J.

JACOB (page 1), יַעֲקֹב [*Jay-cob*]. This patriarch, the son of Isaac and Rebecca, was so called on account of his taking hold of his twin brother Esau's heel (Gen. xxv. 26). The latter, on the occasion of Jacob receiving the blessing, derived the name of supplanting; for the Heb. root עֲקַב, (*Ha-keb*) from which the name Jacob is derived, means heel, and also, to supplant; and therefore Esau said, "Is not he rightly named Jacob, for he hath supplanted me, &c." (Gen. xxvii. 36). Compare also under the word ISRAEL.

JUDAH (page 3), יְהוּדָה (*Jehu-dah*), the praise of the Lord. This patriarch was the fourth son of Jacob and Leah, the latter of whom named him so at his birth, saying, "Now will I praise the Lord;" therefore she called his name Judah, &c. (Gen. xxix. 35).

JOSEPH (page 3), from יִסַּף, increase,

addition. Joseph was the eleventh son of Jacob by Rachel, and was thus called by his mother, as she wished for another son. "And she called his name Joseph, and said, The Lord shall add to me another son." (Gen. xxx. 24).

JOBLAN (page 36). Probably not of Hebrew origin.

JERUSALEM (page 14), ירושלים (*Je-ru-salem*), the vision of perfection, or the perfection of vision; or as some think who divide the word thus ירש (*ya'-rash*) and שלם (*shal'lom*) the inheritance of peace, or the peaceful possession. This city was not known by that name in the time of the twelve patriarchs. It was called Salem in the time of Abraham (Gen. xiv. 18); and Jebus, when it was the capital of the Jebusites; and when David took it, he called it Jerusalem, which name it bears till this day.

JOCHEBED (page 42), יוכבד (*Jok'-ke-bed*), one that shall be honored. A name given (probably as a good omen) to the mother of Moses.

JOBEL (page 55), יֹבֵל (*Yo-bel*). The root יָבַל (*Yabal*) means either a watercourse, the jubilee or festival announced with the sound of trumpets, a ram (Josh. vi. 5), and an eruption of the skin (Lev. xxii. 22).

JAMMA (page 109). [*Yam-ma*]. The sea is thus called in Hebrew יָם *Yam*; also the west wind. The sea of Jamma here mentioned appears to be the Mediterranean, which washes the coast of the Holy Land from north to south (Gen. xxviii. 14; Ex. x. 19; xxvi. 22), &c.

## L.

LABAN (page 2). לָבָן (*Lay-ban*), white. The maternal uncle and father-in-law of Jacob.

LEVI (page 3). לֵוִי (*Lee-vy*). The third son of Jacob and Leah, who named him so, because she hoped that her husband should, in future, be joined to her, or cohabit with her in preference to her sister Rachel, whom he preferred on

account of her superior beauty, having given birth to a third son, "she therefore called his name Levi," from לֵוִי, (*La-vah*) to join or associate (Gen. xxix. 34).

Luz (page 5). לֹז [Looz], the hazel-nut. The name of a city, called Beth-el, by Jacob. Vide the word BETH-EL.

LE'AH (page 10). Weary, tired, from the root לָאָה (*La'ha*). The first of Jacob's wives, and the mother of six of the patriarchs, the sons of Jacob, and of their sister Dinah.

LIBANUS (page 27). The Latin name of לְבָנוֹן (*Le-ba-non*) from לָבָן (*La'-ban*), or whiteness. This mountain is thus called, first on account of parts of it being of a whitish colour; and, secondly, on account of the snow with which its summit is always covered.

LIBNI (page 42). (*Lib'-ny*) from לָבָן (*Laban*), white. The white one.

## M.

MESOPOTAMIA (page 2). Hebrew ארם נהרים (*Ay-ram, Na-ha-raim*), i. e. Syria, between the rivers, and in some places, *Pay-dan Aram*, which may be interpreted “redemption,” or from the Syriac, similarity.

MENASSEH (page 6). מנשה (*Man-nasseh*), from נשש (*Nassas*), to forget. (Compare Isaiah xlv. 1; Lament. .iii. 17). Mannasseh was the eldest son of Joseph, whom he thus called, “For God (*said* he) hath made me forget all my toil, and all my father’s house.” (Gen. xli. 51).

MACPELAH (page 10). מכפלה (*Mac-pe-lah*), from כפל (*Ca-phal*), or double; i. e. the double cave, or the cave above a cave, or cave within a cave (Jarchi, Kimchi, and Aben Ezra). The place where the patriarchs were buried. (Vide HEBRON).

MAMRE (page 10). ממרה [*Mam-re*], rebels or bitter. A city said to be the same as Hebron.

MOSES (page 29). (*Mo-ses*) from משה, to draw out. This name was given to the great prophet by his mother, on account of his miraculous preservation when taken out of the river Nile by Pharaoh's daughter. "And she called his name Moses—because I drew him out of the water." (Exod. ii. 10).

MELCHA (page 41), probably מלכה Milcah [*Mil'kah*], signifying queen.

MERARI (page 42), from מרר (*Marar*), bitter.

MEHALI (page 42). A misprint for Mahli or Mach-li, from מהל (*Mahal* or *Ma-chal*), to forgive or expiate.

MUSHI (page 42), from מוש (*Moosh*), to take away, or remove.

MACHIR (page 55). מחיר (*Ma-chir*) from מכר (*Ma-char*), to sell.

MANDRAKES (page 74). Heb. דודאים (*Duda-him*) from דוד (*Dod*), love, a herb or root. Although the interpretations are various in respect to the particular flower or herb, Reuben found (Gen. xxx. 14); yet some of the principal commenta-

tors and translators of the Bible have rendered it, in this place, *Mandragora*, i. e. Mandrake, which is the root of a plant of the order *Solaneæ*. The roots of the *Atropa Mundragora* or Mandrake, being often found forked, have been supposed to resemble the human body. Among many superstitious notions the ancients had, with regard to this root (such as believing that it would shriek when torn from the ground, &c.) one was, that it was considered particularly efficacious in cases of barrenness, and as a love-charm. For the latter purpose it is still worn, and esteemed among the modern Greeks. It is of a very poisonous quality.

MEDES (page 108). Heb. מַדַּי (*Mad-dai*). The inhabitants of Media, from מַדָּה *Medah* (*Madah*), measure. A province of Asia, near Corsica and Armenia; so called from Madai, the son of Japhet. They also held “the sceptre of Israel in thralldom” during the first or Babylonian captivity.

MEMPHITICA (page 143). i. e. a native of the city of Memphis, in Egypt. This

city is called in Hebrew נוֹף (*Noph*), a drop or distillation; which name is given to that city, on account of the slightness of the rains (or minute drops), and the heavy dews which distil, i. e. descend gently over the district of this town.

MANASSES (page 149). The same as Menasseh (which see).

MIDIANITES (page 160). The inhabitants of a country so called מִדְיָן, or (*Midyan*); being derived from מִדָּא, to litigate, or from דִּין the judgment, or judging. It is a country or district in Arabia, near the Red Sea.

## N.

NAPHTALI (page 3), from פֶּתַל (*Pha-tal*), to struggle or wrestle. Thus Rachel named this patriarch, because she said, "With great wrestlings have I wrestled with my sister," &c. (Gen. xxx. 8).



## O.

ODELLAM (page 57), perhaps Adul-lam. A cave and city of that name, mentioned (Josh. xii. 15; xv. 35; Neh. xi. 30; Micah i. 15), is here meant: the name has been derived from עדה (*Ad'da*), which may signify testimony or ornament.

ONAN (page 57). This may be derived either from און, or On; or from אֲנִי (*Ah-ven*); "On" (with the reduplication of the final ך in the name O-nan), means mourning, or the child of mourning (compare Deut. xxvi. 14; Hos. ix. 4), or grief, distress (Gen. xxxv. 18; Job v. 6); but it is most probable that the true derivation here is און, i. e. labour, or son of my labour; which term is specially applied in Scripture to procreation (compare Gen. xlix. 3; Deut. xxi. 17; Ps. lxxviii. 51; cv. 36).

MOUNT OLIVET (page 107). Heb. הַר הַזַּיִת (*Har Ha-ze'-tim*), or mount of Olives; a mountain near Jerusalem on which many olive trees grew.

## P.

PHARAOH (page 4). [*Fa-ro*]. Some have derived it from פָּרַע (*Pha-rang*), to uncover, to free, to set loose, to revenge, i. e. the uncoverer, &c. But it is more probable that this word is of Egyptian, and not of Hebrew origin, and seems to have been a name common to all the Egyptian kings of the early dynasties. In Syriac, it signifies the king, or crocodile.

POTIPHAR (page 113). This name is probably of Egyptian origin.

## R.

REBECCA (page 1). [*Re-bek'-kah*] Heb. רִבְקָה (*Rib-kah*), from רָבַק (*Ra-bak*), to tie, or as it occurs (1 Sam. xxviii. 24; Jer. xlvi. 21; Amos vi. 4). A place where cattle, particularly calves, are tied up to fatten, i. e. a stall.

RACHEL (page 3). [*Ray-tshel*], a ewe or female sheep, a symbol of gentleness and submission.

REUBEN (page 3). Heb. רֵאוּבֵן [*Ray-huben*], see the son. This patriarch, the first born of Jacob and Leah, was thus called by his mother, for she said, "Surely the Lord hath looked upon my affliction, now therefore my husband will love me" (Gen. xxix. 32).

REBEKAH (page 9). See REBECCA.

RAMBABLE (page 47). [*Ram-ba-ble*] Heb. רַם בָּבֶל, the exalted Babylon.

ROTHEUS. This name does not appear to be of Hebrew derivation, or it is so much altered as not to be easily recognizable. *Query*, רוּתָה [*Ro-the-ah*], i. e. fervid or boiling?

## S.

SIMEON (page 3). [*Sim-e-on*] from שָׁמִיעַ, to hear. The second son of Jacob and Leah, who, when she had again conceived and bare a son, said, "Because the

Lord hath *heard* that I was hated, he hath therefore given me this *son* also, and she called his name Simeon" (Gen. xxix. 33).

SHILOH (page 7). [*Shi-lo*] from שְׁלֹה [Shal-a] or שְׁלוּה [Shal-va], i. e. ease, quiet, or from שָׁל [Shawl], i. e. to loosen or untie (a shoe), the name of a city in Ephraim, where the Tabernacle stood in the time of the judges.

SARAH (page 9). [*Say-rah*], i. e. a lady or princess.

SICHEM (page 19). Heb. שֶׁכֶם [*Shechem*], the shoulder or a part, a city, mentioned also in Josh. xx. 7; Ps. lx. 8; and Hosea vi. 9. It was the metropolis of Samaria, on the borders of Manasseh.

SCYTHIANS (page 27). An ancient nation, supposed to be descended from גֹּג Gog, the son of Shem.

SHEM (page 27). The eldest son of Noah. The name denotes fame, renown, or a *great* name.

SHECHEM (page 36). The same as SICHEM, which see.

SICHMI (page 42), properly [*Shim-ei*]

(*Shim-me-i*], from שמע, to hear or obey, i. e. one that hears or obeys me.

SODOM (page 45). Perhaps from סוד [*Sod*], secret. One of the five cities of the plain destroyed by the Almighty, on account of the great wickedness of their inhabitants (Gen. xi. *passim*).

SUR (page 53), properly צור, [*T-sur*] or rock.

SHELAH (page 47), from של [*Shāl*], i. e. to untie or slip off.

SEIR (page 57), from שער [*Sa-ār*], hairy. This mountain derived its name from Esau, who is described in Scripture as a hairy man.

SYRIANS (page 108). Vide ASSYRIANS.

SATAN (page 117). Heb. שטן [*Say-tan*], to be contrary, an adversary or accuser, occurs Numb. xxii.; Zech. iii.; 1 Sam. xxix. 4; Job i.; and in many other places.

SODOMITES (page 128). Vide SODOM.

SECON (page 137). Perhaps from סכן [*Sa-chan*], to store or lay up, or rather in the sense it occurs (Numb. xxii. 30), "was

I ever wont ?” but the name is probably of Egyptian derivation.

## T.

THAPES (page 53), perhaps from the Chaldee טפש [Tee-pesh], i. e. stupid or foolish.

THAFFIE (page 55). Apparently not of Hebrew or Chaldee origin.

THAMUA (page 56). From תמה [Tamma], perfection, or astonishment, wonder, &c. (Deut. xxviii. 28 ; Zech. xii. 4).

TAMAR (page 58). תמר [Ta-mar], the palm-tree.

## U.

UZIEL (page 42). From עוזי [Uz-zee], my strength, and אל [El], i. e. God is my strength.

## Y.

YSHAR (page 42). [*Yis-har*] from צהר [*Tsa-har*], to be lucid or clear, i. e. the lucid or shining one.

## Z.

ZILPHA (page 3). From צלה [*Ze-leph*], to threaten, to strike, or more probably from the Chaldee צלה [*Zā-leph*], i. e. a fruit known by the name of Capers; also the name of the shrub producing the said fruit.

ZEBULUN (page 3). From זבל, the root of זבול [*Zebul*], or dwelling. This patriarch was thus called by his mother Leah, who said on the occasion of his birth, “Now will my husband dwell with me, because I have borne him six sons, and she called his name Zebulun.”

ZIDON (page 8). From צדה [*Zed-da*] or צד [*Zed*], provision or food; also prey, or

game, obtained by hunting, &c. It is the name of a city on the coast of Syria, now called Seydé or Seidah.

ZELIPHAS, (page 104). Probably of the same derivation as Zilpah, which see.



DERIVATIONS CHIEFLY FROM THE  
HEBREW, AND EXPLANATIONS OF  
SEVERAL PROPER NAMES OCCUR-  
RING IN THE PRECEDING WORK.