
Διαθηκαι των Ιβ' Πατριαρχων των Υιων Ιακωβ

THE TESTAMENTS OF THE TWELVE PATRIARCHS

INTRODUCTION

The *Testaments of the Twelve Patriarchs*, as we know them, are a collection of the last words of the sons of Jacob; each testament follows the same overall pattern – first the patriarch tells his immediate family about his early life, then he discusses a particular virtue or vice, then he warns them of the evil that will befall them as a result of their moral deterioration; finally, he asks to be buried in Caanan (at Hebron), rather than in Egypt.

There are numerous extant Greek MSS for the work, the chief among which fall into two recensions: the **α** family, consisting of *Vatican Library Gk. 731* (13th Century) and two 'Mt Sinai MSS', held in the library of St Catherine; and the **β** family, consisting of *Cambridge University Library Ff. 1:24* (10th Century, presented here), *Bodley MS Baroccia 133*, *Vatican Library Gk. 1238*, the *Mt Athos MS*, *Paris Library MS 938*, and *MS 411* in the Library of the Monastery of St John the Evangelist in Patmos. There are also numerous Armenian manuscripts and two Slavonic recensions; Aramaic fragments relating to Levi (1Q21, 4Q213, 4Q213a, 4Q213b, 4Q214, 4Q214a, 4Q214b), Judah (3Q7, 4Q538), and Joseph (4Q539) have been found at Qumran, along with a Hebrew fragment of the Testament of Naphtali (4Q215).

The English text given herein is, in large part, based on [R.H. Charles' 1913 translation](#); however, where that deviates significantly from the Greek text, we have made changes; we also add footnotes (and some modifications) based on H.F.D. Sparks' text[§].

AUTHORSHIP AND DATES

R.H. Charles[†] states: The *Testaments of the Twelve Patriarchs* were written, in Hebrew in the latter years of John Hyrcanus – in all probability after his final victory over the Syrian power and before his breach with the Pharisees – in other words, between 109 and 106 BCE. Their (single) author was a Pharisee who combined loyalty to the best traditions of his party with the most unbounded admiration of Hyrcanus. The Maccabean dynasty had now reached the zenith of its prosperity and, in its reigning representative, who alone in the history of Judaism possessed the triple offices of prophet, priest, and king, the Pharisaic party had come to recognise the actual Messiah.

However, many scholars have identified what they see as Christian passages in the books and have suggested that a significant amount of editing – either during or after the translation into Greek – has been made, most likely during the early centuries of the Christian Church.

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§ H.F.D. Sparks (ed.), *"The Apocryphal Old Testament," Oxford University Press, 1984.*

† R.H. Charles (ed.), *"Apocrypha and Pseudepigrapha of the Old Testament," Oxford: Clarendon Press, 1913.*

Διαθήκη Ρουβήμ 1

Διαθήκη Ρουβήμ Περι Εννοιων

¹ Ἀντίγραφον διαθήκης Ῥουβήμ ὅσα ἐνετείλατο τοῖς υἱοῖς αὐτοῦ, πρὶν ἀποθανεῖν αὐτόν, ἐν ἑκατοστῷ εἰκοστῷ πέμπτῳ ἔτει τῆς ζωῆς αὐτοῦ. ² Μετὰ ἔτη δύο τῆς τελευτῆς Ἰωσήφ, ἄρρωστοῦντι συνήχθησαν ἐπισκέψασθαι αὐτόν οἱ υἱοὶ καὶ υἱοὶ τῶν υἱῶν αὐτοῦ. ³ Καὶ εἶπεν αὐτοῖς, Τεκνία μου, ἐγὼ ἀποθνήσκω καὶ πορεύομαι ὁδὸν πατέρων μου. ⁴ Καὶ ἰδὼν ἐκεῖ Ἰούδαν καὶ Γὰδ καὶ Ἀσήρ, τοὺς ἀδελφούς αὐτοῦ, εἶπεν αὐτοῖς· Ἀναστήσατέ με, ἀδελφοί, ὅπως εἶπω τοῖς ἀδελφοῖς μου καὶ τοῖς τέκνοις μου, ὅσα ἔχω ἐν τῇ καρδίᾳ μου κρυπτὰ· ἐκλιπὼν γὰρ ἐγὼ εἰμι ἀπὸ τοῦ νῦν. ⁵ Καὶ ἀναστὰς κατεφίλησεν αὐτοὺς καὶ κλαύσας εἶπεν· Ἀκούσατε, ἀδελφοί μου, ἐνωτίσασθε Ῥουβήμ τοῦ πατρὸς ὑμῶν ὅσα ἐντέλλομαι ὑμῖν. ⁶ Καὶ ἰδοὺ ἐπιμαρτύρομαι ὑμῖν τὸν θεὸν τοῦ οὐρανοῦ σήμερον, τοῦ μὴ πορευθῆναι ἐν ἀγνοίᾳ νεότητος, καὶ πορνείᾳ, ἐν ᾗ ἐξεχύθην ἐγὼ καὶ ἐμίανᾰ τὴν κοίτην τοῦ πατρὸς μου Ἰακώβ. ⁷ Λέγω γὰρ ὑμῖν, ὅτι ἐνέπληξέ με πληγὴν μεγάλην ἐν ταῖς λαγῶσί μου ἐπὶ μῆνας ἑπτὰ· καὶ εἰ μὴ Ἰακώβ ὁ πατὴρ ἡμῶν προσηύξατο

TESTAMENT OF REUBEN 1

The Testament of Reuben – About Ideas

¹ The copy of the Testament of Reuben, the commands that he gave his sons before he died, in the hundred and twenty-fifth year of his life. ² Two years after the death of Joseph his brother, when Reuben fell ill, his sons and his sons' sons were gathered to visit him. ³ And he said to them, "My children, I am dying, and go the way of my fathers." ⁴ And, seeing there Judah, and Gad, and Asher, his brothers, he said to them, "Raise me up, that I may tell my brothers and my children what things I have hidden in my heart; for, behold, now at length I am passing away." ⁵ And he rose and kissed them, and said to them, "Hear, my brothers, and, my children, listen to Reuben your father, in the commands that I give to you. ⁶ And behold, I call to witness against you this day, the God of heaven, that you do not walk in the sins of youth and fornication, wherein I was poured out, and defiled the bed of my father Jacob. ⁷ For, I tell you that he smote me with a sore plague in my loins for seven months; and, had not my father

TESTAMENT OF REUBEN 1

- ¹ The title of this (and most other) Testaments in this work vary significantly between MSS.
- ² Charles adds 'together' after 'gathered'.
- ³ Before 'I am dying', Charles adds 'behold'.
- ⁴ Charles adds 'to' before both instances of 'my' in this verse.
- ⁵ In place of 'listen', Charles has 'give ear'.
- ⁶ Reuben here no doubts refers to his dalliance with Jacob's concubine.
- ⁷ Charles opens with 'And' in place of 'For'.

περὶ ἐμοῦ πρὸς κύριον, ὅτι ἤθελε κύριος ἀνελεῖν με. ⁸ Ἦμην γὰρ ἐτῶν τριάκοντα ὅτε ἔπραξα τὸ πονηρὸν ἐνώπιον κυρίου· καὶ ἐπτὰ μῆνας ἐμαλακίσθην ἕως θανάτου. ⁹ καὶ ἐν προαιρέσει ψυχῆς μου ἐπτὰ ἔτη μετενόησα ἐνώπιον κυρίου. ¹⁰ Οἶνον καὶ σίκερα οὐκ ἔπιον, καὶ κρέας οὐκ εἰσῆλθεν εἰς τὸ στόμα μου· καὶ πᾶν ἄρτον ἐπιθυμίας οὐκ ἐγευσάμην, πενθῶν ἐπὶ τῇ ἁμαρτίᾳ μου, μεγάλη γὰρ ἦν· καὶ οὐ μὴ γένηται ἐν τῷ Ἰσραὴλ οὕτως.

Jacob prayed for me to the Lord, the Lord would have destroyed me. ⁸ For, I was *not* thirty years old when I wrought the evil thing before the Lord; and, for seven months, I was sick to death. ⁹ And, after this, I repented with the will of my soul for seven years before the Lord. ¹⁰ I drank no wine nor strong drink, and flesh did not enter my mouth, and I ate no pleasant food but mourned over my sin; for, it was great, such as had not been in Israel.

⁸ Charles lacks ‘*not*’ before ‘*thirty years old*’.

⁹ In place of ‘*the will*’, Charles has ‘*set purpose*’.

¹⁰ For this verse, Charles reads, “*And wine and strong drink I drank not, and flesh entered not into my mouth, and I eat no pleasant food but I mourned over my sin; for, it was great, such as had not been in Israel.*”

Διαθήκη Ρουβήμ 2

¹ Καὶ νῦν ἀκούσατέ μου, τέκνα, ἃ εἶδον περὶ τῶν ἑπτὰ πνευμάτων τῆς πλάνης ἐν τῇ μετανοίᾳ μου. ² Ἐπτὰ πνεύματα ἐδόθη κατὰ τοῦ ἀνθρώπου ἀπὸ τοῦ Βελίαρ καὶ αὐτὰ εἰσι κεφαλὴ τῶν ἔργων τοῦ νεωτερισμοῦ. ³ καὶ ἑπτὰ πνεύματα ἐδόθη αὐτῷ ἐπὶ τῆς κτίσεως, τοῦ εἶναι ἐν αὐτοῖς πᾶν ἔργον ἀνθρώπου. ⁴ Πρῶτον πνεῦμα ζωῆς, μεθ' ἧς ἡ σύστασις κτίζεται. Δεύτερον πνεῦμα ὁράσεως, μεθ' ἧς γίνεται ἐπιθυμία. ⁵ Τρίτον πνεῦμα ἀκοῆς, μεθ' ἧς γίνεται διδασκαλία. Τέταρτον πνεῦμα ὁσφρήσεως, μεθ' ἧς ἐστι γεῦσις δεδομένη εἰς συνολκὴν ἀέρος καὶ πνοῆς. ⁶ Πέμπτον πνεῦμα λαλιᾶς, μεθ' ἧς γίνεται γνῶσις. ⁷ Ἑκτον πνεῦμα γεύσεως μεθ' ἧς γίνεται βρῶσις βρωτῶν καὶ ποτῶν, καὶ ἰσχὺς ἐν αὐτοῖς κτίζεται· ὅτι ἐν βρώμασιν ἐστὶν ἡ ὑπόστασις τῆς ἰσχύος. ⁸ Ἑβδομον πνεῦμα σπορᾶς καὶ συνουσίας, μεθ' ἧς συνεισέρχεται διὰ τῆς φιληδονίας ἡ ἁμαρτία. ⁹ Διὰ τοῦτο ἔσχατόν ἐστι τῆς κτίσεως καὶ πρῶτον τῆς νεότητος, ὅτι ἀγνοίας πεπλήρωται, καὶ αὕτη τὸν νεώτερον ὁδηγεῖ ὡς τυφλὸν ἐπὶ βόθρον καὶ ὡς κτῆνος ἐπὶ κρημνόν.

TESTAMENT OF REUBEN 2

¹ “And now hear me, my children, what I saw concerning the seven spirits of deceit, when I repented. ² Seven spirits were set against man by Belial, and they are the leaders in the works of youth. ³ And seven other spirits are given to him at his creation, that through them should be done every work of man. ⁴ The first is the spirit of life, with which the constitution is created; ⁵ the second is the sense of sight, with which arises desire; the third is the sense of hearing, with which comes teaching; the fourth is the sense of smell, with which tastes are given to draw air and breath; ⁶ the fifth is the power of speech, with which comes knowledge; ⁷ the sixth is the sense of taste, with which comes the eating of meats and drinks; and by it strength is produced, for in food is the foundation of strength; ⁸ the seventh is the power of seed and intercourse, with which through love of pleasure sins enter in. ⁹ So, it is the last in order of creation, and the first in that of youth, because it is filled with ignorance, and leads the youth as a blind man to a pit, and as a beast to a precipice.

TESTAMENT OF REUBEN 2

- ¹ After ‘*what*’, Charles adds ‘*things*’.
- ² Charles opens, “*Seven spirits, therefore, are appointed against man.*”
- ³ Charles encloses 2:3–3:2 in brackets.
- ⁴ After ‘*constitution*’, Charles adds ‘*of man*’ in parentheses.
- ⁵ Charles starts new sentences for each of the spirits listed.
- ⁶ The literal translation of ‘*power*’ is ‘*spirit*’ (πνεῦμα).
- ⁷ The literal translation of ‘*sense*’ is ‘*spirit*’ (πνεῦμα).
- ⁸ For ‘*seed and intercourse*’, Charles has ‘*procreation and sexual intercourse*’.
- ⁹ Charles opens with ‘*Therefore*’ in place of ‘*So*’.

Διαθήκη Ρουβην 3

¹ Ἐπὶ πᾶσι τούτοις ὄγδοον πνεῦμα τοῦ ὕπνου ἐστί, μεθ' οὗ ἐκτίσθη ἑκστασις φύσεως, καὶ εἰκὼν τοῦ θανάτου. ² Τούτοις τοῖς πνεύμασι συμμίσγνυται τὸ πνεῦμα τῆς πλάνης. ³ Πρῶτον τὸ τῆς πορνείας ἐν τῇ φύσει καὶ ταῖς αἰσθήσεσιν ἔγκειται. Δεύτερον πνεῦμα ἀπληστείας ἐν τῇ γαστρί. ⁴ Τρίτον πνεῦμα μάχης ἐν τῷ ἥπατι καὶ τῇ χολῇ. Τέταρτον πνεῦμα ἀρεσκειᾶς καὶ μαγγανίας, ἵνα διὰ περιεργείας ὠραῖος ὦφθῃ. ⁵ Πέμπτον πνεῦμα ὑπερηφανείας, ἵνα κινήται καὶ μεγαλοφρονῇ. Ἑκτον πνεῦμα ψεύδους, ἐν ἀπωλείᾳ καὶ ζήλῳ τοῦ πλάττειν λόγους αὐτοῦ ἀπὸ γένους καὶ οἰκείων. ⁶ Ἑβδομον πνεῦμα ἀδικίας, μεθ' ἧς κλοπὴ καὶ γριπίσματα, ἵνα ποιήσῃ φιληδονίαν καρδίας αὐτοῦ. Ἡ γὰρ ἀδικία συνεργεῖ τοῖς λοιποῖς πνεύμασι διὰ τῆς δολολεψίας. ⁷ Ἐπὶ πᾶσι τούτοις τὸ πνεῦμα τοῦ ὕπνου, τὸ ὄγδοον πνεῦμα, συνάπτεται πλάνη καὶ φαντασίᾳ. ⁸ Καὶ οὕτως ἀπόλλυται πᾶς νεώτερος, σκοτίζων τὸν νοῦν ἀπὸ τῆς ἀληθείας, καὶ μὴ συνιῶν ἐν τῷ νόμῳ τοῦ θεοῦ, μήτε ὑπακούων νουθεσίας πατέρων αὐτοῦ· ὥσπερ καὶ γὰρ ἔπαθον

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¹ "Besides these, there is an eighth spirit of sleep, from which comes the trance of nature and the image of death. ² With these spirits are mingled the spirits of error. ³ First, the spirit of adultery is seated in the nature and in the senses; the second, the spirit of lust, in the belly; the third, the spirit of fighting, in the liver and gall. ⁴ The fourth is the spirit of obsequiousness and chicanery, that through affectation one may seem fair. ⁵ The fifth is the spirit of pride, that one may be boastful and arrogant; the sixth is the spirit of lying, in perdition and jealousy to practise deceits, and concealments from kindred and friends. ⁶ The seventh is the spirit of injustice, with which are thefts and acts of rapacity, that a man may fulfil the desire of his heart; for, injustice works with the other spirits by the taking of gifts. ⁷ And, with all these, the spirit of sleep is joined, which is (that) of error and fantasy. ⁸ And so perishes every young man, darkening his mind from the truth, and not understanding the law of God, nor obeying the admonitions of

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- ¹ Charles adds 'all' before 'these'.
- ² Charles encloses 2:3–3:2 in brackets.
- ³ In place of 'adultery', Charles has 'fornication'.
- ⁴ Charles ends, "that through officious attention one may be fair in seeming."
- ⁵ Charles surrounds 'in perdition and jealousy' with dagger symbols.
- ⁶ After 'works', Charles adds 'together'.
- ⁷ Charles has this verse in (square) brackets.
- ⁸ In place of 'happened to', Charles has 'befell'.

ἐν τῷ νεωτερισμῷ μου. ⁹ Καὶ νῦν, τέκνα, τὴν ἀλήθειαν ἀγαπήσατε καὶ αὕτη φυλάξει ὑμᾶς. Διδάσκω ὑμᾶς, ἀκούσατε Ῥουβὴμ τοῦ πατρὸς ὑμῶν.

¹⁰ Μὴ προσέχετε ἐν ὄψει γυναικός,
μηδὲ ἰδιάζετε μετὰ θηλείας ὑπάνδρου,
μηδὲ περιεργάζεσθε πρᾶξιν γυναικῶν.

¹¹ Εἰ μὴ γὰρ εἶδον ἐγὼ Βάλλαν λουομένην ἐν σκεπινῷ τόπῳ, οὐκ ἐνέπιπτον εἰς τὴν ἀνομίαν τὴν μεγάλην. ¹² Συλλαβοῦσα γὰρ ἡ διάνοιά μου τὴν γυναικείαν γύμνωσιν, οὐκ εἶασέ με ὑπνῶσαι, ἕως οὗ ἔπραξα τὸ βδέλυγμα. ¹³ Ἀπόντος γὰρ Ἰακώβ τοῦ πατρὸς ἡμῶν πρὸς Ἰσαὰκ τὸν πατέρα αὐτοῦ, ὄντων ἡμῶν ἐν Γαδέρ, πλησίον Ἐφραθὰ οἴκου Βηθλεέμ, Βάλλα ἦν μεθύουσα καὶ κοιμωμένη ἀκάλυφος κατέκειτο ἐν τῷ κοιτῶνι. ¹⁴ Καὶ ἐγὼ εἰσελθὼν καὶ ἰδὼν τὴν γύμνωσιν αὐτῆς, ἔπραξα τὴν ἀσεβειαν, καὶ καταλείπων αὐτὴν κοιμωμένην, ἐξῆλθον. ¹⁵ Καὶ εὐθέως ἄγγελος τοῦ θεοῦ ἀπεκάλυψε τῷ πατρί μου Ἰακώβ περὶ τῆς ἀσεβείας μου· καὶ ἐλθὼν ἐπένθει ἐπ' ἐμοί, μηκέτι ἀψάμενος αὐτῆς.

his fathers, as happened to me also in my youth. ⁹ And now, my children, love the truth, and it will preserve you; hear the words of Reuben your father.

¹⁰ “Pay no heed to the face of a woman,
Nor associate with another man’s wife,
Nor meddle with affairs of womankind.

¹¹ “For, had I not seen Bilhah bathing in a covered place, I would not have fallen into this great iniquity. ¹² For, my mind taking in the thought of the woman’s nakedness, suffered me not to sleep until I had wrought the abominable thing. ¹³ For, while Jacob our father had gone to Isaac his father, when we were in Eder, near to Ephrath in Bethlehem, Bilhah became drunk and was asleep uncovered in her chamber. ¹⁴ Having, therefore, gone in and saw her nakedness, I wrought the impiety without her perceiving it; and, leaving her sleeping I departed. ¹⁵ And an angel of God directly revealed to my father concerning my impiety, and he came and mourned over me and touched her no more.

⁹ Before ‘hear’, most MSS adds ‘I teach you’.

¹⁰ The formatting of this verse as poetry follows Charles.

¹¹ In place of ‘would not have fallen’, Charles has ‘had not fallen’.

¹² Another possible opening is, “For, my mind was contemplating female nakedness.”

¹³ Cf. Jub 33:2.

¹⁴ Charles has ‘beheld’ in place of ‘saw’.

¹⁵ In place of ‘directly’, Charles has ‘forthwith’.

Διαθήκη Ρουβημ 4

¹ Μὴ οὖν προσέχετε κάλλος γυναικῶν, μηδὲ ἐννοεῖσθε τὰς πράξεις αὐτῶν· ἀλλὰ πορεύεσθε ἐν ἀπλότητι καρδίας, ἐν φόβῳ κυρίου, καὶ μοχθῶντες ἐν ἔργοις, καὶ ἀποπλανώμενοι ἐν γράμμασι, καὶ ἐν τοῖς ποιμνίοις ὑμῶν, ἕως ὃ κύριος δώῃ ὑμῖν σύζυγον, ἣν αὐτὸς θέλει, ἵνα μὴ πάθητε, ὡς ἐγώ. ² Ἀχρὶ τελευτῆς τοῦ πατρὸς ἡμῶν οὐκ εἶχον παρρησίαν ἀτενίσαι εἰς πρόσωπον Ἰακώβ, ἢ λαλῆσαί τινι τῶν ἀδελφῶν, διὰ τοὺς ὀνειδισμούς. ³ Καὶ ἕως νῦν ἡ συνείδησίς μου συνέχει με περὶ τῆς ἁμαρτίας μου. ⁴ Καί γε παρεκάλεσέ με ὁ πατήρ μου, ὅτι ἠΐξατο περὶ ἐμοῦ πρὸς κύριον, ἵνα παρέλθῃ ἀπ' ἐμοῦ ἡ ὀργὴ κυρίου, καθὼς ἔδειξέ μοι κύριος. Ἀπὸ τότε οὖν παρεφυλάξαμην, καὶ οὐχ ἥμαρτον. ⁵ Διὰ τοῦτο, τέκνα μου, φυλάξασθε πάντα, ὅσα ἐντέλλομαι ὑμῖν, καὶ οὐ μὴ ἁμαρτήσητε. ⁶ Ὁλεθρὸς γὰρ ψυχῆς ἐστὶν ἡ πορνεία, χωρίζουσα θεοῦ, καὶ προσεγγίζουσα τοῖς εἰδώλοις, ὅτι αὕτη ἐστὶ πλανῶσα τὸν νοῦν καὶ τὴν διάνοιαν, καὶ κατὰγει νεανίσκους εἰς ᾄδην, οὐκ ἐν καιρῷ αὐτῶν. ⁷ Καὶ γὰρ πολλοὺς ἀπώλεσεν ἡ πορνεία· ὅτι κἂν ᾗ τις γέρων, ἢ εὐγενής, ὀνειδος

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¹ “Pay no heed, therefore, my children, to the beauty of women, nor set your mind on their affairs; but walk in singleness of heart in the fear of the Lord, and expend labour on good works, and on study and on your flocks, until the Lord gives you a wife, whom he will, that you do not suffer as I did. ² Until the death of our father, I did not have the courage to look on the face of Jacob, or to speak to my brothers, because of the insults. ³ And, to this day, my conscience causes me anguish on account of my impiety. ⁴ And yet, my father comforted me much and prayed for me to the Lord, that the anger of the Lord might pass from me, even as the Lord showed. From then on, I was careful and did not sin. ⁵ So, my children, I say to you, observe all things whatever I command you, and you shall not sin. ⁶ For, a pit to the soul is the sin of adultery, separating it from God, and bringing it near to idols, because it deceives the mind and understanding, and leads young men down to Hades before their time. ⁷ For, many has adultery destroyed; because, though a man be old or noble, or

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- ¹ Note that Charles consistently capitalizes pronouns that refer to God (as in ‘whom He will’, in this verse).
- ² For this verse, Charles reads, “For, until my father’s death I had not boldness to look in his face, or to speak to any of my brothers, because of the reproach.”
- ³ Charles opens, “Even until now.”
- ⁴ For the last sentence, Charles reads, “And, thenceforth until now, I have been on my guard and sinned not.”
- ⁵ Charles opens with ‘Therefore’ in place of ‘So’.
- ⁶ In place of ‘adultery’, Charles has ‘fornication’.
- ⁷ Charles has ‘Beliar’ in place of ‘Belial’; the two are different forms of the same name.

αὐτὸν ποιεῖ καὶ γέλωτα παρὰ τῷ Βελίᾳρ καὶ τοῖς υἱοῖς τῶν ἀνθρώπων. ⁸ Ἐπειδὴ γὰρ ἐφύλαξεν ἑαυτὸν Ἰωσήφ ἀπὸ πάσης γυναικός, καὶ τὰς ἐννοίας ἐκαθαίρισεν ἀπὸ πάσης πορνείας, εὔρεν χάριν ἐνώπιον κυρίου καὶ ἀνθρώπων. ⁹ Καὶ γὰρ πολλὰ ἐποίησεν αὐτῷ ἡ Αἰγυπτία, καὶ μάγους παρεκάλεσε, καὶ φάρμακα αὐτῷ προσήνεγκε· καὶ οὐκ ἐδέξατο τὸ διαβούλιον τῆς ψυχῆς αὐτοῦ ἐπιθυμίαν πονηράν. ¹⁰ Διὰ τοῦτο ὁ θεὸς τῶν πατέρων μου ἐρρύσατο αὐτὸν ἀπὸ παντὸς ὁρατοῦ καὶ κεκρυμμένου θανάτου. ¹¹ Ἐὰν γὰρ μὴ κατισχύσῃ ἡ πορνεία τὴν ἔννοιαν, οὐδὲ Βελίᾳρ κατισχύσει ὑμῶν.

rich or poor, he brings reproach on himself with the sons of men and derision with Belial. ⁸ For, you heard how Joseph guarded himself from a woman, and purged his thoughts from all adultery, and found favour in the sight of God and men. ⁹ For, the Egyptian woman did many things to him, and summoned magicians, and offered him love potions, but the purpose of his soul admitted no evil desire. ¹⁰ Therefore, the God of your fathers delivered him from every evil (and) hidden death. ¹¹ For, if adultery does not overcome your mind, neither can Belial overcome you.

⁸ Sparks opens, “For, you heard regarding Joseph how he guarded himself.”

⁹ Cf. Genesis 39.

¹⁰ Another possible ending is, “from every visible and hidden death.”

¹¹ In place of ‘adultery’, Charles has ‘fornication’.

Διαθήκη Ρουβημ 5

¹ Πονηραί εἰσιν αἱ γυναῖκες, τέκνα μου, ὅτι μὴ ἔχουσαι ἐξουσίαν ἢ δύναμιν ἐπὶ τὸν ἄνθρωπον, δολιεύονται ἐν σχήμασι, πῶς αὐτὸν πρὸς αὐτὰς ἐπισπᾶσσονται. ² καὶ ὃν διὰ δυνάμεως οὐκ ἰσχύει καταγωνίσασθαι, τοῦτον δι' ἀπάτης καταγωνίζεται. ³ Ὅτι καί γε περὶ αὐτῶν εἶπέ μοι ὁ ἄγγελος τοῦ θεοῦ, καὶ ἐδίδαξέ με, ὅτι αἱ γυναῖκες ἡττῶνται τῷ πνεύματι τῆς πορνείας ὑπὲρ τὸν ἄνθρωπον, καὶ ἐν καρδίᾳ μηχανῶνται κατὰ τῶν ἀνθρώπων, καὶ διὰ τῆς κοσμήσεως πλανῶσιν αὐτῶν πρῶτον τὰς διανοίας, καὶ διὰ τοῦ βλέμματος τὸν ἰὸν ἐνσπείρουσι, καὶ τότε τῷ ἔργῳ αἰχμαλωτίζουν. ⁴ οὐ γὰρ δύναται γυνὴ ἄνθρωπον βιάσασθαι. ⁵ Φεύγετε οὖν τὴν πορνείαν, τέκνα μου, καὶ προστάσσετε ταῖς γυναιξὶν ὑμῶν καὶ ταῖς θυγατρᾶσιν, ἵνα μὴ κοσμῶνται τὰς κεφαλὰς καὶ τὰς ὄψεις αὐτῶν, ὅτι πᾶσα γυνὴ δολιευομένη ἐν τούτοις εἰς κόλασιν τοῦ αἰῶνος τετήρηται. ⁶ Οὕτως γὰρ ἔθελξαν τοὺς Ἐγγρηγόρους πρὸ τοῦ κατακλυσμοῦ· κάκεῖνοι συνεχῶς ὁρῶντες αὐτάς, ἐγένοντο ἐν ἐπιθυμίᾳ ἀλλήλων, καὶ συνέλαβον τῇ διανοίᾳ τὴν πρᾶξιν καὶ μετεσχηματίζοντο εἰς ἀνθρώπους, καὶ ἐν τῇ συνουσίᾳ

TESTAMENT OF REUBEN 5

¹ "For, women are evil, my children; and, since they have no power or strength over man, they use wiles by outward attractions, that they may draw him to themselves. ² And whom they cannot bewitch by their charms, they overcome by guile. ³ For, indeed, concerning them, the angel of the Lord told me, and taught me that women are overcome by the spirit of adultery more than men, and in their heart they plot against men; and, by means of their adornment, they deceive first their minds, and by the glance of the eye instil the poison, and then through the accomplished act they take them captive. ⁴ For, a woman cannot force a man openly, but by a harlot's bearing she beguiles him. ⁵ Flee, therefore, adultery, my children, and command your wives and your daughters, in order that they do not adorn their heads and faces to deceive the mind; because every woman who uses these wiles has been reserved for eternal punishment. ⁶ For, thus they allured the Watchers who were before the flood; for, as these continually beheld them, they lusted after them, and they conceived the act in their mind; for, they changed themselves into the shape of men and

TESTAMENT OF REUBEN 5

- ¹ Charles has 'evil are women' in place of 'women are evil'.
² Before 'they overcome', Charles adds 'him'.
³ Charles has 'moreover' in place of 'indeed', here following Sparks.
⁴ For this verse, here following Charles, Sparks has, "for, a woman cannot overcome a man by force."
⁵ Sparks lacks 'to deceive the mind'.
⁶ This verse alludes to the story in the 1st part of the *Book of Enoch*.

τῶν ἀνδρῶν αὐτῶν συνεφαίνοντο αὐταῖς· ⁷καὶ κεῖνοι ἐπιθυμοῦσαι τῇ διανοίᾳ τὰς φαντασίας αὐτῶν, ἔτεκον γίγαντας. Ἐφαίνοντο γὰρ αὐταῖς οἱ Ἑγγρήγορες ἕως τοῦ οὐρανοῦ φθάνοντες.

appeared to them when they were with their husbands. ⁷ And the women, lusting in their minds after their forms, gave birth to giants; for, the Watchers seemed to them tall enough to touch the sky.

⁷ Charles ends, “appeared to them as reaching even unto heaven.”

Διαθήκη Ρουβημ 6

¹ Φυλάσσεσθε οὖν ἀπὸ τῆς πορνείας· καὶ εἰ θέλετε καθαρεύειν τῇ διανοίᾳ, φυλάσσετε τὰς αἰσθήσεις ἀπὸ πάσης θηλείας. ² Κακείναις δὲ ἐντείλασθε μὴ συνδύαζιν ἀνθρώποις, ἵνα καὶ αὐταὶ καθαρεύωσι τῇ διανοίᾳ. ³ Αἱ γὰρ συνεχεῖς συντυχίαι, κἂν μὴ πραχθῇ τὸ ἀσέβημα, αὐταῖς μὲν ἐστὶ νόσος ἀνίατος, ἡμῖν δὲ ὄνειδος τοῦ Βελίαρ αἰώνιον. ⁴ ὅτι ἡ πορνεία οὔτε σύνεσιν οὔτε εὐσέβειαν ἔχει ἐν ἑαυτῇ καὶ πᾶς ζῆλος κατοικεῖ ἐν τῇ ἐπιθυμίᾳ αὐτῆς. ⁵ Διὰ τοῦτο ζηλώσατε τοὺς υἱοὺς Λευί, καὶ ζητήσατε ὑψωθῆναι ὑπὲρ αὐτούς, ἄλλ' οὐ δυνήσεσθε. ⁶ Ὁ γὰρ θεὸς ποιήσει τὴν ἐκδίκησιν αὐτῶν, καὶ ἀποθανεῖσθε θανάτῳ πονηρῷ. ⁷ Τῷ γὰρ Λευὶ ἔδωκε κύριος τὴν ἀρχὴν καὶ τῷ Ἰούδᾳ, μετ' αὐτῶν κάμοί, καὶ Δάν καὶ Ἰωσήφ, τοῦ εἶναι ἐπὶ ἄρχοντας. ⁸ Διὰ τοῦτο ἐντέλλομαι ὑμῖν ἀκούειν τοῦ Λευί, ὅτι αὐτὸς γινώσκεται νόμον κυρίου, καὶ διαστέλλει εἰς κρίσιν καὶ θυσίας ὑπὲρ παντὸς Ἰσραήλ, μέχρι τελειώσεως χρόνων ἀρχιερέως χριστοῦ, ὃν εἶπε κύριος. ⁹ Ὁρκῶ ὑμᾶς τὸν θεὸν

TESTAMENT OF REUBEN 6

¹ "Beware, therefore, of adultery; and, if you wish to be pure in mind, guard your senses from every woman. ² And command the women likewise not to associate with men, so they also may be pure in mind. ³ For, constant meetings, even though the ungodly deed is not wrought, are to them an irremediable disease, and for us an eternal reproach of Belial. ⁴ For, in adultery there is neither understanding nor godliness, and all jealousy dwells in its lust. ⁵ Therefore, I say to you, you will be jealous against the sons of Levi and will seek to be exalted over them; but you shall not be able. ⁶ For, God will avenge them, and you shall die a cruel death. ⁷ For, to Levi, the Lord gave the sovereignty and to Judah with him and to me also, and to Dan and Joseph, that we should be for rulers. ⁸ Therefore, I command you to listen to Levi, because he shall know the law of the Lord, and shall give ordinances for judgement and shall sacrifice for all Israel until the consummation of the times, as the anointed High Priest, of

TESTAMENT OF REUBEN 6

- ¹ In place of 'adultery', Charles has 'fornication'.
- ² After 'men', Sparks has (in a footnote) 'as couples'.
- ³ Charles ends, "and to us a destruction of Belial and an eternal reproach."
- ⁴ Charles adds a (single) dagger symbol after 'nor'.
- ⁵ The tenses of the verbs in this verse vary between MSS but the future seems preferable.
- ⁶ Charles ends, "shall die by an evil death."
- ⁷ In place of 'the Lord', Charles here has 'God'.
- ⁸ Another reading for 'the anointed High Priest' is 'Christ, the High Priest'.

τοῦ οὐρανοῦ ποιῆσαι ἀλήθειαν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ, ¹⁰ καὶ πρὸς τὸν Λευὶ ἐγγίσατε ἐν ταπεινώσει καρδίας, ἵνα δέξησθε εὐλογίαν ἐκ τοῦ στόματος αὐτοῦ. ¹¹ Αὐτὸς γὰρ εὐλογήσει τὸν Ἰσραὴλ καὶ τὸν Ἰούδαν· ὅτι ἐν αὐτῷ ἐξελέξατο κύριος βασιλεῦσαι πάντων τῶν λαῶν. ¹² Καὶ προσκυνήσατε τῷ σπέρματι αὐτοῦ, ὅτι ὑπὲρ ἡμῶν ἀποθανεῖται ἐν πολέμοις ὁρατοῖς καὶ ἀοράτοις καὶ ἔσται ἐν ὑμῖν βασιλεὺς αἰώνων.

whom the Lord spoke. ⁹ I adjure you by the God of heaven to do truth each one to his neighbour and to have love each one for his brother. ¹⁰ And draw near to Levi in humbleness of heart, that you may receive a blessing from his mouth. ¹¹ For, he shall bless Israel and Judah, because him has the Lord chosen to be king over all the nation. ¹² And bow down before his seed; for, on our behalf, it will die in wars visible and invisible, and he will be among you an eternal king."

⁹ Some MSS omit 'have love each for his brother'.

¹⁰ In place of 'in humbleness of heart', Sparks has 'with humility'.

¹¹ Sparks has 'peoples' in place of 'nation'.

¹² Sparks opens, "And accord his sons their proper reverence."

Διαθήκη Ρουβήμ 7

¹ Καὶ ἀπέθανε Ῥουβήμ, ἐντειλάμενος τοῖς υἱοῖς αὐτοῦ. ² καὶ ἔθεντο αὐτὸν ἐν σορῶ, ἕως ὅτε ἀνενέγκαντες αὐτὸν ἐξ Αἰγύπτου ἔθαψαν ἐν Χεβρών, ἐν τῷ σπηλαίῳ τῷ διπλῷ, ὅπου οἱ πατέρες αὐτοῦ.

TESTAMENT OF REUBEN 7

¹ And Reuben died, having given these commands to his sons. ² And they placed him in a coffin until they carried him up from Egypt and buried him in Hebron in the cave where his father was.

TESTAMENT OF REUBEN 7

¹ Sparks numbers this chapter VIII – but that may possibly be a misprint, as he has no Ch. VII.

² In place of ‘until’, Sparks has ‘and’.

Διαθήκη Συμεων 1

Διαθηκη Συμεων Περι Φθονου

¹ Ἀντίγραφον λόγων Συμεών, ὃ ἐλάλησε τοῖς υἱοῖς αὐτοῦ, πρὸ τοῦ θανεῖν αὐτὸν ἑκατοστῷ εἰκοστῷ ἔτει τῆς ζωῆς αὐτοῦ, ἐν ᾧ ἔτει ἀπέθανεν Ἰωσήφ. ² Ἦλθον γὰρ ἐπισκέψασθαι αὐτὸν ἀρρωστοῦντα, καὶ ἐνισχύσας ἐκάθισε, καὶ κατεφίλησεν αὐτοὺς καὶ εἶπεν αὐτοῖς·

TESTAMENT OF SIMEON 1

The Testament of Simeon – About Envy

¹ The copy of the words of Simeon, the things that he spoke to his sons before he died, in the hundred and twentieth year of his life, at which time Joseph, his brother, died. ² For, when Simeon was sick, his sons came to visit him, and he strengthened himself and sat up and kissed them, and said to them:

TESTAMENT OF SIMEON 1

¹ The title of this (and most other) Testament in this work varies significantly between MSS.

² Some MSS (and Charles) lacks ‘to them’.

Διαθήκη Συμεων 2

- ¹ Ἀκούσατε, τέκνα, ἀκούσατε Συμεὼν τοῦ πατρὸς ὑμῶν,
ὅσα ἔχω ἐν τῇ καρδίᾳ μου.
- ² Ἐγὼ ἐγεννήθην ἐξ Ἰακώβ τοῦ πατρὸς μου υἱὸς δεύτερος,
καὶ Λία ἡ μήτηρ μου ἐκάλεσέ με Συμεῶνα,
ὅτι ἤκουσε κύριος τῆς δεήσεως αὐτῆς.
- ³ Δυνατὸς ἐγενόμην σφόδρα,
οὐκ ἐδειλίασα πρᾶξιν,
οὐδὲ ἐφοβήθην ἀπὸ παντὸς πράγματος.
- ⁴ Ἡ γὰρ καρδιά μου ἦν σκληρά,
καὶ τὰ ἥπατά μου ἀκίνητα,
καὶ τὰ σπλάγχνα μου ἀσυμπαθῆ.
- ⁵ ὅτι καὶ ἡ ἀνδρεία ἀπὸ ὑψίστου δέδοται τοῖς ἀνθρώποις ἐν
ψυχαῖς καὶ ἐν σώμασι. ⁶ Καὶ ἐν τῷ καιρῷ ἐκείνῳ ἐζήλωσα τῷ
Ἰωσήφ, ὅτι ἠγάπα αὐτὸν ὁ πατήρ ἡμῶν. ⁷ καὶ ἐστήρισα ἐπ'
αὐτὸν τὰ ἥπατά μου τοῦ ἀνελεῖν αὐτόν, ὅτι ὁ ἄρχων τῆς
πλάνης, ἀποστείλας τὸ πνεῦμα τοῦ ζήλου, ἐτύφλωσέ μου τὸν
νοῦν, μὴ προσέχειν αὐτῷ ὡς ἀδελφῷ, καὶ μὴ φείσασθαι
Ἰακώβ τοῦ πατρὸς μου. ⁸ Ἀλλ' ὁ θεὸς αὐτοῦ καὶ ὁ θεὸς τῶν

TESTAMENT OF SIMEON 2

- ¹ "Listen, my children, to Simeon your father,
and I will declare to you what I have in my heart.
- ² I was born of Jacob as my father's second son
and my mother Leah called me Simeon;
for, the Lord had heard her prayer.
- ³ I became strong exceedingly,
I shrank from no achievement,
nor was I afraid of anything.
- ⁴ For, my heart was hard,
and my will was immovable,
and my feelings without compassion.
- ⁵ "Because valour also has been given from the Most High to
men in soul and body. ⁶ And, in the time of my youth, I was
jealous in many things of Joseph, because my father loved him.
- ⁷ And I set my mind against him to destroy him, because the
prince of deceit sent forth the spirit of jealousy and blinded my
mind, so that I regarded him not as a brother, nor did I
consider Jacob my father. ⁸ But his God and the God of his

TESTAMENT OF SIMEON 2

- ¹ After 'what', Charles adds 'things'. Sparks does not format vv. 1-4 as poetry.
- ² Charles and Sparks start the 3rd line with 'because' in place of 'for'.
- ³ At the start of the 1st line, Charles adds 'Moreover'.
- ⁴ In place of 'will' and 'feelings', here following Sparks, Charles has, respectively, 'liver' and 'bowels'.
- ⁵ Sparks has this verse in parentheses.
- ⁶ At the end of this verse, Charles adds 'beyond all'.
- ⁷ The literal translation of 'mind' is 'liver' (cf. #4).
- ⁸ Sparks ends, "and rescued him from me."

πατέρων αὐτοῦ, ἀποστείλας τὸν ἄγγελον αὐτοῦ, ἐρρύσατο αὐτὸν ἐκ τῶν χειρῶν μου. ⁹ Ὡς γὰρ ἐγὼ ἐπορεύθην ἐν Σικίμοις, ἐνέγκαι ἄλειμμα τοῖς ποιμνίοις, καὶ Ῥουβὴμ εἰς Δοθαεὶμ, ὅπου τὰ ἐγχρῆζοντα ἡμῖν, καὶ πᾶσα ἡ ἀπόθεσις, Ἰούδας ὁ ἀδελφὸς ἡμῶν ἐπώλησεν αὐτὸν τοῖς Ἰσμαηλίταις. ¹⁰ Καὶ ἐλθὼν Ῥουβὴμ ἐλυπήθη· ἤθελε γὰρ αὐτὸν διασῶσαι πρὸς τὸν πατέρα. ¹¹ Ἐγὼ δὲ ὠργίσθην πρὸς τὸν Ἰούδαν, ὅτι ζῶντα αὐτὸν ἀπέλυσε· καὶ ἐποίησα μῆνας πέντε ὀργιζόμενος αὐτῷ. ¹² καί γε συνεπόδισέ με ὁ θεὸς καὶ ἐκώλυσεν ἀπ' ἐμοῦ δράσιν χειρῶν· ὅτι ἡ χεὶρ μου ἡ δεξιὰ ἡμίξηρος ἦν ἐπὶ ἡμέρας ἐπτά. ¹³ Καὶ ἔγνων, τέκνα, ὅτι περὶ Ἰωσήφ τοῦτό μοι συνέβη· καὶ μετανοήσας ἔκλαυσα, καὶ ηὐξάμην κυρίῳ, ἵνα ἀποκαταστήσῃ τὴν χεῖρά μου, καὶ ἀπόσχομαι ἀπὸ παντὸς μολυσμοῦ καὶ φθόνου καὶ ἀπὸ πάσης ἀφροσύνης. ¹⁴ Ἐγνων γάρ, ὅτι πονηρὸν πρᾶγμα ἐνεθυμήθην ἐνώπιον κυρίου, καὶ Ἰακώβ τοῦ πατρός, διὰ Ἰωσήφ τὸν ἀδελφόν μου, φθονήσας αὐτῷ.

fathers sent forth his angel and delivered him out of my hands. ⁹ For, when I went to Shechem to bring ointment for the flocks, and Reuben to Dothan, where were our necessities and all our stores, Judah my brother sold him to the Ishmaelites. ¹⁰ And, when Reuben heard these things, he was grieved; for, he wished to restore him to his father. ¹¹ But, on hearing this, I was exceedingly angry with Judah in that he let him go away alive; and, for five months, I continued to be angry with him. ¹² But God restrained me and withheld from me the power of my hands; for, my right hand was half withered for seven days. ¹³ And I knew, my children, that, because of Joseph, this had befallen me, and I repented and wept; and I besought the Lord that my hand might be restored, and that I might hold aloof from all pollution and envy and from all folly. ¹⁴ For, I knew that I had planned evil before the Lord and Jacob my father, on account of Joseph my brother, in that I envied him.

⁹ Sparks has 'where ... stores' in parentheses.

¹⁰ For this verse, here following Charles, Sparks reads, "And, when Reuben came, he was upset, for he had intended to take him back safely to his father."

¹¹ Two Greek MSS omit 'on hearing this'.

¹² Charles has 'the Lord' in place of 'God' (the MSS vary).

¹³ Charles has 'the Lord God' in place of 'the Lord'.

¹⁴ In place of 'planned evil', Charles has 'devised an evil thing'.

Διαθήκη Συμεων 3

¹ Καὶ νῦν, τέκνα, φυλάξασθε ἀπὸ τῶν πνευμάτων τῆς πλάνης καὶ τοῦ φθόνου. ² Καὶ γὰρ ὁ φθόνος κυριεύει πάσης τῆς διανοίας τοῦ ἀνθρώπου καὶ οὐκ ἀφήσιν αὐτὸν οὔτε φαγεῖν, οὔτε πιεῖν, οὔτε ποιῆσαι τι ἀγαθόν. ³ πάντοτε ὑποβάλλει ἀνελεῖν τὸν φθονούμενον· καὶ ὁ μὲν φθονούμενος πάντοτε ἀνθεῖ, ὁ δὲ φθονῶν μαραίνεται. ⁴ Δύο ἔτη ἡμερῶν ἐν φόβῳ κυρίου ἐκάκωσα ἐν νηστεία τὴν ψυχὴν μου· καὶ ἔγνων ὅτι ἡ λύσις τοῦ φθόνου διὰ φόβου θεοῦ γίνεται. ⁵ Ἐάν τις ἐπὶ κύριον καταφύγῃ, ἀποτρέχει τὸ πονηρὸν πνεῦμα ἀπ' αὐτοῦ, καὶ γίνεται ἡ διάνοια κούφη. ⁶ καὶ λοιπὸν συμπαθεῖ τῷ φθονουμένῳ, καὶ οὐ καταγινώσκει τῶν ἀγαπώντων αὐτόν, καὶ οὕτως παύεται τοῦ φθόνου.

TESTAMENT OF SIMEON 3

¹ “And now, my children, listen to me and beware of the spirit of deceit and envy. ² For, envy rules over the whole mind of a man, and suffers him neither to eat nor to drink, nor to do any good thing. ³ But it ever suggests to him to destroy him that he envies; and, so long as he that is envied flourishes, he who envies fades away. ⁴ For two whole years, I afflicted my soul with fasting in the fear of the Lord, and I learnt that deliverance from envy comes by the fear of God. ⁵ For, if a man flees to the Lord, the evil spirit runs away from him, and his mind is lightened. ⁶ And henceforward he sympathises with him whom he envied and forgives those who are hostile to him; and, so, he ceases from his envy.

TESTAMENT OF SIMEON 3

- ¹ In place of ‘deceit’, Sparks has ‘error’.
- ² Sparks opens, “For, envy dominates a man’s whole mind.”
- ³ Charles has ‘to him’ in parentheses.
- ⁴ Literally translated, the verse opens, “For two years of days.”
- ⁵ Sparks lacks the opening ‘For’ (the MSS vary).
- ⁶ In place of ‘and forgives those who are hostile to him’, Sparks has ‘and shows no prejudice against those who love him’.

Διαθήκη Συμεων 4

¹ Καὶ ἦν ἐρωτῶν ὁ πατήρ περὶ ἐμοῦ, ὅτι ἐώρα με σκυθρωπόν, καὶ ἔλεγον· Τὰ ἥπατά μου κακοῦμαι ἐγώ. ² Ἐπένθουν γὰρ παρὰ πάντας, ὅτι ἐγὼ ἤμην αἷτιος τῆς πράσεως Ἰωσήφ. ³ Καὶ ὅτε κατέβημεν εἰς Αἴγυπτον, καὶ ἔδυσέ με ὡς κατάσκοπον, ἔγνων ὅτι δικαίως πάσχω, καὶ οὐκ ἐλυπούμην. ⁴ Ἰωσήφ δὲ ἦν ἀνὴρ ἀγαθός, καὶ ἔχων πνεῦμα θεοῦ ἐν ἑαυτῷ, εὖσπλαγχνος καὶ ἐλεήμων, οὐκ ἐμνησικάκησέ μοι, ἀλλὰ καὶ ἠγάπησέ με, ὡς τοὺς ἄλλους ἀδελφούς. ⁵ φυλάξασθε οὖν, τέκνα μου, ἀπὸ παντὸς ζήλου καὶ φθόνου, καὶ πορεύεσθε ἐν ἀπλότῃ ψυχῇ, καὶ ἐν ἀγαθῇ καρδίᾳ, ἐννοῶντες τὸν πατράδελφον ὑμῶν, ἵνα δώῃ καὶ ὑμῖν ὁ θεὸς χάριν, καὶ δόξαν, καὶ εὐλογίαν ἐπὶ τὰς κεφαλὰς ὑμῶν καθὼς εἶδετε ἐν αὐτῷ. ⁶ Πάσας τὰς ἡμέρας οὐκ ὠνείδισεν ἡμᾶς περὶ τοῦ λόγου τούτου, ἀλλ' ἠγάπησεν ἡμᾶς ὡς τὴν ψυχὴν αὐτοῦ καὶ ὑπὲρ τοὺς υἱοὺς αὐτοῦ· καὶ ἐδόξασεν ἡμᾶς, καὶ πλοῦτον καὶ κτήνη καὶ καρποὺς πᾶσιν ἡμῖν ἐχαρίσατο. ⁷ Καὶ ὑμεῖς οὖν, τέκνα μου ἀγαπητά, ἀγαπήσατε ἕκαστος τὸν ἀδελφὸν αὐτοῦ ἐν ἀγαθῇ καρδίᾳ, καὶ ἀποστήσατε ἀφ' ὑμῶν τὸ πνεῦμα τοῦ φθόνου, ⁸ ὅτι ἀγριοῖ τοῦτο τὴν ψυχὴν,

TESTAMENT OF SIMEON 4

¹ “And my father asked concerning me, because he saw that I was sad; and I said unto him, I am pained in my heart. ² For, I mourned more than them all, because I was guilty of the selling of Joseph. ³ And, when we went down into Egypt, and he bound me as a spy, I knew that I was suffering justly, and I was not put out. ⁴ Now, Joseph was a good man and had the Spirit of God within him; being compassionate and pitiful, he bore no malice against me, but loved me even as the rest of *his* brothers. ⁵ So, beware, my children, of all jealousy and envy, and walk in singleness of soul and with good heart, keeping in mind Joseph your father’s brother, that God may give you also grace and glory, and blessing upon your heads, even as you saw in Joseph’s case. ⁶ All his days, he did not reproach us concerning this thing, but loved us as his own soul, and beyond his own sons glorified us, and gave us riches, and cattle and fruits. ⁷ Also, my beloved children, love each one his brother with a good heart, and the spirit of envy will withdraw from you. ⁸ For, this makes savage the soul and

TESTAMENT OF SIMEON 4

- ¹ The literal translation of ‘heart’ is ‘liver’ (as Charles).
- ² Sparks has this verse in parentheses.
- ³ Charles ends, “and I grieved not.”
- ⁴ The MSS lack the word ‘his’ in italics (following Sparks).
- ⁵ Charles opens with ‘Beware, therefore’.
- ⁶ In place of ‘concerning this thing’, Sparks has ‘for what we did’.
- ⁷ Some MSS (and Charles) lack ‘beloved’.
- ⁸ Charles encloses ‘and causes tumult to the soul and trembling to the body’ in brackets.

καὶ φθείρει τὸ σῶμα, ὀργὴν καὶ πόλεμον παρέχει τὸ διαβούλιον, καὶ εἰς αἵματα παροξύνει, καὶ εἰς ἔκστασιν ἄγει τὴν διάνοιαν, καὶ οὐκ ἔῃ τὴν σύνεσιν ἀνθρώποις ἐνεργεῖν· ἀλλὰ καὶ τὸν ὕπνον ἀφαιρεῖ, καὶ κλόνον παρέχει τῇ ψυχῇ, καὶ τρόμον τῷ σώματι.⁹ ὅτι καίγε ἐν ὕπνῳ τις ζῆλος κακίας αὐτὸν φαντάζουσα κατεσθίει καὶ ἐν πνεύμασι πονηροῖς διαταράσσει τὴν ψυχὴν αὐτοῦ, καὶ ἐκθροεῖσθαι τὸ σῶμα ποιεῖ, καὶ ἐν ταραχῇ διυπνίζεσθαι τὸν νοῦν, καὶ ὡς πνεῦμα πονηρὸν καὶ ἰοβόλον ἔχων, οὕτως φαίνεται τοῖς ἀνθρώποις.

destroys the body; it causes anger and war in the mind, and stirs up unto deeds of blood, and leads the mind into frenzy, and suffers not prudence to act in men; moreover, it takes away sleep, and causes tumult to the soul and trembling to the body. ⁹ For, even in sleep, some malicious jealousy, deluding him, gnaws, and with wicked spirits disturbs his soul, and causes the body to be troubled, and wakes the mind from sleep in confusion; and, as a wicked and poisonous spirit, so it appears to men.

⁹ Sparks opens, “And even if he gets some sleep.”

Διαθήκη Συμεων 5

¹ Διὰ τοῦτο Ἰωσήφ ἦν ὡραῖος τῷ εἶδει, καὶ καλὸς τῇ ὄψει, ὅτι οὐκ ἐνοίκησεν ἐν αὐτῷ οὐδὲν πονηρόν· ἐκ γὰρ ταραχῆς τοῦ πνεύματος τὸ πρόσωπον δηλοῖ. ² Καὶ νῦν, τέκνα μου,

ἀγαθύνετε τὰς καρδίας ὑμῶν ἐνώπιον κυρίου,
καὶ εὐθύνετε τὰς ὁδοὺς ὑμῶν ἐνώπιον τῶν ἀνθρώπων,
καὶ ἔσεσθε εὐρίσκοντες χάριν ἐνώπιον θεοῦ καὶ ἀνθρώπων.

³ Καὶ φυλάσσεσθε τοῦ μὴ πορνεύειν· ὅτι ἡ πορνεία μήτηρ ἐστὶ πάντων τῶν κακῶν, χωρίζουσα θεοῦ καὶ προσεγγίζουσα τῷ Βελίαρ.

⁴ Ἐώρακα γὰρ ἐν χαρακτῇρι γραφῆς Ἐνὼχ ὅτι υἱοὶ ὑμῶν μεθ' ὑμῶν ἐν πορνείᾳ φθαρῇσονται, καὶ ἐν Λευὶ ἀδικήσουσιν ἐν ῥομφαίᾳ. ⁵ Ἄλλ' οὐ δυνήσονται πρὸς Λευί, ὅτι πόλεμον κυρίου πολεμήσει, καὶ νικήσει πᾶσαν παρεμβολὴν ὑμῶν, ⁶ καὶ ἔσονται ὀλιγοστοὶ ἐπιμεριζόμενοι ἐν τῷ Λευὶ καὶ Ἰούδα, καὶ ἔσται ἐξ ὑμῶν εἰς ἡγεμονίαν, καθὼς καὶ ὁ πατήρ μου Ἰακώβ προεφήτευσεν ἐν εὐλογίαις.

TESTAMENT OF SIMEON 5

¹ “Thus, Joseph was handsome and fair to look on, because no wickedness dwelt in him; for, some of the trouble of the spirit the face manifests. ² And now, my children,

“Make your hearts good before the Lord,
and your ways straight before men,
and you shall find grace before the Lord and men.

³ Beware, therefore, of adultery,
For, adultery is mother of all evils,
Separating from God, and bringing near to Beliar.

⁴ “For, I have seen it inscribed in the writing of Enoch that your sons will be corrupted in adultery and harm the sons of Levi with the sword. ⁵ But they will not be able to withstand Levi; for, he will wage the Lord’s war and conquer all your hosts. ⁶ And they shall be few in number, divided in Levi and Judah, and there shall be none of you for leader, even as also our father prophesied in his blessings.

TESTAMENT OF SIMEON 5

¹ Literally translated, the verse ends, “for, out of the distress of the spirit, the face makes clear.”

² Sparks does not format vv. 2b–3 as poetry, here following Charles.

³ Charles has ‘fornication’ in place of ‘adultery’ (twice in this verse).

⁴ Sparks adds ‘together with you’ after ‘your sons’.

⁵ In place of ‘your hosts’, Sparks has ‘your company’.

⁶ Sparks opens, “And your sons.”

Διαθήκη Συμεων 6

¹ Ἴδου προεῖρηκα ὑμῖν πάντα, ὅπως δικαιωθῶ ἀπὸ τῆς ἀμαρτίας τῶν ψυχῶν ὑμῶν. ² Ἐὰν δὲ ἀφέλητε ἀφ' ὑμῶν τὸν φθόνον καὶ πᾶσαν σκληροτραχηλίαν,

ὥς ῥόδον ἀνθήσει τὰ ὀστέα μου ἐν Ἰσραὴλ
καὶ ὥς κρίνον ἡ σὰρξ μου ἐν Ἰακώβ,
καὶ ἔσται ἡ ὁσμὴ μου ὡς ὁσμὴ Λιβάνου,
καὶ πληθυνθήσεται ὡς κέδροι ἅγιοι ἐξ ἐμοῦ ἕως αἰῶνος,
καὶ οἱ κλάδοι αὐτῶν ἕως εἰς μακρὰν ἔσονται.

³ Τότε ἀπολεῖται σπέρμα Χαναάν
καὶ ἐγκατάλειμμα οὐκ ἔσται τῷ Ἀμαλήκ
καὶ ἀπολοῦνται πάντες οἱ Καππάδοκες
καὶ πάντες οἱ Χετταῖοι ἐξολοθρευθήσονται.

⁴ Τότε ἐκλείψει ἡ γῆ Χάμ
καὶ πᾶς ὁ λαὸς ἀπολεῖται.
Τότε καταπαύσει ἡ γῆ πᾶσα ἀπὸ ταραχῆς
καὶ πᾶσα ἡ ὑπ' οὐρανὸν ἀπὸ πολέμου.

⁵ Τότε Σὴμ ἐνδοξασθήσεται,
ὅτι κύριος ὁ θεὸς μέγας τοῦ Ἰσραὴλ,
φαινόμενος ἐπὶ γῆς ὡς ἄνθρωπος

TESTAMENT OF SIMEON 6

¹ “Behold I have told you all things, that I may be acquitted of your sin. ² Now, if you remove from you your envy and all stiff-neckedness,

“As a rose shall my bones flourish in Israel,
and as a lily my flesh in Jacob,
and my scent shall be as the scent of Lebanon;
and as cedars shall the holy increase from me for ever,
and their branches shall stretch afar off.

³ Then shall perish the seed of Canaan,
and a remnant shall not be unto Amalek,
and all the Cappadocians shall perish,
and all the Hittites shall be utterly destroyed.

⁴ Then shall fail the land of Ham,
and all the people shall perish.
Then shall all the whole earth rest from trouble,
and all the world under heaven from war.

⁵ Then shall Shem be glorified;
for, the Lord God, the Might One of Israel,
shall appear on earth as a man

TESTAMENT OF SIMEON 6

¹ Sparks reads, “Behold, I have told you everything beforehand, so that I may not be answerable for the sin of your souls.”

² The formatting of vv. 2b–7 as poetry follows both Charles and Sparks.

³ In place of ‘seed’, Sparks has ‘offspring’.

⁴ Charles lacks ‘whole’, here following Sparks.

⁵ For the 1st line, Charles reads, “Then the Mighty One of Israel shall glorify Shem.” There is uncertainty about the details of the text of this verse but all authorities agree about God’s appearance on earth.

καὶ σώζων ἐν αὐτῷ τὸν Ἀδάμ.

- ⁶ Τότε δοθήσονται πάντα τὰ πνεύματα τῆς πλάνης
εἰς καταπάτησιν,
καὶ ἄνθρωποι βασιλεύσουσι τῶν πονηρῶν πνευμάτων.
⁷ Τότε ἀναστήσομαι ἐν εὐφροσύνῃ
καὶ εὐλογήσω τὸν ὕψιστον ἐν τοῖς θαυμασίοις αὐτοῦ·
ὅτι θεὸς σῶμα λαβὼν, καὶ συνεσθίων ἀνθρώποις,
ἔσωσεν ἀνθρώπους.

and shall save Adam through him.

- ⁶ Then shall all the spirits of deceit
be given to be trodden under foot,
and men shall rule over wicked spirits.
⁷ Then shall I arise in joy,
and will bless the Most High in his marvellous works,
for, God has taken a body and eaten with men
and saved men.

⁶ Sparks has 'error' in place of 'deceit'.

⁷ Sparks encloses the last line in brackets.

Διαθήκη Συμεων 7

¹ Καὶ νῦν, τεκνία μου, ὑπακούετε Λευὶ καὶ ἐν Ἰούδα λυτρωθήσεσθε· καὶ μὴ ἐπαίρεσθε ἐπὶ τὰς δύο φυλάς ταύτας, ὅτι ἐξ αὐτῶν ἀνατελεῖ ὑμῖν τὸ σωτήριον τοῦ θεοῦ.
² Ἀναστήσει γὰρ κύριος ἐκ τοῦ Λευὶ ὡς ἀρχιερέα, καὶ ἐκ τοῦ Ἰούδα ὡς βασιλέα, θεὸν καὶ ἄνθρωπον. Οὕτως σώσει πάντα τὰ ἔθνη καὶ τὸ γένος τοῦ Ἰσραήλ. ³ Διὰ τοῦτο πάντα ἐντέλλομαι ὑμῖν, ἵνα καὶ ὑμεῖς ἐντείλησθε τοῖς τέκνοις ὑμῶν, ὅπως φυλάξωσιν αὐτὰ εἰς τὰς γενεὰς αὐτῶν.

TESTAMENT OF SIMEON 7

¹ “And now, my children, submit to Levi and, in Judah, you will gain your freedom; and do not set yourselves up against these two tribes; for, from them shall come God’s salvation. ² For, the Lord shall raise up from Levi, as it were, a High-Priest, and from Judah as it were a King, God and man, he shall save all [the Gentiles and] the race of Israel. ³ Therefore, I give you these commands that you also may command your children, that they may observe them throughout their generations.”

TESTAMENT OF SIMEON 7

- ¹ For this verse, here loosely following Sparks, Charles has, “And now, my children, obey Levi and Judah, and do not be lifted up against these two tribes; for, from them shall arise to you the salvation of God.”
- ² Charles has ‘God and man’ in brackets.
- ³ Sparks opens, “That is why I am giving you all these commands.”

Διαθήκη Συμεων 8

¹ Καὶ συνετέλεσε Συμεὼν ἐντελλόμενος τοῖς υἱοῖς αὐτοῦ, καὶ ἐκοιμήθη μετὰ τῶν πατέρων αὐτοῦ ἑκατὸν εἴκοσι ἐτῶν. ² Καὶ ἔθηκαν αὐτὸν ἐν θήκῃ ξύλων ἀσήπτων, τοῦ ἀναγαγεῖν τὰ ὀστᾶ αὐτοῦ ἐν Χεβρών. Καὶ ἀνήνεγκαν αὐτὰ ἐν πολέμῳ Αἰγυπτίων κρυφῇ. ³ Τὰ γὰρ ὀστᾶ Ἰωσήφ ἐφύλαττον οἱ Αἰγύπτιοι ἐν τοῖς ταμείοις τῶν βασιλείων. ⁴ Ἔλεγον γὰρ αὐτοῖς οἱ ἐπαυδοί, ὅτι ἐν ἐξόδῳ ὁσῶν Ἰωσήφ ἔσται ἐν πάσῃ τῇ Αἰγύπτῳ σκότος καὶ γνόφος, καὶ πληγὴ μεγάλη σφόδρα τοῖς Αἰγυπτίοις, ὥστε μετὰ λύχνου μὴ ἐπιγινώσκειν ἕκαστος τὸν ἀδελφὸν αὐτοῦ.

TESTAMENT OF SIMEON 8

¹ And Simeon finished commanding his sons; and he slept with his fathers, being a hundred and twenty years old. ² And they laid him in a wooden coffin, to take up his bones to Hebron. And they took them up secretly during a war of the Egyptians. ³ For, the bones of Joseph the Egyptians guarded in the tombs of the kings. ⁴ For, the sorcerers told them that, on the departure of the bones of Joseph, there should be throughout all the land of Egypt darkness and gloom, and an exceeding great plague to the Egyptians, so that even with a lamp a man should not recognize his brother.

TESTAMENT OF SIMEON 8

- ¹ Charles reads, "And, when Simeon had made an end of commanding his sons, he slept with his fathers, being a hundred and twenty years old."
² After 'coffin', Sparks adds 'that would not rot'.
³ Charles starts this verse earlier, at 'And they took them up'.
⁴ Charles omits 'of Egypt'.

Διαθήκη Συμεων 9

¹ Καὶ ἔκλαυσαν υἱοὶ Συμεὼν τὸν πατέρα αὐτῶν κατὰ τὸν νόμον τοῦ πένθους· ² καὶ ἦσαν εἰς Αἴγυπτον ἕως ἡμέρας ἐξόδου αὐτῶν ἀπ' Αἰγύπτου ἐν χειρὶ Μωυσῆ.

TESTAMENT OF SIMEON 9

¹ And the sons of Simeon wept for their father according to the law of mourning. ² And they were in Egypt until the day of their departure from Egypt by the hand of Moses.

TESTAMENT OF SIMEON 9

¹ Charles lacks 'according to the law of mourning'.

² Charles omits 'from Egypt' (ἀπ' Αἰγύπτου).

Διαθήκη Λευι 1

Διαθήκη Λευι Περι Ιερωσυννης Και Υπερηφανειας

¹ Ἀντίγραφον λόγων Λευί, ὅσα διέθετο τοῖς υἱοῖς αὐτοῦ, κατὰ πάντα ἃ ποιήσουσι, καὶ ὅσα συναντήσῃ αὐτοῖς ἕως ἡμέρας κρίσεως· ² Ὑγιαίνων ἦν ὅτε ἐκάλεσεν αὐτοὺς πρὸς ἑαυτόν· ὥφθη γὰρ αὐτῷ, ὅτι μέλλει ἀποθνήσκειν. Καὶ ὅτε συνήχθησαν, εἶπε πρὸς αὐτούς·

TESTAMENT OF LEVI 1

The Testament of Levi – About the Priesthood and Arrogance

¹ A copy of the words of Levi, what he ordained to his sons, according to all they should do, and what should befall them until the day of judgement. ² He was in good health when he called them to him; for, it had been revealed to him that he should die. And, when they had met together, he said to them:

TESTAMENT OF LEVI 1

¹ After 'to his sons', Sparks adds 'before his death'; the MSS vary.

² Sparks has 'for, it had been ... should die' in parentheses.

Διαθήκη Λευι 2

¹ Ἐγὼ Λευὶ ἐν Χαρρὰν συνελήφθην, καὶ ἐτέχθην ἐκεῖ, καὶ μετὰ ταῦτα ἦλθον σὺν τῷ πατρὶ εἰς Σίκιμα. ² Ἦμην δὲ νεώτερος, ὥσπερ ἐτῶν εἴκοσι, ὅτε ἐποίησα μετὰ Συμεὼν τὴν ἐκδίκησιν τῆς ἀδελφῆς ἡμῶν Δίνας ἀπὸ τοῦ Ἑμμώρ. ³ Ὡς δὲ ἐποιμαίνομεν ἐν Ἀβελμαούλ, πνεῦμα συνέσεως κυρίου ἦλθεν ἐπ' ἐμέ, καὶ πάντας ἐώρων ἀνθρώπους ἀφανίσαντας τὴν ὁδὸν αὐτῶν, καὶ ὅτι τείχη ὠκοδόμησεν ἑαυτῇ ἡ ἀδικία, καὶ ἐπὶ πύργους ἡ ἀνομία κάθηται, ⁴ καὶ ἐλυπούμην περὶ τοῦ γένους τῶν ἀνθρώπων, καὶ ηὔξάμην κυρίῳ, ὅπως σωθῶ. ⁵ Τότε ἐπέπεσεν ἐπ' ἐμέ ὕπνος, καὶ ἐθεασάμην ὄρος ὑψηλόν· τοῦτο ὄρος Ἀσπίδος ἐν Ἀβελμαούλ. ⁶ Καὶ ἰδὼν ἠνεώχθησαν οἱ οὐρανοί, καὶ ἄγγελος θεοῦ εἶπε πρὸς με· Λευί, εἰσελθε. ⁷ Καὶ εἰσῆλθον ἐκ τοῦ πρώτου οὐρανοῦ εἰς τὸν δεύτερον, καὶ εἶδον ἐκεῖ ὕδωρ κρεμάμενον ἀνάμεσον τούτου καὶ ἐκείνου. ⁸ Καὶ εἶδον τρίτον οὐρανὸν πολὺ φωτεινότερον παρὰ τοὺς δύο· καὶ γὰρ ὕψος ἦν ἐν αὐτῷ ἄπειρον. ⁹ Καὶ εἶπον τῷ

TESTAMENT OF LEVI 2

¹ "I, Levi, was born in Haran, and I came with my father to Shechem. ² I was young, about twenty, when, with Simeon, I took vengeance on Hamor for our sister Dinah. ³ And, when I was feeding the flocks in Abel-Maul, the spirit of understanding of the Lord came on me, and I saw all men corrupting their way, and that iniquity had built for itself walls, and lawlessness sat on towers. ⁴ And I was grieving for the race of men, and I prayed to the Lord that I might be saved. ⁵ Then there fell on me a sleep, and I saw a high mountain, which is Mt Aspis in Abel-Maul. ⁶ And behold, the heavens opened, and an angel of God said to me, "Levi, enter." ⁷ And I entered from the first heaven, and I saw there a great sea hanging. ⁸ And, further, I saw a third heaven far brighter and more brilliant than these two; for, there was also a boundless height therein. ⁹ And I said to

TESTAMENT OF LEVI 2

¹ Sparks opens, "I, Levi, was conceived in Haran and born there."

² After 'twenty', Charles adds 'years of age'.

³ In place of 'Abel-Maul' (Ἀβελμαούλ), Sparks has 'Abel-Meholah'.

⁴ Charles adds 'the sons of' before 'men'.

⁵ In place of 'which is Mt Aspis in Abel-Maul', Charles has 'and I was on it'.

⁶ Sparks has 'the Lord' in place of 'God'.

⁷ For this verse, the Armenian MSS read, "And, when I had entered into the first heaven, †and he escorted raised me† to the second. And I saw there a great sea hanging."

⁸ Some Armenian MSS lack this verse.

⁹ For vv. 9-10, the Armenian MSS read, "9 And I said to him, 'What is this, Lord?' And he said to me, 10 'When you have ascended thither, you shall stand before the Lord, and shalt be His minister, and his coming mysteries you shall declare to men.'"

ἀγγέλω· Διατί οὕτως; Καὶ εἶπεν ὁ ἄγγελος πρὸς με· Μὴ θαύμαζε ἐπὶ τούτοις, ἄλλους γὰρ τέσσαρας οὐρανοὺς ὅψει φαιδροτέρους καὶ ἀσυγκρίτους, ὅτε ἀνέλθης ἐκεῖ· ¹⁰ ὅτι σύνεγγυς κυρίου στήσῃ, καὶ λειτουργὸς αὐτοῦ ἔσῃ, καὶ μυστήρια αὐτοῦ ἐξαγγελεῖς τοῖς ἀνθρώποις, καὶ περὶ τοῦ μέλλοντος λυτροῦσθαι τὸν Ἰσραὴλ κηρύξεις·

- ¹¹ καὶ διὰ σοῦ καὶ Ἰούδα ὀφθήσεται
κύριος ἐν ἀνθρώποις,
σώζων ἐν αὐτοῖς πᾶν γένος ἀνθρώπων·
¹² καὶ ἐκ μερίδος κυρίου ἡ ζωὴ σου,
καὶ αὐτὸς ἔσται σου ἀγρός, ἀμπελών,
καρποί, χρυσίον, ἀργύριον.

the angel, “Why is it so?” And the angel said to me, “Do not marvel at these; for, you shall see four other heavens more brilliant and incomparable. ¹⁰ For, when you have ascended thither, you shall stand near the Lord, and shall be his minister, and shall declare his mysteries to men, and shall proclaim concerning him that shall redeem Israel.

- ¹¹ “And by you and Judah shall
the Lord appear among men,
saving every race of men.
¹² And from the Lord’s portion shall be your life,
and he shall be your field and vineyard,
and fruits, gold, and silver.

¹⁰ In his translation of the ‘*a*’ family of MSS, Charles has dagger symbols surrounding ‘*concerning him that shall redeem*’.

¹¹ Sparks does not format vv. 11–12 as poetry.

¹² In place of ‘*life*’, Sparks has ‘*livelihood*’.

Διαθήκη Λευι 3

¹ Ἄκουσον οὖν περὶ τῶν ἑπτὰ οὐρανῶν. Ὁ κατώτερος διὰ τοῦτο στυγνότερός ἐστιν, ἐπειδὴ οὗτος παρὰ πάσας ἀδικίας ἀνθρώπων. ² Ὁ δεύτερος ἔχει πῦρ, χίονα, κρύσταλλον, ἔτοιμα εἰς ἡμέραν προστάγματος κυρίου, ἐν τῇ δικαιοκρισίᾳ τοῦ θεοῦ· ἐν αὐτῷ εἰσι πάντα τὰ πνεύματα τῶν ἐπαγωγῶν εἰς ἐκδίκησιν τῶν ἀνόμων. ³ Ἐν τῷ τρίτῳ εἰσὶν αἱ δυνάμεις τῶν παρεμβολῶν, οἱ ταχθέντες εἰς ἡμέραν κρίσεως, ποιῆσαι ἐκδίκησιν ἐν τοῖς πνεύμασι τῆς πλάνης καὶ τοῦ Βελίαρ. Οἱ δὲ εἰς τὸν τέταρτον ἐπάνω τούτων ἅγιοι εἰσιν. ⁴ ὅτι ἐν τῷ ἀνωτέρῳ πάντων καταλύει ἡ μεγάλη δόξα ἐν ἀγίῳ ἀγίῳ, ὑπεράνω πάσης ἀγιότητος. ⁵ Ἐν τῷ μετ' αὐτὸν οἱ ἄγγελοι εἰσι τοῦ προσώπου κυρίου, οἱ λειτουργοῦντες καὶ ἐξιλασκόμενοι πρὸς κύριον ἐπὶ πάσαις ταῖς ἀγνοίαις τῶν δικαίων. ⁶ Προσφέρουσι δὲ κυρίῳ ὁσμὴν εὐωδίας λογικὴν, καὶ ἀναίμακτον προσφοράν. ⁷ Ἐν δὲ τῷ ὑποκάτω εἰσὶν οἱ ἄγγελοι οἱ φέροντες τὰς ἀποκρίσεις τοῖς ἀγγέλοις τοῦ προσώπου κυρίου. ⁸ Ἐν δὲ τῷ μετ' αὐτόν εἰσι θρόνοι, ἐξουσίαι, ἐν ᾗ ὕμνοι

TESTAMENT OF LEVI 3

¹ "Hear, then, regarding the seven heavens that have been shown to you. The lowest is for this cause gloomy to you, in that it beholds all the unrighteous deeds of men. ² The second has fire, snow, and ice made ready for the day of judgement, in the righteous judgement of God; for, in it are all the spirits of the retributions for vengeance on men. ³ And, in the third are the hosts of the armies that are ordained for the day of judgement, to work vengeance on the spirits of deceit and of Belial. And above them are the holy ones. ⁴ And in the highest of all dwells the Great Glory, far above all holiness. ⁵ In the heaven next to it are the angels of the Presence, who minister and make propitiation to the Lord for all the sins of ignorance of the righteous, ⁶ offering to the Lord a soothing odour, a reasonable and a bloodless offering. ⁷ And, in the heaven below this, are the angels who bear answers to the angels of the presence of the Lord. ⁸ And, in the heaven next to this, are thrones and dominions, in which always they

TESTAMENT OF LEVI 3

- ¹ The 'α' family of MSS, and some Armenian MSS, lack 'seven' before 'heavens',
- ² Some Armenian MSS lack the latter part of this verse (from 'for, in it').
- ³ Many Armenian MSS lack this verse.
- ⁴ For this verse, the Armenian MSS read, "And the Holy One of the holy ones is above all holiness."
- ⁵ In place of 'angels of the Presence', the 'α' family of MSS have 'archangels'.
- ⁶ Charles has 'sweet-smelling savour' in place of 'soothing odour'.
- ⁷ Charles encloses 'in the heaven below this' in brackets.
- ⁸ Charles surrounds 'in the heaven next to this' with dagger symbols.

ἀεὶ τῷ θεῷ προσφέρονται. ⁹ Ὄταν οὖν ἐπιβλέψῃ κύριος ἐφ’
ἡμᾶς πάντες ἡμεῖς σαλευόμεθα· καὶ οἱ οὐρανοὶ καὶ ἡ γῆ καὶ οἱ
ἄβυσσοι, ἀπὸ προσώπου τῆς μεγαλωσύνης αὐτοῦ σαλεύονται·
¹⁰ οἱ δὲ υἱοὶ τῶν ἀνθρώπων ἐπὶ τούτοις ἀναισθητοῦντες
ἀμαρτάνουσι, καὶ παροργίζουσι τὸν ὕψιστον.

offer praise to God. ⁹ When, therefore, the Lord looks upon
us, all of us are shaken; and the heavens, and the earth, and
the abysses are shaken at the presence of his majesty. ¹⁰ But
the sons of men, having no perception of these things, sin and
provoke the Most High.

⁹ In place of ‘and’ (before ‘the heavens’), Charles has ‘yea’.

¹⁰ Sparks lacks ‘the sons of’ before ‘men’.

Διαθήκη Λευι 4

¹ Νῦν οὖν γινώσκετε, ὅτι ποιήσει κύριος κρίσιν ἐπὶ τοὺς υἱοὺς τῶν ἀνθρώπων,

ὅτι τῶν πετρῶν σχιζομένων,
καὶ τοῦ ἡλίου σβεννυμένου,
καὶ τῶν ὑδάτων ξηραينوμένων,
καὶ τοῦ πυρὸς καταπτήσσοντος,
καὶ πάσης κτίσεως κλονουμένης,
καὶ τῶν ἀοράτων πνευμάτων τηκομένων,
τοῦ ἄδου σκυλευομένου ἐπὶ τῷ πάθει τοῦ ὑψίστου,
οἱ ἄνθρωποι ἀπιστοῦντες ἐπιμενοῦσιν ἐν ταῖς ἀδικίαις·
διὰ τοῦτο ἐν κολάσει κριθήσονται.

² Εἰσήκουσεν οὖν ὁ ὑψιστος τῆς προσευχῆς σου,
τοῦ διελεῖν σε ἀπὸ τῆς ἀδικίας,
καὶ γενέσθαι αὐτῷ υἱὸν καὶ θεράποντα
καὶ λειτουργὸν τοῦ προσώπου αὐτοῦ.

³ Φῶς γνώσεως φωτεινὸν φωτιεῖς ἐν Ἰακώβ,
καὶ ὥς ὁ ἥλιος ἔσῃ παντὶ σπέρματι Ἰσραήλ.

⁴ Καὶ δοθήσεται σοι εὐλογία, καὶ παντὶ σπέρματί σου,
ἕως ἐπισκέψηται κύριος πάντα τὰ ἔθνη
ἐν σπλάγχνοις υἱοὶ αὐτοῦ ἕως αἰῶνος.

TESTAMENT OF LEVI 4

¹ “Now, therefore, know that the Lord will execute judgment on the sons of men.

“Because, when the rocks are being rent,
and the sun quenched,
and the waters dried up,
and the fire cowering,
and all creation troubled,
and the invisible spirits melting away;
and Hades despoiled by the suffering of the Most High,
men will be unbelieving and persist in their iniquity;
on this account, with punishment will they be judged.

² But the Most High has heard your prayer,
to separate you from iniquity,
and that you should become to him a son,
and a servant, and a minister of his presence.

³ The light of knowledge shall you light up in Jacob,
and as the sun shall you be to all the seed of Israel.

⁴ And a blessing shall be given to you and all your seed,
until the Lord visits all the Gentiles,
with affection as for sons, for ever.

TESTAMENT OF LEVI 4

¹ The imperative verb near the start of this verse is plural.

² Sparks does not format vv. 1b–2 as poetry. Charles opens with ‘Therefore’ in place of ‘But’.

³ In place of ‘all the seed’, Sparks has ‘the whole race’.

⁴ Charles lacks the last 2 lines.

Πλὴν οἱ υἱοὶ σου ἐπιβαλοῦσι χεῖρας ἐπ' αὐτόν,
τοῦ ἀποσκολοπίσαι αὐτόν.

⁵ Καὶ διὰ τοῦτο δέδωταί σοι βουλὴ καὶ σύνεσις,
τοῦ συνετίσαι τοὺς υἱούς σου περὶ αὐτοῦ·

⁶ ὅτι ὁ εὐλογῶν αὐτόν εὐλογημένος ἔσται, οἱ δὲ καταρώμενοι
αὐτόν ἀπολοῦνται.

But your sons will lay hands on him,
in order to crucify him.

⁵ And, so, you have been given wisdom and knowledge,
that you might instruct your sons concerning this;

⁶ For, those who bless him shall be blessed,
and those who curse him shall perish."

⁵ Sparks does not format vv. 5–6 as poetry.

⁶ Charles has a dagger symbol before the 1st instance of 'him'.

Διαθήκη Λευι 5

¹ Καὶ ἤνοιξέ μοι ὁ ἄγγελος τὰς πύλας τοῦ οὐρανοῦ· καὶ εἶδον τὸν ναὸν τὸν ἅγιον, καὶ ἐπὶ θρόνου δόξης τὸν ὕψιστον. ² Καὶ εἶπέ μοι· Λευί, σοὶ δέδωκα τὰς εὐλογίας τῆς ἱερατείας, ἕως οὗ ἔλθων παροικήσω ἐμμέσω τοῦ Ἰσραήλ. ³ Τότε ὁ ἄγγελος ἤγαγέ με ἐπὶ τὴν γῆν, καὶ ἔδωκέ μοι ὄπλον καὶ ῥομφαίαν, καὶ εἶπε· Ποίησον ἐκδίκησιν ἐν Συχέμ ὑπὲρ Δίνας, καὶ γὰρ ἐσομαι μετὰ σου, ὅτι κύριος ἀπέσταλκέ με. ⁴ Καὶ συνετέλεσα τῷ καιρῷ ἐκείνῳ τοὺς υἱοὺς Ἑμμώρ, καθὼς γέγραπται ἐν ταῖς πλαξὶ τῶν οὐρανῶν. ⁵ Εἶπον δὲ αὐτῷ· Δέομαι, κύριε, εἶπέ μοι τὸ ὄνομά σου, ἵνα ἐπικαλέσωμαί σε ἐν ἡμέρᾳ θλίψεως. ⁶ Καὶ εἶπεν· Ἐγὼ εἰμι ὁ ἄγγελος ὁ παραιτούμενος τὸ γένος Ἰσραήλ, τοῦ μὴ πατάξαι αὐτοὺς εἰς τέλος, ὅτι πᾶν πνεῦμα πονηρὸν εἰς αὐτὸν προσβάλλει. ⁷ Καὶ μετὰ ταῦτα ὥσπερ ἔξυπνος γενόμενος εὐλόγησα τὸν ὕψιστον, καὶ τὸν ἄγγελον τὸν παραιτούμενον τοῦ γένους τοῦ Ἰσραήλ καὶ πάντων τῶν δικαίων.

TESTAMENT OF LEVI 5

¹ And the angel opened to me the gates of heaven, and I saw the holy temple and, on a throne of glory, the Most High. ² And he said to me, "Levi, I have given you the blessings of the priesthood until I come and dwell in the midst of Israel." ³ Then the angel brought me down to the earth, and gave me a shield and a sword, and said, "Take vengeance on Shechem because of Dinah, your sister, and I will be with you because the Lord has sent me." ⁴ And I destroyed, at that time, the sons of Hamor, as it is written in the heavenly tables. ⁵ And I said to him, "Please sir, tell me your name, that I may call on you in a day of tribulation." ⁶ And he said, "I am the angel who intercedes for the nation of Israel that they may not be smitten utterly; for, every evil spirit attacks him." ⁷ And, after these things, I woke up and blessed the Most High, and the angel who intercedes for the nation of Israel and for all the righteous.

TESTAMENT OF LEVI 5

- ¹ After the opening 'And', Charles adds 'thereupon'.
- ² Charles has 'sojourn' in place of 'dwell', here following Sparks.
- ³ Charles adds 'to me' after 'said'.
- ⁴ Sparks has this verse in parentheses.
- ⁵ In place of 'Please sir', Charles has 'I pray you, O Lord'.
- ⁶ Sparks has 'them' in place of 'him' at the end of this verse.
- ⁷ For 'after these things', Sparks has 'afterwards'.

Διαθήκη Λευι 6

¹ Καὶ ὡς ἤρχομην πρὸς τὸν πατέρα μου, εὑρον ἀσπίδα χαλκῇν, διὸ καὶ τὸ ὄνομα τοῦ ὄρους Ἄσπις, ὅτι ἐγγὺς Γεβάλ, ἐκ δεξιῶν Ἀβιλᾶ· ² καὶ συνετήρουν τοὺς λόγους τούτους ἐν τῇ καρδίᾳ μου. ³ Ἐγὼ συνεβούλευσα τῷ πατρί μου καὶ Ῥουβὴμ τῷ ἀδελφῷ μου, ἵνα εἴπῃ τοῖς υἱοῖς Ἑμμώρ, τοῦ περιτμηθῆναι αὐτούς, ὅτι ἐζήλωσα διὰ τὸ βδέλυγμα, ὃ ἐποίησαν ἐν Ἰσραήλ. ⁴ Κἀγὼ ἀνείλον τὸν Συχέμ ἐν πρώτοις, καὶ Συμεὼν τὸν Ἑμμώρ. ⁵ Καὶ μετὰ ταῦτα ἐλθόντες οἱ ἀδελφοὶ ἐπάταξαν τὴν πόλιν ἐν στόματι ῥομφαίας. ⁶ Καὶ ἤκουσεν ὁ πατήρ, καὶ ὠργίσθη, καὶ ἐλυπήθη, ὅτι κατεδέξαντο τὴν περιτομὴν καὶ μετὰ τοῦτο ἀπέθανον, καὶ ἐν ταῖς εὐλογίαις ἄλλως ἐποίησεν. ⁷ Ἠμάρτομεν γάρ, ὅτι παρὰ γνώμην αὐτοῦ τοῦτο πεποιήκαμεν· καί γε ἐμαλακίσθη ἐν τῇ ἡμέρᾳ ἐκείνῃ. ⁸ Ἀλλ' ἐγὼ εἶδον ὅτι ἀπόφασις θεοῦ ἦν εἰς κακὰ ἐπὶ Σίκιμα· διότι ἤθελον εἰς τὴν Σάρραν ποιῆσαι, ὃν τρόπον ἐποίησαν Δίναν τὴν ἀδελφὴν ἡμῶν· καὶ κύριος ἐκώλυσεν αὐτούς. ⁹ Καὶ οὕτως

TESTAMENT OF LEVI 6

¹ And, when I was going to my father, I found a bronze shield; hence, the name of Mt Aspis, which is near Gebal, to the south of Abila. ² And I kept these words in my heart. ³ I urged my father, and Reuben my brother, to bid the sons of Hamor not to be circumcised; for, I was zealous because of the abomination that they had wrought on my sister. ⁴ And I slew Shechem first, and Simeon slew Hamor. ⁵ And, after this, my brothers came and smote that city with the edge of the sword. ⁶ And my father heard these things and was angry, and he was grieved in that they had received the circumcision and, after that, had been put to death; and, in his blessings, he looked amiss on us. ⁷ For, we sinned because we had done this thing against his will, and he was sick on that day. ⁸ But I saw that the sentence of God was for evil on Shechem; for, they sought to do to Sarah and Rebecca as they had done to Dinah our sister, but the Lord prevented them. ⁹ And they persecuted

TESTAMENT OF LEVI 6

- ¹ Charles has 'brazen' in place of 'bronze'.
² For this verse, here following Charles, Sparks reads, "And I kept these things in mind."
³ At the start of this verse, Charles adds, 'And, after this'.
⁴ Sparks has 'killed' in place of 'slew' (twice in this verse).
⁵ Sparks ends, "and put the city to the sword."
⁶ A more literal translation of 'he looked amiss on us' is 'he did (made) otherwise'; this obscure expression undoubtedly refers to Gn 49:7, where Simeon and Levi are cursed by Jacob and told they will be scattered in Israel.
⁷ Sparks has 'and he was sick on that day' in parentheses.
⁸ Sparks opens, "But I saw that God had pronounced sentence on Shechem."
⁹ In place of 'as a foreigner', here following Sparks, Charles has 'when he was a stranger'. Charles has 'Eblaen' in place of 'Jebblae'.

ἐδίωξαν Ἀβραὰμ τὸν πατέρα ἡμῶν ξένον ὄντα, καὶ κατεπάτησαν τὰ ποίμνια ὀγκούμενα ὄντα ἐπ' αὐτόν· καὶ Ἰεβλαὲ τὸν οἰκογενῆ αὐτοῦ σφόδρα αἰκίσαντο.¹⁰ Καί γε οὕτως ἐποιοῦν πάντας τοὺς ξένους, ἐν δυναστείᾳ ἀρπάζοντες τὰς γυναῖκας αὐτῶν, καὶ ξενηλατοῦντες αὐτούς.¹¹ Ἐφθασε δὲ ἡ ὀργὴ κυρίου ἐπ' αὐτοὺς εἰς τέλος.

Abraham our father as a foreigner, and they vexed his flocks when they were big with young; and Jeblae, who was born in his house, they most shamefully handled.¹⁰ And they did this to all strangers, taking away their wives by force, and they banished them.¹¹ But the wrath of the Lord came on them to the uttermost.

¹⁰ Charles has a dagger symbol before 'banished'.

¹¹ Sparks opens, "But retribution from the Lord."

Διαθήκη Λευι 7

¹ Καὶ εἶπον τῷ πατρί· Μὴ ὀργίζου, κύριε, ὅτι ἐν σοὶ ἐξουδενώσει κύριος τοὺς Χαναναίους καὶ δώσει τὴν γῆν αὐτῶν σοὶ καὶ τῷ σπέρματί σου μετὰ σε. ² Ἔσται γὰρ ἀπὸ σήμερον Σικίμ λεγομένη πόλις ἀσυνέτων· ὅτι ὥσεί τις χλευάσαι μωρὸν οὕτως ἐχλευάσαμεν αὐτούς· ³ ὅτι καί γε ἀφροσύνην ἔπραξαν ἐν Ἰσραήλ, μιᾶναι τὴν ἀδελφὴν ἡμῶν. ⁴ Καὶ λαβόντες ἐκεῖθεν τὴν ἀδελφὴν ἡμῶν, ἀπάραντες ἦλθομεν εἰς Βεθὴλ.

TESTAMENT OF LEVI 7

¹ And I said to my father Jacob, "Do not be angry, sir; for, by you will the Lord despoil the Canaanites, and will give their land to you and to your seed after you. ² For, from this day forward, shall Shechem be called a city of imbeciles; for, as a man mocks a fool, so we mocked them. ³ Because they had wrought folly in Israel by defiling my sister." ⁴ And taking our sister from there, we departed and came to Bethel.

TESTAMENT OF LEVI 7

¹ Charles lacks 'Do not be angry, sir; for'.

² Sparks has 'today' in place of 'this day forward'.

³ In place of 'folly', Sparks has 'an outrage'.

⁴ Charles has a much shorter text for this verse: "And we departed and came to Bethel."

Διαθήκη Λευι 8

¹Κάκεϊ πάλιν εἶδον πρᾶγμα ὥσπερ τὸ πρότερον, μετὰ τὸ ποιῆσαι ἡμέρας ἑβδομήκοντα. ²Καὶ εἶδον ἑπτὰ ἀνθρώπους ἐν ἐσθῇτι λευκῇ λέγοντάς μοι· Ἀναστὰς ἔνδυσαι τὴν στολὴν τῆς ἱερατείας, καὶ τὸν στέφανον τῆς δικαιοσύνης, καὶ τὸ λόγιον τῆς συνέσεως, καὶ τὸν ποδήρη τῆς ἀληθείας καὶ τὸ πέταλον τῆς πίστεως, καὶ τὴν μίτραν τοῦ σημείου, καὶ τὸ ἐφούδ τῆς προφητείας. ³Καὶ εἷς ἕκαστος αὐτῶν ἕκαστον βασιτάζοντες ἐπέθηκάν μοι καὶ εἶπαν· Ἀπὸ τοῦ νῦν γίνου εἰς ἱερέα κυρίου, σὺ καὶ τὸ σπέρμα σου ἕως αἰῶνος. ⁴Καὶ ὁ πρῶτος ἤλειψέ με ἐλαίῳ ἁγίῳ, καὶ ἔδωκέ μοι ῥάβδον κρίσεως. ⁵Ὁ δεῦτερος ἔλουσέ με ὕδατι καθαρῷ, καὶ ἐψώμισε ἄρτον καὶ οἶνον, ἅγια ἁγίων, καὶ περιέθηκε μοι στολὴν ἁγίαν καὶ ἔνδοξον. ⁶Ὁ τρίτος βυσσίνην με περιέβαλεν, ὁμοίαν ἐφούδ. ⁷Ὁ τέταρτος ζώνην μοι περιέθηκεν, ὁμοίαν πορφύρα. ⁸Ὁ πέμπτος κλάδον μοι ἐλαίας ἔδωκε ποιότητος. ⁹Ὁ ἕκτος στέφανόν μοι τῇ κεφαλῇ περιέθηκεν. ¹⁰Ὁ ἕβδομος διάδημά μοι τῇ κεφαλῇ περιέθηκεν

TESTAMENT OF LEVI 8

¹ Again, I saw a vision as the former, after we had spent there seventy days. ² And I saw seven men in white raiment saying to me, "Arise, put on the robe of the priesthood, and the crown of righteousness, and the breastplate of understanding, and the mantle of truth, and the rosette of faith, and the turban of the sign, and the ephod of prophecy." ³ And they carried *these things* and put *them* on me, and said to me, "Henceforth, be a priest of the Lord, you and your seed for ever." ⁴ And the first anointed me with holy oil and gave me a staff of judgement. ⁵ The second washed me with pure water and fed me with bread and wine, the most holy things, and clad me in a holy and glorious robe. ⁶ The third clothed me with a linen vestment like an ephod. ⁷ The fourth put round me a girdle like purple. ⁸ The fifth gave me a branch of rich olive. ⁹ The sixth put a crown on my head. ¹⁰ The seventh put on my head a diadem of priesthood and filled my hands

TESTAMENT OF LEVI 8

- ¹ The literal translation of 'vision' is 'thing'.
- ² Charles has 'garment' in place of 'mantle' and 'plate' in place of 'rosette'.
- ³ Charles has the italicised words in parentheses.
- ⁴ In place of 'a staff', Charles has 'the staff'.
- ⁵ Sparks has 'holiest of holy' in place of 'most holy'.
- ⁶ Charles and Sparks have identical translations for this verse.
- ⁷ Charles and Sparks have very similar translations for this verse.
- ⁸ Charles and Sparks have identical translations for this short verse.
- ⁹ In place of 'put', Charles has 'placed'.
- ¹⁰ Some MSS (and Sparks) have 'put round me' in place of 'put on my head'.

ιερατείας, καὶ ἐπλήρωσαν τὰς χεῖράς μου θυμιάματος, ὥστε
ιερατεύειν με κυρίῳ. ¹¹ Εἶπαν δὲ πρὸς με· Λευί, εἰς τρεῖς ἀρχὰς
διαιεθήσεται τὸ σπέρμα σου, εἰς σημεῖον δόξης κυρίου
ἐπερχομένου. ¹² καὶ ὁ πιστεύσας πρῶτος ἔσται· κληρὸς μέγας
ὑπὲρ αὐτὸν οὐ γενήσεται. ¹³ Ὁ δεῦτερος ἔσται ἐν ἱερωσύνῃ. ¹⁴ Ὁ
τρίτος ἐπικληθήσεται αὐτῷ ὄνομα καινόν, ὅτι βασιλεὺς ἐκ τοῦ
Ἰούδα ἀναστήσεται, καὶ ποιήσει ἱερατεῖαν νέαν, κατὰ τὸν
τύπον τῶν ἐθνῶν, εἰς πάντα τὰ ἔθνη. ¹⁵ Ἡ δὲ παρουσία αὐτοῦ
ἄφραστος, ὡς προφήτου ὑψηλοῦ ἐκ σπέρματος Ἀβραάμ πατρὸς
ἡμῶν.

¹⁶ Πᾶν ἐπιθυμητὸν ἐν Ἰσραὴλ σοὶ ἔσται καὶ τῷ σπέρματί σου·
καὶ ἔδεσθε πᾶν ὥραϊον ὀράσει,
καὶ τὴν τράπεζαν κυρίου διανεμήσεται τὸ σπέρμα σου,
¹⁷ καὶ ἐξ αὐτῶν ἔσονται ἀρχιερεῖς καὶ κριταὶ καὶ γραμματεῖς·
ὅτι ἐπὶ στόματος αὐτῶν φυλαχθήσεται τὸ ἅγιον.

¹⁸ Καὶ ἐξυπνισθεὶς συνῆκα ὅτι τοῦτο ὅμοιον ἐκείνου ἐστὶ. ¹⁹ Καὶ
ἔκρυψα καίγε τοῦτο ἐν τῇ καρδίᾳ μου, καὶ οὐκ ἀνήγγειλα αὐτὸ
παντὶ ἀνθρώπῳ ἐπὶ τῆς γῆς.

with incense, so I might serve as priest to the Lord God.

¹¹ And they said to me, “Levi, your seed shall be divided into
three offices, for a sign of the glory of the Lord who is to come.

¹² And the first portion shall be great; greater than it shall
none be. ¹³ The second shall be in the priesthood. ¹⁴ The third

shall be called by a new name, because a king shall arise in
Judah, and shall establish a new priesthood, after the fashion
of the Gentiles to all the Gentiles. ¹⁵ And his presence is
beloved, as a prophet of the Most High, of the seed of
Abraham our father.

¹⁶ May all desirable in Israel be yours and your seed’s;
and you shall eat everything fair to look upon,
and the table of the Lord shall your seed apportion.

¹⁷ And some shall be high priests, judges, and scribes;
for, by their mouths shall the holy place be guarded.

¹⁸ And, when I awoke, I understood that this (dream) was like
the first dream. ¹⁹ And I hid this also in my heart and told it
to no man on the earth.

¹¹ Sparks opens the speech with, “Levi, by three functions will your descendants be distinguished.”

¹² Sparks opens, “And he who believed will be first.”

¹³ Sparks lacks the word, ‘in’.

¹⁴ Charles adds ‘And’ at the start of this verse.

¹⁵ In place of ‘his presence is beloved’, Sparks has ‘his coming (will be) marvellous’.

¹⁶ Sparks does not format vv. 16–17 as poetry.

¹⁷ In place of ‘mouths’, Sparks has ‘testimony’.

¹⁸ Sparks has ‘vision’ (in italics) in place of ‘dream’.

¹⁹ Sparks reads, “And I kept this one secret, too, and I told it to nobody.”

Διαθήκη Λευι 9

¹ Καὶ μεθ' ἡμέρας δύο ἀνέβημεν ἐγὼ καὶ Ἰούδας πρὸς Ἰσαὰκ μετὰ τὸν πατέρα ἡμῶν. ² καὶ εὐλόγησέ με ὁ πατήρ τοῦ πατρός μου, κατὰ πάντας τοὺς λόγους τῶν ὁράσεών μου ὧν εἶδον· καὶ οὐκ ἠθέλησε πορευθῆναι μεθ' ἡμῶν εἰς Βεθήλ. ³ Ὡς δὲ ἦλθομεν εἰς Βεθήλ, εἶδεν ὁ πατήρ μου Ἰακώβ ἐν ὁράματι περὶ ἐμοῦ, ὅτι ἔσομαι αὐτοῖς εἰς ἱερέα πρὸς τὸν θεόν. ⁴ Καὶ ἀναστὰς τὸ πρωὶ ἀπεδεκάτωσε πάντα δι' ἐμοῦ τῷ κυρίῳ. ⁵ Καὶ ἦλθομεν εἰς Χεβρών τοῦ καταλῦσαι. ⁶ καὶ Ἰσαὰκ ἐκάλει με συνεχῶς τοῦ ὑπομνησαί με νόμον κυρίου, καθὼς ἔδειξέ μοι ὁ ἄγγελος τοῦ θεοῦ. ⁷ Καὶ ἐδίδασκέ με νόμον ἱερωσύνης, θυσιῶν, ὀλοκαυτωμάτων, ἀπαρχῶν, ἐκουσίων, σωτηρίων. ⁸ Καὶ ἦν καθ' ἐκάστην ἡμέραν συνετίζων με, καὶ εἰς ἐμὲ ἀσχολούμενος ἦν ἐνώπιον κυρίου. ⁹ Καὶ ἔλεγε· Μὴ πρόσεχε, τέκνον, ἀπὸ τοῦ πνεύματος τῆς πορνείας· τοῦτο γὰρ ἐνδελεχειῖ, καὶ μέλλει διὰ τοῦ σπέρματός σου μιαίνειν τὰ ἅγια. ¹⁰ Λαβὲ οὖν σεαυτῷ γυναῖκα, ἔτι νέος ὢν, μὴ ἔχουσιν

TESTAMENT OF LEVI 9

¹ And, after two days, I and Judah went up with our father Jacob to Isaac. ² And my father's father blessed me according to all the words of the visions I had seen; and he would not come with us to Bethel. ³ And, when we came to Bethel, my father saw a vision about me, that I should be their priest to God. ⁴ And he rose early in the morning, and paid tithes of all to the Lord through me. ⁵ And we came to Hebron to dwell there. ⁶ And Isaac called me continually to put me in remembrance of the law of the Lord, even as the angel of the Lord showed to me. ⁷ And he taught me the law of the priesthood, of sacrifices, of whole offerings, of first fruits, of freewill offerings, of peace offerings. ⁸ And, each day, he instructed me and busied himself on my behalf before the Lord, and said to me, ⁹ "Beware of the spirit of adultery; for, this shall continue and shall by your seed pollute the holy place. ¹⁰ So, take to yourself a wife without blemish or pollution, while you are yet

TESTAMENT OF LEVI 9

- ¹ At the end of the verse, Charles adds 'our father's father'.
- ² Sparks has 'my grandfather' in place of 'my father's father'.
- ³ In place of 'to God', Sparks has 'before God'.
- ⁴ In place of 'tithes of all to the Lord', Sparks has 'tithes to the Lord on everything'.
- ⁵ Sparks has 'went' in place of 'came'.
- ⁶ Sparks has 'to instruct me' in place of 'to put me in remembrance'.
- ⁷ Charles lacks most instance of the word, 'of', in this list of types of sacrifice.
- ⁸ In place of 'busied himself', Charles has 'was busied'.
- ⁹ For 'adultery', Charles and Sparks read 'fornication'.
- ¹⁰ In place of 'take to', Sparks has 'find'.

μῶμον, μηδὲ βεβηλωμένην, μηδὲ ἀπὸ γένους ἀλλοφύλων ἢ ἐθνῶν. ¹¹ Καὶ πρὸ τοῦ εἰσελθεῖν εἰς τὰ ἅγια, λούου· καὶ ἐν τῷ θύειν, νίπτου. καὶ ἀπαρτίζων πάλιν τὴν θυσίαν, νίπτου. ¹² Δώδεκα δένδρων αἰεὶ ἐχόντων φύλλα ἄναγε κυρίῳ, ὡς καὶ Ἀβραὰμ ἐδίδασκε. ¹³ Καὶ παντὸς ζώου καθαροῦ καὶ πετεινοῦ καθαροῦ πρόσφερε θυσίαν κυρίῳ. ¹⁴ Καὶ παντὸς πρωτογενήματος καὶ οἴνου πρόσφερε ἀπαρχάς· καὶ πᾶσαν θυσίαν ἅλατι ἀλειεῖς.

young, and not of the race of strange nations. ¹¹ And, before entering into the holy place, bathe; and, when you offer the sacrifice, wash; and again, when you finish the sacrifice, wash. ¹² Of twelve trees having leaves offer to the Lord, as Abraham taught me also. ¹³ And, of every clean beast and bird, offer a sacrifice to the Lord. ¹⁴ And, of all your first fruits and of wine, offer the first, as a sacrifice to the Lord God; and every sacrifice you shall salt with salt.

¹¹ Another reading for 'strange' (according to a footnote by Sparks) is 'Philistine'.

¹² The literal translation of 'holy place' is 'holy things'; Sparks has 'sanctuary'.

¹³ Spaks reads, "And sacrifice to the Lord only clean animals and birds."

¹⁴ At least one MS adds 'to the Lord' after 'offer'.

Διαθήκη Λευι 10

¹Νῦν οὖν φυλάξασθε ὅσα ἐντέλλομαι ὑμῖν, τέκνα· ὅτι ὅσα ἤκουσα παρὰ τῶν πατέρων μου, ἀνήγγειλα ὑμῖν. ²Ἀθῶός εἰμι ἀπὸ πάσης ἀσεβείας ὑμῶν καὶ παραβάσεως, ἣν ποιήσετε ἐπὶ συντελείᾳ τῶν αἰώνων εἰς τὸν σωτῆρα τοῦ κόσμου, ἀσεβοῦντες, πλανῶντες τὸν Ἰσραήλ, καὶ ἐπεγείροντες αὐτῷ κακὰ μεγάλα παρὰ κυρίου. ³Καὶ ἀνομήσετε σὺν τῷ Ἰσραήλ, ὥστε μὴ βαστάξαι τὴν Ἱερουσαλὴμ ἀπὸ προσώπου πονηρίας ὑμῶν, ἀλλὰ σχίσαι τὸ ἔνδυμα τοῦ ναοῦ, ὥστε μὴ κατακαλύπτειν ἀσχημοσύνην ὑμῶν. ⁴Καὶ διασπαρήσεσθε αἰχμάλωτοι ἐν τοῖς ἔθνεσι, καὶ ἔσεσθε εἰς ὀνειδισμόν, καὶ εἰς καταπάτημα. ⁵ὁ γὰρ οἶκος, ὃν ἂν ἐξελέξηται κύριος, Ἱερουσαλὴμ κληθήσεται, καθὼς περιέχει βίβλος Ἐνωχ τοῦ δικαίου.

TESTAMENT OF LEVI 10

¹“Now, observe whatever I command you, children; for, whatever things I have heard from my fathers, I have declared to you. ² And behold, I am innocent of your ungodliness and transgression, which you shall commit in the end of the ages against the Saviour of the world, acting godlessly, deceiving Israel, and stirring up against it great evils from the Lord. ³ And you shall deal lawlessly together with Israel, so he shall not bear with Jerusalem because of your wickedness; but the veil of the temple shall be rent, so as not to cover your shame. ⁴ And you shall be scattered as captives among the Gentiles and shall be a reproach and a curse there. ⁵ For, the house that the Lord shall choose shall be called Jerusalem, as is contained in the book of Enoch the righteous.

TESTAMENT OF LEVI 10

- ¹ After the opening ‘Now’, Charles adds ‘therefore’.
- ² In place of ‘innocent of’, Charles has ‘clear from’ and, after ‘Saviour of the world’, he adds ‘Christ’.
- ³ Some read ‘so that Jerusalem shall not bear it’.
- ⁴ Some MSS lack ‘and a curse’.
- ⁵ There are numerous references to the *Book of Enoch* in these Testaments.

Διαθήκη Λευι 11

¹ Ὅτε οὖν ἔλαβον γυναῖκα, ἥμην ἐτῶν εἰκοσιοκτώ, ἧ ὄνομα Μελχᾶ. ² Καὶ συλλαβοῦσα ἔτεκε, καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Γηρσάμ· ὅτι ἐν τῇ γῇ ἡμῶν πάροιχοι ἤμεν· Γηρσάμ γὰρ παροικία γράφεται. ³ Εἶδον δὲ περὶ αὐτοῦ, ὅτι οὐκ ἔσται ἐν πρώτῃ τάξει. ⁴ Καὶ ὁ Καάθ ἐγεννήθη τριακοστῷ πέμπτῳ ἔτει, πρὸς ἀνατολὰς ἡλίου. ⁵ Εἶδον δὲ ἐν ὁράματι, ὅτι μέσος ἐν ὑψηλοῖς ἴστατο πάσης τῆς συναγωγῆς. ⁶ Διὰ τοῦτο ἐκάλεσα τὸ ὄνομα αὐτοῦ Καάθ, ὃ ἐστὶν ἀρχὴ μεγαλείου καὶ συμβιβασμός. ⁷ Καὶ τρεῖς ἔτεκέ μοι τὸν Μεραρί· τεσσαρακοστῷ ἔτει ζωῆς μου. Καὶ ἐπειδὴ ἐδυστόκισεν ἡ μήτηρ αὐτοῦ, ἐκάλεσεν αὐτὸν Μεραρί, ὃ ἐστὶ πικρία μου· ὅτι καί γε αὐτὸς ἀπέθανεν. ⁸ Ἡ δὲ Ἰωχαβὲδ ἐξηκοστῷ τετάρτῳ ἔτει ἐτέχθη ἐν Αἰγύπτῳ· ἔνδοξος γὰρ ἥμην τότε ἐμμέσῳ τῶν ἀδελφῶν μου.

TESTAMENT OF LEVI 11

¹ “For, when I took a wife, I was twenty-eight years old, and her name was Melcha. ² And she conceived and bore a son, and I called his name Gershom; for, we were sojourners in our land. ³ And I saw concerning him, that he would not be in the first rank. ⁴ And Kohath was born in the thirty-fifth year of my life, towards sunrise. ⁵ And I saw in a vision that he was standing on high in the midst of all the congregation. ⁶ Therefore, I called his name Kohath, which is, ‘beginning of majesty and instruction’. ⁷ And she bore me a third son, in the fortieth year of my life; and, since his mother bore him with difficulty, I called him Merari, that is, ‘my bitterness,’ because he also was likely to die. ⁸ And Jochebed was born in Egypt, in my sixty-fourth year; for, I was renowned then in the midst of my brothers.

TESTAMENT OF LEVI 11

- ¹ Charles opens with ‘Therefore’ in place of ‘For’.
- ² In place of ‘Gershom’, Charles has ‘Gersam’.
- ³ Before ‘concerning him’, Sparks has ‘in a vision’ in italics.
- ⁴ It is not clear what the significance of ‘towards sunrise’ is here.
- ⁵ Sparks ends, “standing raised above the rest of the congregation round about him.”
- ⁶ Sparks has this verse in parentheses.
- ⁷ Sparks has the 2nd half of this verse (from ‘and, since’) in parentheses.
- ⁸ In place of ‘renowned’, Sparks has ‘esteemed’.

Διαθήκη Λευι 12

¹ Καὶ ἔλαβε Γηρσάμ γυναῖκα, καὶ ἔτεκεν αὐτῷ τὸν Λομνὶ καὶ τὸν Σεμεί. ² Καὶ υἱοὶ Καάθ Ἀμβράμ, Ἰσαάρ, Χεβρώ, Ὀζήλ. ³ Καὶ υἱοὶ Μεραρὶ Μοολὶ καὶ Ὀμουσί. ⁴ Καὶ ἐνενηκοστῷ τετάρτῳ ἔτει μου, ἔλαβεν ὁ Ἀμβράμ τὴν Ἰωχαβέδ θυγατέρα μου αὐτῷ εἰς γυναῖκα· ὅτι ἐν μιᾷ ἡμέρᾳ ἐγεννήθησαν, αὐτὸς καὶ ἡ θυγάτηρ μου. ⁵ Ὀκτῷ ἐτῶν ἤμην ὅτε εἰσῆλθον εἰς γῆν Χαναάν· καὶ ὀκτωκαίδεκα ἐτῶν ὅτε ἀπέκτεινα τὸν Συχέμ· καὶ ἐννεακαίδεκα ἐτῶν ἱεράτευσα· καὶ εἰκοσιοκτῷ ἐτῶν, ἔλαβον γυναῖκα· καὶ τεσσαράκοντα ἐτῶν, εἰσῆλθον εἰς Αἴγυπτον. ⁶ Καὶ ἰδοὺ, τέκνα μού ἐστε, τέκνα μου, τρίτη γενεά. ⁷ Ἰωσήφ ἑκατοστῷ ὀκτωκαιδεκάτῳ ἔτει ἀπέθανε.

TESTAMENT OF LEVI 12

¹ “And Gershom took a wife, and she bore to him Libni and Shimei. ² And the sons of Kohath, Amram, Issachar, Hebron, and Uzziel. ³ And the sons of Merari, Mahli, and Mushi. ⁴ And, in the ninety-fourth year, Amram took Jochebed my daughter to him to wife; for, they were born in one day, he and my daughter. ⁵ I was eight years old when I went into the land of Canaan, and eighteen years when I slew Shechem; and, at nineteen years I became priest, and at twenty-eight years I took a wife, and at forty-eight I went into Egypt. ⁶ And behold, my children, you are a third generation. ⁷ In my hundred and eighteenth year, Joseph died.

TESTAMENT OF LEVI 12

- ¹ Charles has ‘Lomni’ in place of ‘Libni’.
- ² ‘Amram’ is the traditional name for Moses’ father.
- ³ For ‘Mushi’, Charles has ‘Mouses’; both seem to be alternate forms of ‘Moses’.
- ⁴ Charles has ‘Ambram’ in place of ‘Amram’.
- ⁵ Sparks omits ‘years’ after ‘eighteen’ and ‘nineteen’.
- ⁶ The significance of this verse is not clear.
- ⁷ Levi’s lifespan is here given as greater than the 120-year maximum specified to Noah.

Διαθήκη Λευι 13

¹ Καὶ νῦν, τέκνα μου, ἐντέλλομαι ὑμῖν ἵνα φοβεῖσθε τὸν κύριον ἡμῶν ἐξ ὅλης καρδίας· καὶ πορεύεσθε ἐν ἀπλότητι κατὰ πάντα τὸν νόμον αὐτῶν. ² Διδάξατε δὲ καὶ ὑμεῖς τὰ τέκνα ὑμῶν γράμματα, ἵνα ἔχωσι σύνεσιν ἐν πάσῃ τῇ ζωῇ αὐτῶν, ἀναγινώσκοντες ἀδιαλείπτως τὸν νόμον τοῦ θεοῦ. ³ ὅτι πᾶς, ὃς γνώσεται νόμον θεοῦ, τιμηθήσεται, καὶ οὐκ ἔσται ξένος, ὅπου ὑπάγει. ⁴ Καί γε πολλοὺς φίλους ὑπὲρ γονεῖς κτήσεται, καὶ ἐπιθυμήσουσι πολλοὶ τῶν ἀνθρώπων δουλεῦσαι αὐτῷ, καὶ ἀκοῦσαι νόμον ἐκ τοῦ στόματος αὐτοῦ. ⁵ Ποιήσατε δικαιοσύνην, τέκνα μου, ἐπὶ τῆς γῆς, ἵνα εὕρητε ἐν τοῖς οὐρανοῖς. ⁶ καὶ σπείρετε ἐν ταῖς ψυχαῖς ὑμῶν ἀγαθὰ, ἵνα εὕρητε αὐτὰ ἐν τῇ ζωῇ ὑμῶν. Ἐὰν γὰρ σπείρητε κακά, πᾶσαν ταραχὴν καὶ θλίψιν θερίσητε. ⁷ Σοφίαν κτήσασθε ἐν φόβῳ θεοῦ μετὰ σπουδῆς· ὅτι ἐὰν γένηται αἰχμαλωσία, καὶ πόλεις ὀλοθρευθῶσι καὶ χῶραι καὶ χρυσὸς καὶ ἄργυρος καὶ πᾶσα κτῆσις ἀπολεῖται, τοῦ σοφοῦ τὴν σοφίαν οὐδεὶς δύναται ἀφελέσθαι, εἰ μὴ τύφλωσις ἀσεβείας καὶ πῆρωσις

TESTAMENT OF LEVI 13

¹ And now, my children, I command you, "Fear the Lord your God with your whole heart, and walk in simplicity according to all his law. ² And also teach your children letters, that they may have understanding all their life, reading the law of God continually. ³ For, everyone that knows the law of the Lord shall be honoured and accepted wherever he goes. ⁴ Many friends shall he gain more than his parents, and many men shall desire to serve him, and to hear the law from his mouth. ⁵ Work righteousness my children, on the earth, that you may have (it) as a treasure in heaven. ⁶ And sow good things in your souls, that you may find them in your life. But, if you sow evil things, you shall reap every trouble and affliction. ⁷ Acquire wisdom in the fear of God with diligence; for, though an exile comes, and cities and lands be destroyed, and gold and silver and every possession perish, the wisdom of the wise nought can take away, save the blindness of ungodliness, and the callousness (that comes) of sin. ⁸ For, if one keeps oneself from these evil

TESTAMENT OF LEVI 13

- ¹ Charles formats this chapter as poetry.
- ² In place of 'continually', Charles has 'unceasingly'.
- ³ Charles has 'shall not be a stranger' in place of 'accepted'.
- ⁴ At the start of this verse, Charles adds 'Yea'.
- ⁵ After 'righteousness', Charles adds 'therefore'.
- ⁶ Sparks ends with 'tribulation' in place of 'affliction'.
- ⁷ In place of 'an exile comes', Charles has 'there be a leading into captivity'.
- ⁸ The literal translation of 'Wisdom' (Sparks does not capitalize the word) is 'she'.

ἀμαρτίας· ⁸ ὅτι γενήσεται αὐτῷ αὐτὴ καὶ παρὰ τοῖς
πολεμίοις λαμπρά, καὶ ἐπὶ γῆς ἀλλοτρίας πατρίς καὶ ἐμμέσῳ
ἐχθρῶν εὐρηθήσεται φίλος. ⁹ Ἐὰν διδάσκη ταῦτα καὶ
πράττη, σύνθρονος ἔσται βασιλέως, ὡς καὶ Ἰωσήφ ὁ
ἀδελφὸς ἡμῶν.

things, then even among his enemies shall Wisdom be a glory
to him, and in a strange country a fatherland, and in the midst
of foes shall prove a friend. ⁹ Whoever teaches noble things and
does them, shall be enthroned with kings, as was also Joseph
my brother.”

⁹ For ‘*shall be enthroned with kings*’, Sparks has ‘*will share a king’s throne*’.

Διαθήκη Λευι 14

¹ Καὶ νῦν, τέκνα, ἔγνων ἀπὸ γραφῆς Ἐνώχ, ὅτι ἐπὶ τέλει ἄσεβήσητε ἐπὶ κύριον, χειρας ἐπιβάλλοντες ἐν πάσῃ κακίᾳ, καὶ αἰσχυνθήσονται ἐφ' ὑμῖν οἱ ἀδελφοὶ ὑμῶν, καὶ πᾶσι τοῖς ἔθνεσι γενήσεται χλευασμός. ² Καὶ γὰρ ὁ πατὴρ ἡμῶν Ἰσραὴλ καθαρὸς ἔσται ἀπὸ τῆς ἀσεβείας τῶν ἀρχιερέων, οἵτινες ἐπιβαλοῦσι τὰς χειρας αὐτῶν ἐπὶ τὸν σωτῆρα τοῦ κόσμου. ³ Καθαρὸς ὁ οὐρανὸς ὑπὲρ τὴν γῆν· καὶ ὑμεῖς οἱ φωστῆρες τοῦ οὐρανοῦ, ὡς ὁ ἥλιος καὶ ἡ σελήνη. ⁴ Τί ποιήσουσι πάντα τὰ ἔθνη, ἐὰν ὑμεῖς σκοτισθῆτε ἐν ἀσεβείᾳ, καὶ ἐπάξετε κατάραν ἐπὶ τὸ γένος ἡμῶν, ὑπὲρ ὧν τὸ φῶς τοῦ κόσμου, τὸ δοθὲν ἐν ὑμῖν εἰς φωτισμὸν παντὸς ἀνθρώπου; τοῦτον θέλοντες ἀνελεῖν, ἐναντίας ἐντολὰς διδάσκοντες τοῖς τοῦ θεοῦ δικαιώμασι, ⁵ τὰς προσφορὰς κυρίου ληστεύσητε, καὶ ἀπὸ τῶν μερίδων αὐτοῦ κλέψητε καὶ πρὸ τοῦ θυσιάσαι κυρίῳ λήψεσθε τὰ ἐκλεκτά, ἐν καταφρονήσει ἐσθίοντες μετὰ πορνῶν, ⁶ ἐν πλεονεξίᾳ τὰς ἐντολὰς τοῦ

TESTAMENT OF LEVI 14

¹ And now, my children, I have learnt from the writing of Enoch that, in the end, you will transgress against the Lord, stretching out hands to all wickedness; and your brothers shall be put to shame because of you, and to all the Gentiles shall you become a scorn. ² For, our father Israel is pure from the transgressions of the chief priests who shall lay their hands upon the Saviour of the world. ³ The heaven is purer than the earth, and you, the lights of Israel, are †as sun and moon. ⁴ What will all the Gentiles do, if you are darkened through transgressions? For, you shall bring a curse upon our race, because the light of the law that was given to lighten every man, this you shall desire to destroy by teaching commandments contrary to the ordinances of God. ⁵ The offerings of the Lord you shall rob and, from his portion, shall you steal choice portions, eating (them) contemptuously with whores. ⁶ And, out of covetousness, you shall teach the commandments of the

TESTAMENT OF LEVI 14

- ¹ The 'α' family of MSS read a shorter form of this verse: "Therefore, my children, I have learnt that, at the end of the ages, you will transgress against the Lord, stretching out hands to wickedness [against Him]; and to all the Gentiles shall you become a scorn."
- ² Charles has 'who shall lay their hands upon the Saviour of the world' in brackets.
- ³ The 'α' family of MSS read a longer form of this verse: "For, as the heaven is purer in the Lord's sight than the earth, so also be you, the lights of Israel, (purer) than all the Gentiles."
- ⁴ The 'α' family and Armenian MSS read: "But, if you are darkened through transgressions, what, therefore, will all the Gentiles do living in blindness? Yea, you shall bring a curse upon our race, because the light of the law that was given to lighten every man this you desire to destroy by teaching commandments contrary to the ordinances of God."
- ⁵ Charles has 'harlots' in place of 'whores'.
- ⁶ At the end of this verse, Sparks adds 'in ungodliness'.

κυρίου διδάξητε, τὰς ὑπάνδρους βεβηλώσητε, καὶ παρθένους Ἱερουσαλὴμ μιανεῖτε, καὶ πόρναις καὶ μοιχαλίσι συναφθήσεσθε, θυγατέρας ἐθνῶν λήψετε εἰς γυναῖκας, καθαρίζοντες αὐτὰς καθαρισμῷ παρανόμῳ, καὶ γενήσεται ἡ μίξις ὑμῶν Σόδομα καὶ Γόμορρα ἐν ἀσεβείᾳ, ⁷ καὶ φυσιωθήσεσθε ἐπὶ τῇ ἱερωσύνῃ, κατὰ τῶν ἀνθρώπων ἐπαιρόμενοι· οὐ μόνον δέ, ἀλλὰ καὶ κατὰ τῶν ἐντολῶν τοῦ θεοῦ ⁸ φυσιούμενοι, καταπαίξετε τὰ ἅγια, ἐν καταφρονήσει γελοιάζοντες.

Lord, you shall pollute wedded women, and you shall defile the virgins of Jerusalem; and with harlots and adulteresses shall you be joined, and the daughters of the Gentiles shall you take to wife, purifying them with an unlawful purification; and your union shall be like unto Sodom and Gomorrah. ⁷ And you shall be puffed up because of your priesthood, lifting yourselves up against men, and not only so, but also against the commands of God. ⁸ For, you shall contempt the holy things with jests and laughter.

⁷ Sparks opens, “And you will be full of self-importance.”

⁸ Sparks includes this as part of v. 7.

Διαθήκη Λευι 15

¹ Διὰ ταῦτα ὁ ναός, ὃν ἂν ἐκλέξηται κύριος, ἔρημος ἔσται ἐν ἀκαθαρσίᾳ, καὶ ὑμεῖς αἰχμάλωτοι ἔσεσθε εἰς πάντα τὰ ἔθνη, ² καὶ ἔσεσθε βδέλυγμα ἐν αὐτοῖς, καὶ λήψεσθε ὀνειδισμὸν καὶ αἰσχύνην αἰώνιον παρὰ τῆς δικαιοκρισίας τοῦ θεοῦ. ³ καὶ πάντες οἱ θεωροῦντες ὑμᾶς φεύξονται ἀφ' ὑμῶν. ⁴ Καὶ εἰ μὴ δι' Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ τοὺς πατέρας ἡμῶν, εἷς ἐκ τοῦ σπέρματός μου οὐ μὴ καταλειφθῇ ἐπὶ τῆς γῆς.

TESTAMENT OF LEVI 15

¹ Therefore, the temple, which the Lord shall choose, shall be laid waste through your uncleanness, and you shall be captives throughout all nations. ² And you shall be an abomination to them, and you shall receive reproach and everlasting shame from the righteous judgement of God. ³ And all who see you will turn and run away from you. ⁴ And, if it were not for Abraham, Isaac, and Jacob, our fathers, not one of our seed should be left upon the earth.

TESTAMENT OF LEVI 15

- ¹ The literal translation of 'shall be laid waste through your uncleanness' is 'will be desolate in uncleanness'.
² Sparks ends, "of having been condemned by the righteous judgement of God."
³ For this verse, here following Sparks, Charles has, "And all who hate you shall rejoice at your destruction."
⁴ Charles opens, "And, if you were not to receive mercy through Abraham."

Διαθήκη Λευι 16

¹ Καὶ νῦν ἔγνων ἐν βιβλίῳ Ἐνώχ, ὅτι ἐβδομήκοντα ἐβδομάδας πλανηθήσεσθε, καὶ τὴν ἱερωσύνην βεβηλώσητε καὶ τὰς θυσίας μιανεῖτε, ² καὶ τὸν νόμον ἀφανίσητε καὶ λόγους προφητῶν ἐξουθενώσητε, ἐν διαστροφῇ διώξετε ἄνδρας δικαίους, καὶ εὐσεβεῖς μισήσητε, ἀληθινῶν λόγους βδελύξησθε, ³ καὶ ἄνδρα ἀνακαινοποιοῦντα νόμον ἐν δυνάμει ὑψίστου πλάνον προσαγορεύσετε, καὶ τέλος, ὡς νομίζετε, ἀποκτενεῖτε αὐτόν, οὐκ εἰδότες αὐτοῦ τὸ ἀνάστημα, τὸ ἀθῶον αἷμα ἐν κακίᾳ ἐπὶ κεφαλᾷ ὑμῶν ἀναδεχόμενοι. ⁴ Δι' αὐτὸν ἔσται τὰ ἅγια ὑμῶν ἔρημα, ἕως ἐδάφους μεμιαμμένα· ⁵ καὶ οὐκ ἔσται τόπος ὑμῶν καθαρός, ἀλλ' ἐν τοῖς ἔθνεσιν ἔσεσθε εἰς κατάραν καὶ εἰς διασκορπισμόν, ἕως αὐτὸς πάλιν ἐπισκέψηται, καὶ οἰκτειρήσας προσδέξηται ὑμᾶς ἐν πίστει καὶ ὕδατι.

TESTAMENT OF LEVI 16

¹ And now I have learnt, in the Book of Enoch, that, for seventy weeks, you shall go astray, and profane the priesthood, and pollute the sacrifices. ² And you shall make void the law and set at nought the words of the prophets by evil perverseness. And you shall persecute righteous men and hate the godly; the words of the faithful shall you abhor. ³ And a man who renews the law in the power of the Most High, you shall call a deceiver; and, at last, you shall rush (on him) to slay him, not knowing his dignity, taking innocent blood through wickedness upon your heads. ⁴ And your holy places shall be laid waste even to the ground because of him. ⁵ And you shall have no place that is clean; but you shall be among the Gentiles a curse and a dispersion until he shall again visit you and in pity shall receive you through faith and water.

TESTAMENT OF LEVI 16

- ¹ Charles lacks 'in the Book of Enoch'.
- ² In place of 'evil perverseness', Sparks has 'crazy determination'.
- ³ Charles encloses this whole verse in brackets.
- ⁴ Sparks lacks the opening conjunction.
- ⁵ Sparks opens, "And your land will be unclean."

Διαθήκη Λευι 17

¹ Καὶ ὅτι ἠκούσατε περὶ τῶν ἐβδομήκοντα ἐβδομάδων, ἀκούσατε καὶ περὶ τῆς ἱερωσύνης. ² Καθ' ἕκαστον γὰρ Ἰωβηλαῖον ἔσται ἱερωσύνη. Ἐν τῷ πρώτῳ Ἰωβηλαίῳ ὁ πρῶτος χριόμενος εἰς ἱερωσύνην μέγας ἔσται, καὶ λαλήσει θεῷ ὡς πατρί· καὶ ἡ ἱερωσύνη αὐτοῦ πλήρης μετὰ φόβου κυρίου· καὶ ἐν ἡμέρᾳ χαρᾶς αὐτοῦ ἐπὶ σωτηρίᾳ κόσμου αὐτὸς ἀναστήσεται. ³ Ἐν τῷ δευτέρῳ Ἰωβηλαίῳ ὁ χριόμενος ἐν πένθει ἀγαπητῶν συλληφθήσεται, καὶ ἔσται ἡ ἱερωσύνη αὐτοῦ τιμία, καὶ παρὰ πᾶσι δοξασθήσεται. ⁴ Ὁ δὲ τρίτος ἱερεὺς ἐν λύπῃ παραληφθήσεται. ⁵ Καὶ ὁ τέταρτος ἐν ὀδύνῃ ἔσται· ὅτι προσθήσει ἐπ' αὐτὸν ἡ ἀδικία εἰς πλῆθος· καὶ πᾶς Ἰσραὴλ μισήσουσιν ἕκαστον τὸν πλησίον αὐτοῦ. ⁶ Ὁ πέμπτος ἐν σκότει παραληφθήσεται. ⁷ Ὡσαύτως καὶ ὁ ἕκτος καὶ ὁ ἑβδομος. ⁸ Ἐν δὲ τῷ ἑβδόμῳ ἔσται μiasμός, ὃν οὐ δύναμαι εἰπεῖν, ἐνώπιον κυρίου καὶ ἀνθρώπων· ὅτι αὐτοὶ γνώσκονται, οἱ ποιοῦντες αὐτά. ⁹ Διὰ τοῦτο ἐν αἰχμαλωσίᾳ καὶ ἐν προνομῇ ἔσονται· καὶ ἡ γῆ καὶ ἡ ὑπαρξὶς αὐτῶν ἀφανισθήσεται. ¹⁰ Καὶ

TESTAMENT OF LEVI 17

¹ And, since you have heard about the seventy weeks, hear also concerning the priesthood. ² For, in each jubilee, there shall be a priesthood. And, in the first jubilee, the first who is anointed to the priesthood shall be great and shall speak to God as to a father. And his priesthood shall be perfect with the Lord, and in the day of his joy he shall arise for the salvation of the world. ³ In the second jubilee, he that is anointed shall be conceived in the sorrow of beloved ones; and his priesthood shall be honoured and shall be glorified by all. ⁴ And the third priest shall be overcome by sorrow. ⁵ And the fourth shall be in pain, because unrighteousness shall gather itself against him exceedingly, and all Israel shall hate each one his neighbour. ⁶ The fifth shall be overcome by darkness. ⁷ Likewise, also the sixth and the seventh. And, in the seventh, shall be such pollution as I cannot express before men; for, they shall know it who do these things. ⁸ Therefore, they shall be taken captive and become a prey, ⁹ and their land and their substance shall

TESTAMENT OF LEVI 17

- ¹ Charles has 'whereas' in place of 'since'.
- ² Before 'the Lord', some MSS add 'fear of'.
- ³ Sparks has 'his people' in place of 'the beloved ones'.
- ⁴ Charles has 'taken hold of' in place of 'overcome'.
- ⁵ The translation of the first part of this verse is uncertain.
- ⁶ Charles has 'taken hold of' in place of 'overcome'.
- ⁷ After the 2nd instance of 'seventh', Sparks adds 'jubilee' in italics.
- ⁸ In Sparks translation, this is the first part of v. 9.
- ⁹ Sparks has 'possessions' in place of 'substance'.

ἐμπέμπτη ἐβδομάδι ἐπιστρέψουσιν εἰς γῆν ἐρημώσεως αὐτῶν, καὶ ἀνακαινοποιήσουσιν οἶκον κυρίου. ¹¹ Ἐν δὲ τῷ ἐβδόμῳ ἐβδοματικῷ ἥξουσιν οἱ ἱερεῖς, εἰδωλολατροῦντες, μάχιμοι, φιλάργυροι, ὑπερήφανοι, ἄνομοι, ἀσελγεῖς, παιδοφθόροι καὶ κτηνοφθόροι.

be destroyed. ¹⁰ And, in the fifth week, they shall return to their desolate country and shall renew the house of the Lord. ¹¹ And, in the seventh week, shall become priests, (who are) idolaters, adulterers, lovers of money, proud, lawless, lascivious, abusers of children and beasts.

¹⁰ Charles has vv. 10–11 as a separate paragraph.

¹¹ In place of ‘adulterers’, Sparks has ‘quarrelsome’.

Διαθήκη Λευι 18

¹ Καὶ μετὰ τὸ γενέσθαι τὴν ἐκδίκησιν αὐτῶν παρὰ κυρίου, τῇ ἱερατείᾳ.

² τότε ἐγερεῖ κύριος ἱερέα καινόν,
ὃ πάντες οἱ λόγοι κυρίου ἀποκαλυφθήσονται·
καὶ αὐτὸς ποιήσει κρίσιν ἀληθείας
ἐπὶ τῆς γῆς ἐν πλήθει ἡμερῶν.

³ Καὶ ἀνατελεῖ ἄστρον αὐτοῦ ἐν οὐρανῷ, ὡς βασιλεύς,
φωτίζων φῶς γνώσεως ἐν ἡλίῳ ἡμέρας·
καὶ μεγαλυνθήσεται ἐν τῇ οἰκουμένῃ,
ἕως ἀναλήψεως αὐτοῦ.

⁴ Οὗτος ἀναλάμψει ὡς ὁ ἥλιος ἐν τῇ γῇ
καὶ ἐξαρεῖ πᾶν σκότος ἐκ τῆς ὑπ' οὐρανόν,
καὶ ἔσται εἰρήνη ἐν πάσῃ τῇ γῇ.

⁵ Οἱ οὐρανοὶ ἀγαλλιάσονται ἐν ταῖς ἡμέραις αὐτοῦ,
καὶ ἡ γῇ χαρίσεται, καὶ αἱ νεφέλαι εὐφρανθήσονται,
καὶ ἡ γνώσις κυρίου χυθήσεται ἐπὶ τῆς γῆς,
ὡς ὕδωρ θαλασσῶν·
καὶ οἱ ἄγγελοι τῆς δόξης τοῦ προσώπου κυρίου
χαρίσονται ἐν αὐτῷ.

TESTAMENT OF LEVI 18

¹ And, after their punishment has come from the Lord, the priesthood shall fail.

² Then shall the Lord raise up a new priest,
to whom all the words of the Lord shall be revealed;
and he shall execute a righteous judgement
on the earth for a multitude of days.

³ And his star shall arise in heaven as of a king,
lighting up the light of knowledge **as the sun the day**,
and he shall be magnified in the world,
until he is taken up.

⁴ He shall shine forth as the sun on the earth,
and dispel all darkness from under heaven,
and there shall be peace in all the earth.

⁵ The heavens shall exult in his days,
and the earth shall be glad, and the clouds rejoice;
and knowledge of the Lord will be poured out on earth,
as the water of the seas;
and the angels of the glory of the presence of the Lord
shall be glad in him.

TESTAMENT OF LEVI 18

¹ Charles formats this verse as poetry.

² After 'raise up', some MSS add 'for the priesthood'.

³ Charles lacks the last line.

⁴ In place of 'dispel', Charles has 'shall remove'.

⁵ Sparks (and the MSS) have the definite article before 'knowledge'.

⁶ Οἱ οὐρανοὶ ἀνοιγήσονται,
καὶ ἐκ τοῦ ναοῦ τῆς δόξης
ἥξει ἐπ' αὐτὸν ἀγίασμα μετὰ
φωνῆς πατρικῆς ὡς ἀπὸ Ἀβραάμ πατρός Ἰσαάκ.
⁷ Καὶ δόξα ὑψίστου ἐπ' αὐτὸν ῥηθήσεται,
καὶ πνεῦμα συνέσεως καὶ ἀγιασμοῦ
καταπαύσει ἐπ' αὐτὸν ἐν τῷ ὕδατι.
⁸ Αὐτὸς δώσει τὴν μεγαλωσύνην κυρίου
τοῖς υἱοῖς αὐτοῦ ἐν ἀληθείᾳ εἰς τὸν αἰῶνα·
καὶ οὐκ ἔσται διαδοχὴ αὐτῷ
εἰς γενεὰς καὶ γενεὰς ἕως τοῦ αἰῶνος.
⁹ Καὶ ἐπὶ τῆς ἱερωσύνης αὐτοῦ ἐκλείψει πᾶσα ἁμαρτία,
καὶ οἱ ἄνομοι καταπαύσουσιν εἰς κακά·
οἱ δὲ δίκαιοι καταπαύσουσιν ἐν αὐτῷ.
¹⁰ Καί γε αὐτὸς ἀνοίξει τὰς θύρας τοῦ παραδείσου,
καὶ στήσει τὴν ἀπειλοῦσαν ῥομφαίαν κατὰ τοῦ Ἀδάμ,
¹¹ καὶ δώσει τοῖς ἁγίοις φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς,
καὶ πνεῦμα ἀγιωσύνης ἔσται ἐπ' αὐτοῖς.
¹² Καὶ ὁ Βελίαρ δεθήσεται ὑπ' αὐτοῦ,
καὶ δώσει ἐξουσίαν τοῖς τέκνοις αὐτοῦ

⁶ The heavens shall be opened,
and, from the temple of glory,
shall come his call to sacred things,
with the Father's voice as from Abraham to Isaac.
⁷ And the glory of the Most High will be uttered on him,
and the spirit of understanding and sanctification
shall rest upon him in the water.
⁸ For, he shall give the majesty of the Lord
to his sons in truth for evermore;
and there shall none succeed him
for all generations for ever.
⁹ And, in his priesthood shall sin come to an end,
and the lawless shall cease to do evil.
and the just shall rest in him.
¹⁰ And he shall open the gates of Paradise,
and remove the threatening sword against Adam.
¹¹ And he shall give to the saints to eat of the tree of life,
and the spirit of holiness shall be on them.
¹² And Belial shall be bound by him,
and he shall give power to his children

⁶ For the 3rd line, Charles has 'shall come upon him sanctification'.

⁷ Charles has 'in the water' in brackets.

⁸ In place of 'give', Sparks has 'declare'.

⁹ At the start of this verse, Charles and Sparks add, "And, in his priesthood, the Gentiles shall be multiplied in knowledge upon the earth, and enlightened through the grace of the Lord."

¹⁰ Charles does not capitalize 'Paradise'.

¹¹ After 'saints', Sparks adds 'the right' in italics.

¹² Charles has 'Beliar' in place of 'Belial'.

τοῦ πατεῖν ἐπὶ τὰ πονηρὰ πνεύματα.

¹³ Καὶ εὐφρανθήσεται κύριος ἐπὶ τοῖς τέκνοις αὐτοῦ,
καὶ εὐδοκήσει κύριος ἐπὶ τοῖς
ἀγαπητοῖς αὐτοῦ ἕως τῶν αἰώνων.

¹⁴ Τότε ἀγαλλιάσεται Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ·
ἐγὼ χαρίσομαι,
καὶ πάντες οἱ ἅγιοι ἐνδύσονται εὐφροσύνην.

to tread upon the evil spirits.

¹³ And the Lord shall rejoice in his children,
and the Lord will be well pleased
in his beloved ones for ever.

¹⁴ Then shall Abraham and Isaac and Jacob exult,
and I will be glad,
and all the saints shall clothe themselves with joy.

¹³ Some MSS (and Charles) omit 'the Lord' in the 2nd line.

¹⁴ Note the contracted form in the Greek word of 'and I' (ἐγὼ).

Διαθήκη Λευι 19

¹ Καὶ νῦν, τέκνα μου, πάντα ἠκούσατε· ἐλέσθε οὖν ἑαυτοῖς ἢ τὸ σκότος ἢ τὸ φῶς, ἢ νόμον κυρίου ἢ ἔργα Βελίαρ. ² Καὶ ἀπεκρίθημεν ἡμεῖς τῷ πατρί, λέγοντες· Ἐνώπιον κυρίου πορευώμεθα, κατὰ τὸν νόμον αὐτοῦ. ³ Καὶ εἶπεν ὁ πατήρ ἡμῶν, Μάρτυς κύριος, καὶ μάρτυρες οἱ ἄγγελοι αὐτοῦ, καὶ μάρτυς ἐγώ, καὶ μάρτυρες ὑμεῖς περὶ τοῦ λόγου τοῦ στόματος ὑμῶν. Καὶ εἵπωμεν· Μάρτυρες. ⁴ Καὶ οὕτως ἐπαύσατο Λευὶ ἐντελλόμενος τοῖς υἱοῖς αὐτοῦ, καὶ ἐξέτεινε τοὺς πόδας αὐτοῦ, καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ ζήσας ἑκατὸν τριάκοντα ἑπτὰ ἔτη. ⁵ Καὶ ἔθηκαν αὐτὸν ἐν σωρῶ· καὶ ὕστερον ἔθαψαν αὐτὸν ἐν Χεβρών, ἀνὰ χεῖρα Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ.

TESTAMENT OF LEVI 19

¹ And now, my children, you have heard all; choose, therefore, for yourselves, either the light or the darkness, either the law of the Lord or the works of Belial. ² And we answered our father, saying, "Before the Lord, we will walk according to his law." ³ And our father said, "The Lord is witness, and his angels are witnesses, and you are witnesses, and I am witness, concerning the word of your mouth". And we said, "We are witnesses." ⁴ And, thus, Levi ceased commanding his sons; and he stretched out his feet on the bed, and was gathered to his fathers, after he had lived a hundred and thirty-seven years. ⁵ And they laid him in a coffin, and afterwards they buried him in Hebron, with Abraham, and Isaac, and Jacob.

TESTAMENT OF LEVI 19

- ¹ Sparks has 'everything' in place of 'all'.
- ² Charles opens, "And his sons answered him, saying."
- ³ Charles opens, "And their father said to them." (Cf. #2).
- ⁴ Charles starts this verse earlier, at 'And his sons said to him'.
- ⁵ Sparks and Charles lack 'and' before 'Isaac'.

Διαθήκη Ιουδα 1

Διαθήκη Ιουδα Περι Ανδρείας Και Φιλαργυρίας Και Πορνείας

¹ Ἀντίγραφον λόγων Ἰούδα, ὅσα ἐλάλησε τοῖς υἱοῖς αὐτοῦ, πρὸ τοῦ ἀποθανεῖν αὐτόν. ² Συναχθέντες ἦλθον πρὸς αὐτόν καὶ εἶπεν αὐτοῖς. ³ Τέταρτος υἱὸς ἐγενόμην τῷ πατρί μου, καὶ ἡ μήτηρ μου ὠνόμασέ με Ἰούδα, λέγουσα· Ἀνθομολογοῦμαι τῷ κυρίῳ, ὅτι ἔδωκέ μοι καὶ τέταρτον υἱόν. ⁴ Ὁξὺς ἤμην καὶ σπουδαῖος ἐν νεότητί μου, καὶ ὑπακούων τῷ πατρί μου κατὰ πάντα λόγον. ⁵ καὶ εὐλόγουν τὴν μητέρα μου καὶ τὴν ἀδελφήν τῆς μητρός μου. ⁶ Καὶ ἐγένετο, ὡς ἡνδρώθην, καὶ ὁ πατήρ μου Ἰακώβ ἠΰξατό μοι, λέγων· Βασιλεὺς ἔσῃ καὶ εὐδοούμενος ἐν πᾶσι.

TESTAMENT OF JUDAH 1

The Testament of Judah – About Courage and Love (of Money) and Adultery

¹ The copy of the words of Judah that he spoke to his sons before he died. ² They met together and came to him; and he said to them, ³ “Listen, my children, to Judah your father. I was the fourth son born to my father Jacob; and Leah my mother named me Judah, saying, “I give thanks to the Lord, because he has given me a fourth son also.” ⁴ I was agile and active in my youth, and obedient to my father in everything. ⁵ And I honoured my mother and my mother’s sister. ⁶ And it came to pass, when I grew up, that my father Jacob blessed me, saying, “You shall be a king, prospering in all things.”

TESTAMENT OF JUDAH 1

- ¹ The title of this (and most other) Testament in this work varies significantly between MSS.
- ² Charles opens, “*They gathered themselves together, therefore, and came to him.*”
- ³ Some MSS (and Sparks) omit ‘*Leah*’.
- ⁴ In place of ‘*agile and active*’, here following Sparks, Charles has just ‘*swift*’.
- ⁵ Some MSS (and Sparks) have ‘*blessed*’ in place of ‘*honoured*’.
- ⁶ Sparks lacks ‘*it came to pass*’.

Διαθήκη Ιουδα 2

¹ Καὶ ἔδωκέ μοι κύριος χάριν ἐν πᾶσι τοῖς ἔργοις μου, ἐν τε ἀγρῷ καὶ ἐν τῷ οἴκῳ. ² Ὡς εἶδον ὅτι συνέδραμον τῇ ἐλάφῳ, καὶ πιάσας αὐτὴν ἐποίησα βρῶμα τῷ πατρί μου. ³ Τὰς δορκάδας ἐκράτουν διὰ τοῦ δρόμου, καὶ πᾶν ὃ ἦν ἐν τοῖς πεδίοις κατελάμβανον. Φοράδα ἀγρίαν κατέλαβον, καὶ πιάσας ἡμέρωσα. ⁴ καὶ λέοντα ἀπέκτεινα καὶ ἀφελόμην ἔριφον ἐκ τοῦ στόματος αὐτοῦ. Ἄρκον λαβὼν ἐκ τοῦ ποδός, ἀπεκύλησα εἰς κρημνόν· καὶ πᾶν θηρίον, εἰ ἐπέστρεφε πρὸς με, διήσπουν αὐτὸ ὡς κύνα. ⁵ Τῷ χοίρῳ τῷ ἀγρίῳ συνέδραμον, καὶ προλαβὼν ἐν τῷ τρέχειν με, κατεσπάραξα αὐτόν. ⁶ Πάρδαλις ἐν Χεβρών προσεπήδησεν ἐπὶ τὸν κύνα· καὶ πιάσας αὐτὴν ἀπὸ τῆς οὐράς, ἀπεκόντισα αὐτὴν καὶ ἐρράγη ἐν τοῖς ὀρίοις Γάζης. ⁷ Βοῦν ἄγριον χώρα νεμόμενον ἐκράτησα ἐκ τῶν κεράτων, καὶ ἐν κύκλῳ συσσείσας καὶ σκοτίσας ῥίψας ἀνέϊλον αὐτόν.

TESTAMENT OF JUDAH 2

¹ “And the Lord showed me favour in everything I did, both in the field and in the house. ² I know that I raced a hind, and caught it, and prepared the meat for my father, and he ate. ³ And the gazelles I used to master in the chase and could overtake anything that was in the plains. A wild mare I overtook and caught it and tamed it. ⁴ I slew a lion and plucked a kid out of its mouth. I took a bear by its paw and hurled it down the cliff, and it was crushed. ⁵ I outran the wild boar and, seizing it as I ran, I tore it into pieces. ⁶ A leopard in Hebron leaped on my dog, and I caught it by the tail, and hurled it on the rocks, and it was broken in two. ⁷ I found a wild ox feeding in the fields and seized it by the horns; and, whirling it round and stunning it, I cast it from me and slew it.

TESTAMENT OF JUDAH 2

- ¹ In place of ‘everything I did’, here following Sparks, Charles has ‘all my works’.
- ² Sparks conjecturally opens, “As I saw when I raced.”
- ³ Charles has ‘does’ in place of ‘gazelles’.
- ⁴ Sparks includes the 1st sentence as part of v. 3. Literally translated, this verse ends, “and rolled it away into a crag.”
- ⁵ In place of ‘into pieces’, Charles has ‘asunder’.
- ⁶ Sparks ends, “and it was destroyed.”
- ⁷ After ‘fields’, Sparks adds ‘near Gaza’.

Διαθήκη Ιουδα 3

¹ Καὶ ὅτε ἦλθον οἱ δύο βασιλεῖς τῶν Χαναναίων τεθωρακισμένοι ἐπὶ τὰ ποίμνια καὶ πολὺς λαὸς μετ' αὐτῶν, καὶ γὰρ μόνος δραμῶν ἐπὶ τὸν βασιλέα Σούρ, συνέσχον αὐτὸν καὶ ἐπὶ τὰς κνιμίδας κρούσας κατέσπασα, καὶ οὕτως ἀνείλον αὐτόν. ² Καὶ τὸν ἕτερον βασιλέα Ταφουέ, καθήμενον ἐπὶ τοῦ ἵππου, ἀνείλον αὐτὸν καὶ οὕτως πάντα τὸν λαὸν διεσκόρπισα. ³ Τὸν Ἀχώρ βασιλέα ἄνδρα γιγάντων, βάλλοντα τόξα ἔμπροσθε καὶ ὀπισθεν ἐφ' ἵππου, ἀνελόμενος, λίθον λιτρῶν ξ ἀκοντίσας ἔδωκα τῷ ἵππῳ καὶ ἀπέκτεινα αὐτόν. ⁴ Καὶ πολεμήσας τὸν Ἀχώρ ἐπὶ ὥρας δύο, ἀπέκτεινα αὐτόν, καὶ εἰς δύο μερίδας ποιήσας τὴν ἀσπίδα αὐτοῦ, συνέκοψα τοὺς πόδας αὐτοῦ. ⁵ Ἐν δὲ τῷ ἐκδύειν με αὐτοῦ τὸν θώρακα, ἰδοὺ, ὅκτῳ ἄνδρες ἐταῖροι αὐτοῦ, ἤρξαντο πολεμεῖν πρὸς με. ⁶ Ἐνείλίσας οὖν τὴν στολὴν μου ἐν τῇ χειρὶ μου, λίθοις σφενδωνίσας αὐτοὺς τέσσαρας ἐξ αὐτῶν ἀνείλον· οἱ δὲ ἄλλοι ἔφυγον. ⁷ Καὶ Ἰακώβ ὁ πατὴρ ἡμῶν ἀνείλε τὸν Βεελισᾶ, βασιλέα πάντων τῶν βασιλέων, γίγαντα

TESTAMENT OF JUDAH 3

¹ “And, when the two kings of the Canaanites came sheathed in armour against our flocks, and many people with them, single-handed I rushed the king of Hazor, and smote him on the greaves and dragged him down, and so I slew him. ² And the other, the king of Tappuah, as he sat on his horse, I slew, and so I scattered all his people. ³ Achor the king, a man of giant stature, I found hurling javelins before and behind as he sat on horseback, and I took up a stone of sixty pounds weight, and hurled it and smote his horse, and killed it. ⁴ And I fought with Achor for two hours; and I cleaved his shield in two, and I chopped off his feet, and killed him. ⁵ And, as I was stripping off his breastplate, behold, eight men, his companions, began to fight with me. ⁶ So, I wound my garment on my hand; and I slung stones at them, and killed four of them, and the rest fled. ⁷ And Jacob my father slew Beelisas, king of all the kings, a giant in strength, twelve

TESTAMENT OF JUDAH 3

- ¹ In place of ‘sheathed in armour’, Sparks has ‘armed with their coats of mail’.
- ² Charles includes the text from ‘I slew’ as part of v. 3.
- ³ There is clearly some confusion here, since only 2 kings are mentioned in v. 1 but this verse introduces a 3rd with a proper name; Charles argues, on the basis of Rabbinic sources, that vv. 3–5 originally described Judah’s encounter with the king of Tappuah and that the (otherwise unknown) name, ‘Achor’, arose through a corrupt dittography of ‘the other’.
- ⁴ In place of ‘Achor’, Charles has ‘(this) other’ – cf. #3.
- ⁵ Charles has ‘nine’ in place of ‘eight’, here following Sparks and the MSS.
- ⁶ Charles opens with ‘And’ in place of ‘So’.
- ⁷ In place of ‘Beelisas’, here following Sparks, Charles has ‘†Beelesath’.

τῇ ἰσχύϊ πηχῶν ἰβ. ⁸ Καὶ ἐπέπεσεν ἐπ' αὐτοὺς τρόμος, καὶ ἐπαύσαντο πολεμοῦντες ἀφ' ἡμῶν. ⁹ Διὰ τοῦτο ἀμέριμνος ἦν ὁ πατήρ μου ἐν τοῖς πολέμοις, ὅτε ἐγὼ ἤμην ἐν τοῖς ἀδελφοῖς μου. ¹⁰ Εἶδε γὰρ ἐν ὁράματι περὶ ἐμοῦ, ὅτι ἄγγελος δυνάμεως ἔπεταί μοι ἐν πᾶσι, τοῦ μὴ ἡττᾶσθαι.

cubits high. ⁸ And terror fell on them, and they ceased warring against us. ⁹ Therefore, my father was free from anxiety in the wars when I was with my brothers. ¹⁰ For, he saw in a vision concerning me that an angel of might followed me everywhere, that I should not be overcome.

⁸ The literal translation of 'terror' is 'trembling'.

⁹ Sparks lacks the opening 'Therefore'.

¹⁰ In place of 'he saw', Sparks has 'he had seen'.

Διαθήκη Ιουδα 4

¹ Καὶ κατὰ νότον γέγονεν ἡμῖν πόλεμος μείζων τοῦ ἐν Σικίμοις· καὶ παραταξάμενος μετὰ τῶν ἀδελφῶν μου, ἐδίωξα χιλίους ἄνδρας, καὶ ἀπέκτεινα ἐξ αὐτῶν διακοσίους ἄνδρας καὶ τέσσαρες βασιλεῖς. ² Καὶ ἀνῆλθον ἐπ' αὐτοὺς ἐπὶ τοῦ τείχους, καὶ ἄλλους δύο βασιλεῖς ἀνείλον. ³ καὶ οὕτως ἐλευθερώσαμεν τὴν Χεβρών, καὶ ἐλάβομεν πᾶσαν τὴν αἰχμαλωσίαν τῶν βασιλέων.

TESTAMENT OF JUDAH 4

¹ “And, in the south, there came on us a greater war than that in Shechem; and I joined in battle array with my brothers, and pursued a thousand men, and slew of them two hundred men and four kings. ² And I went up against them on the wall, and I slew two more kings. ³ Also, we set Hebron free and liberated all the prisoners that had been taken by the kings.

TESTAMENT OF JUDAH 4

¹ Sparks has ‘more serious’ in place of ‘greater’.

² Charles lacks ‘against them’.

³ For this verse, here following Sparks, Charles reads, “And so we captured Hazor and took all the spoil.”

Διαθήκη Ιουδα 5

¹ Τῇ ἐξῆς ἀπήλθομεν εἰς Ἀρέταν, πόλιν κραταιὰν καὶ τειχεῖρη καὶ ἀπροσέγγιστον, ἀπειλοῦσαν ἡμῖν θάνατον. ² Ἐγὼ οὖν καὶ Γὰδ προσήξαμεν ἀπὸ ἀνατολῶν τῆς πόλεως· Ρουβὴμ δὲ καὶ Λευὶ ἀπὸ δυσμῶν καὶ νότου. ³ Καὶ νομίσαντες οἱ ἐπὶ τοῦ τείχους ὅτι ἡμεῖς μόνοι ἐσμέν, ἐφελκύσθησαν ἐφ' ἡμᾶς. ⁴ καὶ οὕτως λαθραῖοι οἱ ἀδελφοὶ ἐξ ἐκατέρων πασσάλοις ἐπανεβήσαν τῷ τείχει, καὶ εἰσῆλθον εἰς τὴν πόλιν, ἀγνοούντων αὐτῶν. ⁵ Καὶ ἐλάβομεν αὐτὴν ἐν στόματι μαχαίρας, καὶ τοὺς ἐν τῷ πύργῳ καταφυγόντας, ἐμπρίσαντες τὸν πύργον σὺν αὐτοῖς ἐλάβομεν. ⁶ Καὶ ἐν τῷ ἀπιέναι ἡμᾶς, ἄνδρες Θαφφοῦ ἐπέβαλον τῇ αἰχμαλωσίᾳ ἡμῶν, καὶ παραλαβόντες αὐτὴν σὺν τοῖς υἱοῖς ἡμῶν, συνήψαμεν πρὸς αὐτοὺς ἕως Θαφφοῦ. ⁷ κάκκείνους ἀπεκτείναμεν καὶ τὴν πόλιν ἐνεπρίσαμεν, πάντα τὰ ἐν αὐτῇ σκυλεύσαντες.

TESTAMENT OF JUDAH 5

¹ “On the next day, we departed to Aretan, a city strong and walled and inaccessible, threatening us with death. ² I and Gad approached on the east side of the city, and Reuben and Levi on the west. ³ And they that were upon the wall, thinking that we were alone, were drawn down against us. ⁴ And so, my brothers secretly climbed up the wall on both sides by stakes, and entered the city, while the men did not know it. ⁵ And we took it with the edge of the sword. And, as for those who had taken refuge in the tower, we set fire to the tower and took both it and them. ⁶ And, as we were departing, the men of Tappuah set upon our spoil; and, delivering it up to our sons, we fought with them as far as Tappuah. ⁷ And we slew them, and burnt their city, and took as spoil all that was in it.

TESTAMENT OF JUDAH 5

¹ In place of ‘threatening us with death’, Sparks has ‘menacing’.

² At the start of this verse, Charles adds ‘But’.

³ Charles encloses ‘were drawn down’ in dagger symbols.

⁴ Sparks has ‘on ladders’ in place of ‘by stakes’.

⁵ Sparks opens, “And we took it and put it to the sword.”

⁶ The ‘α’ family of MSS read, for this verse, “And, as we were departing, the men of Tappuah seized our spoil; and, seeing (this), we fought with them.”

⁷ For this verse, the ‘α’ family of MSS read, “And we slew them all and recovered our spoil.”

Διαθήκη Ιουδα 6

¹ Καὶ ὡς ἤμην ἐν τοῖς ὕδασι Χουζηβᾶ, οἱ ἀπὸ Ἰωβήλ ἦλθον ἐφ' ἡμᾶς εἰς πόλεμον. ² καὶ συνήψαμεν αὐτοὺς καὶ τοὺς ἀπὸ Σηλὼμ συμμάχους αὐτῶν ἀπεκτείναμεν· καὶ οὐκ ἐδώκαμεν αὐτοῖς διέξοδον τοῦ εἰσελθεῖν πρὸς ἡμᾶς. ³ Καὶ ἀπὸ Μαχίρ ἐπῆλθον ἡμῖν τῇ πέμπτῃ ἡμέρᾳ, λαβεῖν τὴν αἰχμαλωσίαν· καὶ προσάξαντες αὐτοῖς ἐν καρτερᾷ μάχῃ περιεγενόμεθα, ὅτι ἦσαν πλῆθος δυνατοὶ ἐν αὐτοῖς· καὶ ἀπεκτείναμεν αὐτοὺς πρὸ τοῦ ἀναβῆναι τὴν ἀνάβασιν. ⁴ Ὡς δὲ ἦλθομεν τῇ πόλει αὐτῶν, αἱ γυναῖκες αὐτῶν ἐκύλιον ἐφ' ἡμᾶς λίθους ἀπὸ τῆς κορυφῆς τοῦ ὄρους, ἐν ᾗ ἦν ἡ πόλις. ⁵ Καὶ ὑποκρυβέντες ἐγὼ καὶ Συμεὼν ἐξόπισθεν, ἐπελαβόμεθα τῶν ὑψηλῶν, καὶ ὅλην τὴν πόλιν ὀλοθρεύσαμεν.

TESTAMENT OF JUDAH 6

¹ “And, when I was at the waters of Cozeba, the men of Jobel came against us to battle. ² And we fought with them and defeated them; and their allies from Shiloh we killed, and we did not leave them power to come in against us. ³ And the men of Machir came upon us the fifth day, to seize our spoil; and we attacked them and overcame them in fierce battle: for, there was a host of mighty men amongst them, and we slew them before they had gone up the ascent. ⁴ But, when we came to their city, their women rolled down stones on us from the brow of the hill on which the city stood. ⁵ And I and Simeon hid ourselves behind the town, and seized the heights, and destroyed the whole city.

TESTAMENT OF JUDAH 6

- ¹ Charles has ‘Kozeba’ in place of ‘Cozeba’.
- ² Sparks lacks ‘and defeated them’; the MSS vary.
- ³ Charles has ‘Makir’ in place of ‘Machir’.
- ⁴ Charles opens with ‘And’ in place of ‘But’.
- ⁵ In place of ‘behind the town’, Sparks has ‘at the back’.

Διαθήκη Ιουδα 7

¹ Καὶ τῇ ἐξῆς ἐρρέθη πρὸς ἡμᾶς ὅτι αἱ πόλεις τῶν δύο βασιλέων ἐν ὄχλῳ βαρεῖ ἔρχονται πρὸς ἡμᾶς. ² Ἐγὼ οὖν καὶ Δάν, προσποιησάμενοι Ἀμορραίους, ὡς σύμμαχοι ἦλθομεν εἰς τὴν πόλιν αὐτῶν. ³ Νυκτὶ δὲ βαθείᾳ ἔλθοῦσι τοῖς ἀδελφοῖς ἠνοίξαμεν τὰς πύλας, καὶ πάντας αὐτοὺς καὶ τὰ αὐτῶν ὀλοθρεύσαμεν, καὶ πάντα τὰ αὐτῶν προνομεύσαντες τὰ τρία τεῖχη αὐτῶν καθείλομεν. ⁴ Καὶ ἐν τῇ Θάμνᾳ προσηγγίσσαμεν, οὗ ἦν πᾶσα ἡ ἀποφυγὴ τῶν πολεμίων βασιλέων. ⁵ Τότε ὑβρίζομενος ἐθυμώθη, καὶ ὥρμησα ἐπ' αὐτοὺς ἐπὶ τὴν κορυφὴν· κᾶκεῖνοι ἐσφενδόνουν ἐπ' ἐμὲ λίθοις καὶ τόξοις. ⁶ καὶ εἰ μὴ Δάν ὁ ἀδελφός μου συνεμάχησέ μοι, εἶχόν με ἀνελεῖν. ⁷ Ἐπήλθομεν οὖν ἐπ' αὐτοὺς μετὰ θυμοῦ καὶ πάντες ἔφυγον· καὶ διελθόντες δι' ἄλλης ὁδοῦ, ἐδεήθησαν τοῦ πατρός μου, καὶ ἐποίησεν εἰρήνην μετ' αὐτῶν, ⁸ καὶ οὐκ ἐποιήσαμεν αὐτοῖς οὐθὲν κακόν, ἀλλ' ἐποιήσαμεν αὐτοὺς ὑποσπόνδους, καὶ ἀπεδώκαμεν αὐτοῖς πᾶσαν τὴν αἰχμαλωσίαν. ⁹ Καὶ ὠκοδόμησα

TESTAMENT OF JUDAH 7

¹ “And, the next day, it was told us that the king of the city of Gaash with a mighty host was coming against us. ² I, therefore, and Dan pretended to be Amorites and, as allies, went into their city. ³ And, in the depth of night, our brothers came and we opened to them the gates; and we destroyed all the men and their substance, and we took for a prey all that was theirs, and their three walls we cast down. ⁴ And we drew near to Thamna, where was all the substance of the hostile kings. ⁵ Then, being insulted by them, I was angry and rushed against them to the summit; and they kept slinging against me stones and darts. ⁶ And had not Dan my brother aided me, they would have slain me. ⁷ We came upon them, therefore, with anger, and they all fled; and, passing by another way, they besought my father, and he made peace with them. ⁸ And we did to them no harm, and they became tributary to us, and we restored to them their spoil. ⁹ And I

TESTAMENT OF JUDAH 7

- ¹ Sparks reads, “And, the next day, we were told that (the men of) Gaash, the city of the kings, were coming against us with a massive force.” There is a bewildering variety of readings between MSS at this point.
- ² In place of ‘pretended’, Charles has ‘feigned ourselves’.
- ³ Sparks has ‘possessions’ in place of ‘substance’.
- ⁴ Sparks ends, “where all those were who had taken refuge from the warring kings.”
- ⁵ After ‘summit’, Sparks adds (in italics) ‘of the hill on which the city stood’ (cf. 6:4).
- ⁶ In place of ‘aided’, Sparks has ‘fought with’.
- ⁷ Sparks opens, “But so furious was our assault on them that they all fled.”
- ⁸ Sparks has ‘prisoners’ in place of ‘spoil’.
- ⁹ In place of ‘built’, Sparks has ‘rebuilt’ (twice in this verse).

ἐγὼ τὴν Θάμνα καὶ ὁ πατήρ μου τὴν Ῥαμβαήλ.¹⁰ Εἴκοσι ἐτῶν ἤμην, ὅτε ἐγένετο ὁ πόλεμος οὗτος·¹¹ καὶ ἦσαν οἱ Χαναναῖοι φοβούμενοί με, καὶ τοὺς ἀδελφούς μου.

built Thamna, and my father built Pabael.¹⁰ I was twenty years old when this war happened.¹¹ And the Canaanites feared me and my brothers.

¹⁰ Charles and Sparks have identical translations for this verse.

¹¹ Charles includes this as part of v. 10.

Διαθήκη Ιουδα 8

¹ Ἦν δέ μοι καὶ κτήνη πολλά, καὶ εἶχον ἀρχιποίμενα Ἰρᾶν τὸν Ὀδολομήτην· ² πρὸς ὃν ἐλθὼν, εἶδον Βάρσαν βασιλέα Ὀδολάμ. Καὶ ἐποίησεν ἡμῖν πότον· καὶ παρακαλέσας δίδωσί μοι τὴν θυγατέρα αὐτοῦ Βησσοῦς εἰς γυναῖκα. ³ Αὕτῃ ἔτεκέ μοι τὸν Ἡρ καὶ Αὐνᾶν καὶ Σιλώμ· ὧν τοὺς δύο ἀτέκνους ἀνείλε κύριος· ὁ γὰρ Σιλώμ ἔζησε, καὶ τὰ τέκνα αὐτοῦ ὑμεῖς ἐστε.

TESTAMENT OF JUDAH 8

¹ "And I had many flocks and herds, and I had for chief herdsman Iram the Adullamite. ² And, when I went to him, I saw Barsam, king of Adullam; and he spoke to us, and he made us a feast; and he invited me and he gave me his daughter Bathshua to wife. ³ She bore me Er, and Onan and Shelah; two of them the Lord struck down: for, Shelah lived, and his children are you.

TESTAMENT OF JUDAH 8

- ¹ In place of 'flocks and herds', Charles has 'cattle'.
² Charles has 'Parsaba' in place of 'Barsam'.
³ Sparks has 'was spared' in place of 'lived'.

Διαθήκη Ιουδα 9

¹ Δεκαοκτὼ ἔτη ἐποιήσαμεν εἰρήνην, ὁ πατὴρ ἡμῶν καὶ ἡμεῖς, μετὰ τοῦ ἀδελφοῦ αὐτοῦ Ἡσαῦ, καὶ οἱ υἱοὶ μεθ' ἡμῶν, μετὰ τὸ ἐλθεῖν ἡμᾶς ἐκ Μεσοποταμίας ἀπὸ Λάβαν. ² Καὶ πληρωθέντων δεκαοκτὼ ἐτῶν, ἐν τεσσαρακοστῷ ἔτει ζωῆς μου, ἐπῆλθεν ἡμῖν Ἡσαῦ, ὁ ἀδελφὸς τοῦ πατρὸς μου, ἐν λαῷ βαρεῖ καὶ ἰσχυρῷ. ³ καὶ ἔπεσεν ἐν τόξῳ Ἰακώβ καὶ ἤρθη νεκρὸς ἐν ὄρει Σιείρ· καὶ πορευόμενος ἐπάνω Εἰρραμνᾶ ἀπέθανεν. ⁴ Ἡμεῖς δὲ ἐδιώξαμεν ἐπὶ τοὺς υἱοὺς Ἡσαῦ. Ἦν δὲ τούτοις πόλις, καὶ τεῖχος σιδηροῦν καὶ πύλαι χαλκαῖ· καὶ οὐκ ἠδυνήθημεν εἰσελθεῖν ἐν αὐτῇ, καὶ περικαθίσαντες ἐπολιορκοῦμεν αὐτούς. ⁵ Καὶ ὡς οὐκ ἤνοιγον μετὰ ἡμέρας εἴκοσι, ὁρώντων αὐτῶν, προσάγω κλίμακα, καὶ τὴν ἀσπίδα ἐπὶ τῆς κεφαλῆς μου· καὶ ἀνῆλθον ἀποδεχόμενος λίθους ἕως ταλάντων τριῶν· καὶ ἀνελθὼν ἀνείλον τέσσαρες τοὺς δυνατοὺς ἐξ αὐτῶν. ⁶ Καὶ τῇ ἐξῆς ἐμβάντες Ρουβὴμ καὶ Γὰδ ἀνείλον ἑτέρους ἐξήκοντα. ⁷ Τότε αἰτοῦσιν ἡμᾶς τὰ πρὸς εἰρήνην· καὶ γενόμενοι βουλῆς τοῦ πατρὸς ἡμῶν, ἐδεξάμεθα

TESTAMENT OF JUDAH 9

¹ “And, for eighteen years, our father abode in peace with his brother Esau, and his sons with us; after that, we came from Mesopotamia, from Laban. ² And, when eighteen years were fulfilled, in the fortieth year of my life, Esau, the brother of my father, came on us with a mighty and strong company. ³ And Jacob smote Esau with an arrow, and he was taken up **wounded** on Mount Seir; and, as he went, he died at Anoniram. ⁴ And we pursued the sons of Esau. Now, they had a city with walls of iron and gates of brass; and we could not enter into it, and we encamped around it and besieged them. ⁵ And, when they did not open to us in twenty days, I set up a ladder in the sight of all and, with my shield on my head, I went up, sustaining the assault of stones, upwards of three talents weight; and I slew four of their mighty men. ⁶ And, on the following day, Reuben and Gad slew six others. ⁷ Then they asked from us terms of peace; and, having taken counsel with our father, we received them as tributaries. ⁸ And they

TESTAMENT OF JUDAH 9

- ¹ After ‘father’, some MSS adds ‘and ourselves’.
- ² In place of ‘company’, Charles has ‘people’.
- ³ The literal translation of ‘wounded’ is ‘dead’.
- ⁴ Charles ends with ‘it’ in place of ‘them’.
- ⁵ The literal translation of ‘sustaining the assault of stones’ is ‘accepting stones’.
- ⁶ Charles lacks ‘on the following day’, here following Sparks.
- ⁷ Sparks ends, “we put them to forced labour.”
- ⁸ Charles has ‘five’ in place of ‘fifteen’.

αὐτοὺς ὑποφόρους. ⁸ Καὶ ἦσαν δίδοντες ἡμῖν πυροῦ κόρους
διακοσίους, ἐλαίου βέθ φ, οἴνου μέτρα χίλια πεντακόσια, ἕως
ὅτε κατήλθομεν εἰς Αἴγυπτον.

gave us five hundred cors of wheat, five hundred baths of oil,
and fifteen hundred measures of wine, until the famine, when
we went down into Egypt.

Διαθήκη Ιουδα 10

¹ Μετὰ ταῦτα Ἦρ ὁ υἱός μου ἄγεται τὴν Θάμαρ ἐκ Μεσοποταμίας, θυγατέρα Ἀράμ. ² Ἦν δὲ Ἦρ πονηρός, καὶ ἤπορεῖτο περὶ τῆς Θάμαρ, ὅτι οὐκ ἦν ἐκ γῆς Χαναάν. Καὶ ἄγγελος κυρίου ἀνείλεν αὐτὸν τῇ τρίτῃ ἡμέρᾳ τῇ νυκτί, ³ καὶ αὐτὸς οὐκ ἔγνω αὐτήν, κατὰ πανουργίαν τῆς μητρὸς αὐτοῦ, οὐ γὰρ ἤθελεν ἔχειν τέκνα ἀπ' αὐτῆς. ⁴ Ἐν ταῖς ἡμέραις τοῦ θαλάμου ἐπεγάμβρευσά αὐτῇ τὸν Αὐνᾶν· καί γε οὗτος ἐν πονηρίᾳ οὐκ ἔγνω αὐτήν, ποιήσας σὺν αὐτῇ ἐνιαυτόν. ⁵ Καὶ ὅτε ἠπειλήσας αὐτῷ, συνῆλθε μὲν αὐτῇ, διέφθειρε δὲ τὸ σπέρμα ἐπὶ τὴν γῆν, κατὰ τὴν ἐντολήν τῆς μητρὸς αὐτοῦ· καί γε οὗτος ἐν πονηρίᾳ ἀπέθανεν. ⁶ Ἦθελον δὲ καὶ τὸν Σιλῶμ δοῦναι αὐτῇ, ἀλλ' ἡ γυνὴ μου Βησουὲ οὐκ ἀφῆκεν· ἐπονηρεύετο γὰρ πρὸς τὴν Θάμαρ, ὅτι οὐκ ἦν ἐκ θυγατέρων Χαναάν, ὡς αὐτή.

TESTAMENT OF JUDAH 10

¹ "And, after these things, my son Er took to wife Tamar, from Mesopotamia, a daughter of Aram. ² Now, Er was wicked, and he was in need concerning Tamar, because she was not of the land of Canaan. And, on the third day in the night, an angel of the Lord smote him. ³ And he had not known her according to the evil craftiness of his mother; for, he did not wish to have children by her. ⁴ In the days of the wedding feast, I gave Onan to her in marriage; and he also in wickedness did not know her, though he spent a year with her. ⁵ And, when I threatened him, he went into her, but he spilled the seed on the ground, according to the command of his mother, and he also died through wickedness. ⁶ And I wished to give Shelah also to her, but my wife Bathshua did not permit it; for, she wrought evil against Tamar, because she was not of the daughters of Canaan, as she also herself was.

TESTAMENT OF JUDAH 10

- ¹ According to Gn 38:6, Judah himself was responsible for marrying Er to Tamar.
- ² In place of 'on the third day in the night', some MSS (and Charles) have 'on the third night', one has 'on the third day', and one MS omits the phrase.
- ³ Some end, "she did want (him) to have children by her."
- ⁴ In place of 'wedding feast', some MSS have 'bride chamber'.
- ⁵ Before 'wickedness', Sparks adds 'his' in italics.
- ⁶ Charles has 'his mother' in place of 'my wife Bathshua'.

Διαθήκη Ιουδα 11

¹Κάγὼ ᾔδειν, ὅτι πονηρὸν τὸ γένος Χαναάν, ἀλλὰ τὸ διαβούλιον τῆς νεότητος ἐτύφλωσε τὴν καρδίαν μου. ²Καὶ ἰδὼν αὐτὴν οἰνοχοοῦσαν, ἐν μέθῃ οἴνου ἠπατήθην, καὶ συνέπεσα πρὸς αὐτήν. ³Αὕτη, ἀπόντος μου, ἐπορεύθη καὶ ἐλάβετο Σιλῶμ γυναῖκα ἐκ γῆς Χαναάν. ⁴Γνοὺς δὲ ὁ ἐποίησε κατηρασάμην αὐτῇ ἐν ὀδύνῃ ψυχῆς μου. ⁵καί γε αὕτη ἀπέθανεν ἐν πονηρίᾳ υἱῶν αὐτῆς.

TESTAMENT OF JUDAH 11

¹ “And I knew that the race of the Canaanites was wicked, but the impulse of youth blinded my mind. ² And, when I saw her pouring out wine, owing to the intoxication of wine I was deceived, and took her although my father had not counselled (it). ³ And, while I was away, she went and took for Shelah a wife from Canaan. ⁴ And, when I knew what she had done, I cursed her in the anguish of my soul. ⁵ And she also died through her sons’ wickedness.

TESTAMENT OF JUDAH 11

¹ Sparks opens, “And I was well aware that the Canaanite stock was wicked.”

² Cf. 13:5–7.

³ In place of ‘took’, Sparks has ‘found’.

⁴ Sparks ends, “in my distress.”

⁵ Charles extends this verse, ending, “through her wickedness together with her sons.”

Διαθήκη Ιουδα 12

¹ Μετὰ δὲ τοὺς λόγους τούτους, χηρευούσης τῆς Θάμαρ, μετὰ δύο ἔτη ἀκούσασα, ὅτι ἀνέρχομαι κεῖραι τὰ πρόβατα, κοσμηθεῖσα κόσμῳ νυμφικῷ, ἐκάθισεν ἀπέναντι τῇ πόλει πρὸς τὴν πύλην. ² Νόμος γὰρ Ἀμορραίων, τὴν γαμοῦσαν προκαθίσει ἐν πορνείᾳ ἑπτὰ ἡμέρας παρὰ τὴν πύλην. ³ Μεθυσθεὶς οὖν ἐγὼ ἐν ὕδασι Χωζήβ, οὐκ ἐπέγνων αὐτὴν ἀπὸ τοῦ οἴνου· καὶ ἠπάτησέ με τὸ κάλλος αὐτῆς διὰ τοῦ σχήματος τῆς κοσμήσεως. ⁴ Καὶ ἐκκλίνας πρὸς αὐτὴν εἶπον· Εἰσέλθω πρὸς σε. Καὶ εἶπέ μοι· Τί μοι δώσεις; Καὶ ἔδωκα αὐτῇ τὴν ῥάβδον μου καὶ τὴν ζώνην καὶ τὸ διάδημα τῆς βασιλείας, καὶ συνελθὼν αὐτῇ συνείληφεν. ⁵ Ἀγνοῶν δὲ ὁ ἐποίησεν, ἥθελον ἀνελεῖν αὐτήν· πέμψασα δὲ ἐν κρυπτῷ τοὺς ἀρραβῶνας, κατήσχυνέ με. ⁶ Καλέσας δὲ αὐτήν, ἤκουσα καὶ τοὺς ἐν μυστηρίῳ λόγους, καθεύδων σὺν αὐτῇ ἐν τῇ μέθῃ μου οὓς ἐλάλησα· καὶ οὐκ ἠδυνήθην ἀνελεῖν αὐτήν, ὅτι παρὰ κυρίου ἦν. ⁷ Ἐλεγον δέ· Μήποτε ἐν δολιότητι ἐποίησε, παρὰ ἄλλης λαβοῦσα τὸν ἀρραβῶνα. ⁸ Ἀλλ' οὐδὲ ἤγγισα αὐτῇ ἔτι ἕως θανάτου μου, ὅτι βδέλυγμα

TESTAMENT OF JUDAH 12

¹ “And, after these things, while Tamar was a widow, she heard after two years that I was going up to shear my sheep, and adorned herself in bridal array, and sat in the city Enaim by the gate. ² For, it was a law of the Amorites that she who was about to marry should sit as a prostitute for seven days by the gate. ³ I had been drinking at the waters of Cozeba and, being drunk with wine, I did not recognize her; and her beauty deceived me, through the fashion of her adorning. ⁴ And I turned aside to her and said, “Let me go into you.” And she said, “What will you give me?” And I gave her my staff, and my girdle, and the diadem of my kingdom in pledge. ⁵ And I went into her, and she conceived. And, not knowing what I had done, I wished to slay her; but she privately sent my pledges and put me to shame. ⁶ And, when I called her, I heard also the secret words that I spoke when lying with her in my drunkenness; and I could not slay her, because it was from the Lord. ⁷ For, I said, “Lest haply she did it in subtlety, having received the pledge from another woman.” ⁸ But I came not again near her while I

TESTAMENT OF JUDAH 12

- ¹ The MSS vary for this verse; the Mount Athos MS seems to preserve the original text.
- ² In place of ‘as a prostitute’, here following Sparks, Charles has ‘in fornication’.
- ³ Charles opens with ‘Therefore’ in place of ‘I had been drinking at the waters of Cozeba and’.
- ⁴ Sparks lacks ‘in pledge’.
- ⁵ Sparks includes the 1st sentence as part of v. 4.
- ⁶ In place of ‘I heard’, Sparks has ‘she told me’.
- ⁷ For this verse, Sparks reads, “And I thought perhaps it was a trick and she had got the pledges from someone else.”
- ⁸ Sparks lacks ‘while I lived’ but mentions the phrase in a footnote.

ἐποίησα τοῦτο ἐν παντὶ Ἰσραήλ. ⁹ Καίγε οἱ ἐν [τ]ῇ πόλει ἔλεγον, μὴ εἶναι ἐν τῇ πόλει τελισκομένην· ὅτι ἐξ ἄλλου χωρίου ἐλθοῦσα πρὸς βραχὺ ἐκάθισεν ἐν πύλῃ. ¹⁰ καὶ ἐνόμιζεν, ὅτι οὐδεὶς ἔγνω ὅτι εἰσῆλθον πρὸς αὐτήν. ¹¹ Καὶ μετὰ ταῦτα ἦλθομεν εἰς Αἴγυπτον πρὸς Ἰωσήφ διὰ τὸν λιμόν. ¹² [Τες]σαράκοντα ἔξ ἐτῶν ἤμην καὶ ἐβδομήκοντα τρία ἔτη ἔζησα ἐκεῖ.

lived, because I had done this abomination in all Israel. ⁹ Moreover, they who were in the city said there was no harlot in the gate, because she came from another place, and sat for a while in the gate. ¹⁰ And I thought that no one knew that I had gone into her. ¹¹ And, after this, we came into Egypt, to Joseph, because of the famine. ¹² And I was forty-six, and seventy-three years I lived in Egypt.

⁹ A more literal translation of 'harlot' is 'temple prostitute'.

¹⁰ In place of 'gone into her', Sparks has 'had intercourse with her'.

¹¹ Sparks has 'went' in place of 'came' (in theory, Judah is making his testament from Egypt).

¹² After 'forty-six', Charles adds 'years old'.

Διαθήκη Ιουδα 13

¹ Καὶ νῦν ὅσα ἐγὼ ὑμῖν ἐντέλλομαι, ἀκούσατε, τέκνα, τοῦ πατρὸς ὑμῶν, καὶ φυλάξατε πάντας τοὺς λόγους μου, τοῦ ποιεῖν τὰ δικαιώματα κυρίου καὶ ὑπακούειν ἐντολῆς κυρίου θεοῦ. ² Καὶ μὴ πορεύεσθε ὀπίσω τῶν ἐπιθυμιῶν ὑμῶν, μηδὲ ἐνθυμήσεσι διαβουλίῶν ὑμῶν, ἐν ὑπερηφανείᾳ καρδίας ὑμῶν, καὶ μὴ καυχᾶσθε ἐν ἔργοις ἰσχύος νεότητος ὑμῶν, ὅτι καίγε τοῦτο πονηρὸν ἐν ὀφθαλμοῖς κυρίου. ³ Ἐπειδὴ γὰρ κἀγὼ καυχησάμενος, ὅτι ἐν πολέμοις οὐκ ἠπάτησέ με πρόσωπον γυναικὸς εὐμόρφου, ὠνείδιζον Ῥουβὴμ τὸν ἀδελφόν μου περὶ Βάλλας γυναικὸς πατρός μου, τὸ πνεῦμα τοῦ ζήλου καὶ τῆς πορνείας παρετάξατο ἐν ἐμοί, ἕως συνέπεσα εἰς Βησουὲ τὴν Χαναναίαν καὶ εἰς Θάμαρ τὴν νυμφευθεῖσαν τοῖς υἱοῖς μου. ⁴ Καὶ ἔλεγον τῷ πενθερῷ μου· Συμβουλευσὼ τῷ πατρί μου καὶ οὕτως λήψομαι τὴν θυγατέρα σου. Καὶ ἔδειξέ μοι ἐπ' ὀνόματι τῆς θυγατρὸς αὐτοῦ χρυσοῦ πληθος ἄπειρον· ἦν γὰρ βασιλεύς. ⁵ Καὶ αὐτὴν κοσμήσας ἐν χρυσῷ καὶ μαργαρίταις, ἐποίησεν ἡμῖν οἶνοχοεῖν ἐν τῷ δείπνῳ ἐν κάλλει γυναικῶν. ⁶ Καὶ ὁ οἶνος διέστρεψέ μου τοὺς ὀφθαλμούς, καὶ ἡμαύρωσέ

TESTAMENT OF JUDAH 13

¹ “And now I command you, my children, listen to Judah your father, and keep my sayings to perform all the ordinances of the Lord, and to obey the commands of God. ² And do not walk after your lusts, nor in the imaginations of your thoughts in haughtiness of heart; and do not glory in the deeds and strength of your youth; for, this also is evil in the eyes of the Lord. ³ Since I also gloried that, in wars, no comely woman’s face ever enticed me, and reproved Reuben my brother concerning Bilhah, the wife of my father, the spirits of jealousy and of adultery arrayed themselves against me, until I lay with Bathshua the Canaanite, and Tamar, who was espoused to my sons. ⁴ And I said to my father-in-law, “I will take counsel with my father, and so will I take your daughter.” And he was unwilling, but he showed me a boundless store of gold on his daughter’s behalf; for, he was a king. ⁵ And he adorned her with gold and pearls, and he caused her to pour out wine for us at the feast with the beauty of women. ⁶ And the wine turned aside my eyes, and pleasure blinded my heart. ⁷ And I

TESTAMENT OF JUDAH 13

- ¹ Sparks opens, “And now, my instructions to you. Pay attention, my children, to your father.”
- ² In place of ‘lusts’, Sparks has ‘natural desires’.
- ³ Charles has ‘fornication’ in place of ‘adultery’.
- ⁴ Charles opens with ‘For’ in place of ‘And’.
- ⁵ Charles surrounds ‘with the beauty of women’ with dagger symbols.
- ⁶ Sparks has ‘dulled my wits’ in place of ‘blinded my heart’.
- ⁷ Sparks has ‘spent the night’ in place of ‘lay’.

μου τὴν καρδίαν ἡδονή. ⁷ Καὶ ἐρασθεὶς αὐτῆς συνέπεσα, καὶ παρέβην ἐντολὴν κυρίου, καὶ ἐντολὴν πατέρων μου, καὶ ἔλαβον αὐτὴν εἰς γυναῖκα. ⁸ Καὶ ἀνταπέδωκέ μοι κύριος κατὰ τὸ διαβούλιον τῆς καρδίας μου, ὅτι οὐκ ἠὐφράνθην ἐπὶ τοῖς τέκνοις αὐτῆς.

became enamoured of her and lay with her, and transgressed the commandment of the Lord and the commandment of my fathers, and I took her to wife. ⁸ And the Lord rewarded me according to the imagination of my heart, inasmuch as I had no joy in her children.

⁸ In place of ‘*according to the imagination of my heart*’, Sparks has ‘*as I deserved*’.

Διαθήκη Ιουδα 14

¹ Καὶ νῦν, τέκνα μου, μὴ μεθύσκεσθε οἶνω· ὅτι ὁ οἶνος διαστρέφει τὸν νοῦν ἀπὸ τῆς ἀληθείας, καὶ ἐμβάλλει ὀργὴν ἐπιθυμίας, καὶ ὁδηγεῖ εἰς πλάνην τοὺς ὀφθαλμούς.
² Τὸ γὰρ πνεῦμα τῆς πορνείας τὸν οἶνον, ὡς διάκονον, πρὸς τὰς ἡδονὰς ἔχει τοῦ νοός· ὅτι καί γε τὰ δύο ταῦτα ἀφιστῶσι τὴν δύναμιν τοῦ ἀνθρώπου.
³ Ἐὰν γάρ τις πῆρ οἶνον εἰς μέθην, ἐν διαλογισμοῖς ῥυπαροῖς συνταράσσει τὸν νοῦν εἰς πορνείαν καὶ ἐκθερμαίνει τὸ σῶμα πρὸς μίξιν, καὶ εἰ πάρεστι τὸ τῆς ἐπιθυμίας αἴτιον, πράσσει τὴν ἀμαρτίαν καὶ οὐκ αἰσχύνεται.
⁴ Τοιοῦτός ἐστιν ὁ οἶνος, τέκνα μου, ὅτι ὁ μεθύων οὐδένα αἰδεῖται.
⁵ Ἰδοὺ γὰρ κάμὲ ἐπλάνησε, μὴ αἰσχυνθῆναι πλῆθος ἐν τῇ πόλει· ὅτι ἐν ὀφθαλμοῖς πάντων ἐξέκλινα πρὸς τὴν θάμαρ, καὶ ἐποίησα ἀμαρτίαν μεγάλην, καὶ ἀνεκάλυψα κάλυμμα ἀκαθαρσίας υἱῶν μου.
⁶ Πιὼν οἶνον, οὐκ αἰσχύνθην ἐντολὴν θεοῦ καὶ ἔλαβον γυναῖκα Χαναναίαν.
⁷ Διὸ συνέσεως χρήζει ὁ πίνων οἶνον, τέκνα μου· καὶ αὕτη ἐστὶν ἡ σύνεσις τῆς οἰνοποσίας, ἵνα ἕως ὅτε ἔχει αἰδῶ, πίνη·
⁸ Ἐὰν δὲ παρέλθῃ τὸν ὅρον τοῦτον,

TESTAMENT OF JUDAH 14

¹ “And now, my children, do not be drunk with wine; for, wine turns the mind away from the truth, and inspires the passion of lust, and leads the eyes into error.
² For, the spirit of adultery has wine as a minister to give pleasure to the mind; for, these two also take away the mind of man.
³ For, if a man drinks wine to drunkenness, it disturbs the mind with filthy thoughts leading to adultery and heats the body to carnal union; and, if the occasion of the lust be present, he works the sin and is not ashamed.
⁴ Such is the inebriated man, my children; for, he who is drunk reverences no man.
⁵ For, look how it made me also to err, so that I was not ashamed of the multitude in the city, in that, before the eyes of all, I turned aside to Tamar, and I wrought a great sin, and I uncovered the covering of my sons’ shame.
⁶ After I had drunk wine, I did not reverence the commandment of God, and I took a woman of Canaan to wife.
⁷ For, much discretion is needed by the man who drinks wine, my children; and herein is discretion in drinking wine: a man may drink so long as he preserves modesty.
⁸ Otherwise, if he goes beyond this

TESTAMENT OF JUDAH 14

- ¹ After ‘my children’, Charles adds ‘I say to you’.
- ² Sparks has ‘uses wine’ in place of ‘has wine’.
- ³ For ‘carnal union’, Sparks reads ‘sexual intercourse’.
- ⁴ Sparks ends, “has no respect for anyone.”
- ⁵ A more literal translation of ‘shame’ is ‘uncleanness’.
- ⁶ At the start of this verse, Sparks adds ‘Similarly’ in italics.
- ⁷ In place of ‘modesty’, Sparks has ‘self-respect’.
- ⁸ Charles opens with ‘But’ in place of ‘Otherwise’, here following Sparks.

ἐμβάλλει εἰς τὸν νοῦν καὶ ποιεῖ τὸ πνεῦμα τῆς πλάνης· καὶ ποιεῖ τὸν μέθυσον αἰσχρορημονεῖν, καὶ παρανομεῖν, καὶ μὴ αἰσχύνεσθαι, ἀλλὰ καὶ ἐγκαυχᾶσθαι τῇ ἀτιμίᾳ, νομίζοντα εἶναι καλόν.

limit, the spirit of deceit attacks his mind, and it makes the drunkard to talk filthily, and to transgress and not to be ashamed, but even to glory in his shame, and to account himself honourable.

Διαθήκη Ιουδα 15

¹ Ὁ πορνεύων καὶ γυμνούμενος τῆς βασιλείας οὐκ ἐξέρχεται, δουλωθεὶς τῇ πορνείᾳ, ὡς καὶ γὰρ γυμνωθεὶς. [² ...]

³ Ἔδωκα γὰρ τὴν ῥάβδον μου, τουτέστι τὸ στήριγμα τῆς ἐμῆς φυλῆς· καὶ τὴν ζώνην μου, τουτέστι τὴν δύναμιν· καὶ τὸ διάδημα, τουτέστι τὴν δόξαν τῆς βασιλείας μου. ⁴ Καί γε μετανοήσας ἐπὶ τούτοις, οἶνον καὶ κρέας οὐκ ἔλαβον ἕως γήρωος, καὶ πᾶσαν εὐφροσύνην οὐκ εἶδον. ⁵ Καὶ ἔδειξέ μοι ὁ ἄγγελος τοῦ θεοῦ ἕως τοῦ αἰῶνος ὅτι καὶ βασιλεῖ, καὶ πτωχῶ, αἱ γυναῖκες κατακυριεύουσι, ⁶ καὶ τοῦ μὲν βασιλέως αἴρουσι τὴν δόξαν, τοῦ δὲ ἀνδρείου τὴν δύναμιν, καὶ τοῦ πτωχοῦ τὸ τῆς πτωχείας ἐλάχιστον στήριγμα.

TESTAMENT OF JUDAH 15

¹ "He who commits adultery is not aware when he suffers loss and is not ashamed when put to dishonour. ² For, even if a man is a king and commits adultery, he is stripped of his kingship by becoming the slave of adultery, as I myself was.

³ For, I gave my staff, that is, the prop of my tribe; and my girdle, that is, my power; and my diadem, that is, the glory of my kingdom. ⁴ And, indeed, I repented of these things; wine and flesh I did not eat until my old age, nor did I behold any joy. ⁵ And the angel of God showed me that for ever do women bear rule over king and beggar alike. ⁶ And, from the king, they take away his glory; and, from the valiant man, his might; and, from the beggar, even the little that is the prop of his poverty.

TESTAMENT OF JUDAH 15

¹ Charles has 'fornication' in place of 'adultery'.

² The Greek text for this verse is lacking in our source manuscript.

³ Sparks has 'that is, the prop of my tribe' in parentheses.

⁴ In place of 'flesh', Sparks has 'meat'.

⁵ At the end of this verse, Sparks adds 'and that they always will'.

⁶ Sparks ends, "(even) the little that keeps him from utter destitution."

Διαθήκη Ιουδα 16

¹ Φυλάσσεσθε οὖν, τέκνα μου, ὅρον οἴνου. Ἔστι γὰρ ἐν αὐτῷ τέσσαρα πνεύματα πονηρά· ἐπιθυμίας, πυρώσεως, ἄσωτίας, αἰσχροκερδίας. ² Ἐὰν πίνητε οἶνον ἐν εὐφροσύνῃ μετὰ φόβου θεοῦ αἰδούμενοι, ζήσεσθε. Ἐὰν γὰρ πίνητε μὴ αἰδούμενοι, καὶ ἀποστῇ ὁ τοῦ θεοῦ φόβος, λοιπὸν γίνεται μέθη, καὶ παρεισέρχεται ἡ ἀναισχυντία. ³ Εἰ δὲ μὴδὲ ὅλως πίνετε, ἵνα μὴ ἀμάρτητε ἐν λόγοις ὕβρεως, καὶ μάχης, καὶ συκοφαντίας, καὶ παραβάσεως ἐντολῶν θεοῦ, καὶ ἀπολέσθαι οὐκ ἐν καιρῷ ὑμῶν. ⁴ Καί γε μυστήρια θεοῦ καὶ ἀνθρώπων ἄλλοτρίοις ἀποκαλύπτει ὁ οἶνος, ὡς καὶ ἐγὼ ἐντολὰς θεοῦ καὶ μυστήρια Ἰακώβ τοῦ πατρός μου ἀπεκάλυψα τῇ Χανανίτιδι Βησουέ, οἷς εἶπεν ὁ θεὸς μὴ ἀποκαλύψαι. ⁵ Καὶ πολέμου δὲ καὶ ταραχῆς αἴτιος γίνεται ὁ οἶνος.

TESTAMENT OF JUDAH 16

¹ “So, observe, my children, the limit in wine; for, there are in it four evil spirits – of lust, of hot desire, of profligacy, of money-grubbing. ² If you drink wine in joy, be modest in the fear of God. For, if in *your* joy the fear of God departs, then drunkenness arises and shamelessness steals in. ³ But, if you would live soberly, do not touch wine at all, lest you sin in words of outrage, and in rumours and slanders, and transgressions of the commandments of God, and you perish before your time. ⁴ Moreover, wine reveals the mysteries of God and men to foreigners, just as I also revealed the commandments of God and the mysteries of Jacob my father to the Canaanite woman Bathshua, which God bade me not to reveal. ⁵ And wine is a cause both of war and confusion.

TESTAMENT OF JUDAH 16

¹ Charles has ‘filthy lucre’ in place of ‘money-grubbing’, here following Sparks.

² In place of ‘in joy’, Sparks has ‘at a celebration’.

³ Sparks opens, “But, better still, do not drink at all;” the MSS vary widely, here, though they agree on the general sense.

⁴ Charles lacks ‘to foreigners’.

⁵ Sparks has the text, ‘just as ... Bathshua’ in parentheses.

Διαθήκη Ιουδα 17

¹ Ἐντέλλομαι οὖν ὑμῖν, τέκνα μου, μὴ ἀγαπᾶν ἀργύριον, μηδὲ ἐμβλέπειν εἰς κάλλος γυναικῶν· ὅτι καί γε δι' ἀργύριον καὶ εὐμορφίαν ἐπλανήθην εἰς Βησουὲ τὴν Χαναναίαν. ² Ὅτι οἶδα ἐγώ, ὅτι διὰ τὰ δύο ταῦτα ἔσεσθε τὸ γένος μου ἐν πονηρίᾳ· ³ ὅτι καί γε σοφοὺς ἄνδρας τῶν υἱῶν μου ἀλλοιῶσουσι, καὶ βασιλείαν Ἰούδα σμικρυνθῆναι ποιήσουσιν, ἣν ἔδωκέ μοι κύριος ἐν ὑπακοῇ πατρός. ⁴ Οὐδέποτε γὰρ ἐλύπησα λόγον Ἰακώβ τοῦ πατρός μου, ὅτι πάντα, ὅσα εἶπεν, ἐποίουν. ⁵ Καὶ Ἀβραάμ ὁ πατήρ τοῦ πατρός μου εὐλόγησέ με, βασιλεύειν ἐν Ἰσραήλ· καὶ Ἰσαὰκ ἐπευλόγησέ με ὁμοίως οὕτως. ⁶ Καὶ ἐγὼ οἶδα, ὅτι ἐξ ἐμοῦ στήσεται τὸ βασίλειον.

TESTAMENT OF JUDAH 17

¹ "I warn you, my children, not to love money, nor to gaze on the beauty of women; because, for the sake of money and beauty, I was led astray to Bathshua the Canaanite. ² For, I know that because of these two things shall my race fall into wickedness. ³ For, even wise men among my sons shall they mar, and shall cause the kingdom of Judah to be diminished, which the Lord gave me because of my obedience to my father. ⁴ For, I never caused grief to Jacob, my father; for, all things whatsoever he commanded I did. ⁵ And Abraham, the father of my father, blessed me to be king in Israel, and Jacob further blessed me in like manner. ⁶ And I know that from me shall the kingdom be established.

TESTAMENT OF JUDAH 17

- ¹ Charles opens, "And now, I command you, my children."
- ² Charles encloses 17:2-18:1 in brackets.
- ³ Sparks lacks the opening 'For'.
- ⁴ In place of 'caused grief to', Sparks has 'disobeyed'.
- ⁵ Charles has 'Isaac' in place of 'Abraham'.
- ⁶ The literal translation of the end of the verse is, "shall the royal thing stand."

Διαθήκη Ιουδα 18

¹ Ὅτι καί γε ἀνέγων ἐν βίβλοις Ἐνώχ τοῦ δικαίου, ὅσα κακὰ ποιήσετε ἐπ' ἐσχάταις ἡμέραις. ² Φυλάξασθε οὖν, τέκνα μου, ἀπὸ τῆς πορνείας καὶ τῆς φιλαργυρίας, ἀκούσατε Ἰουδα τοῦ πατρὸς ὑμῶν, ³ ὅτι ταῦτα ἀφιστᾷ νόμου θεοῦ, καὶ τυφλοῖ τὸ διαβούλιον τῆς ψυχῆς, καὶ ὑπερηφανίαν ἐκιδάσκει, καὶ οὐκ ἀφίει ἄνδρα ἐλεῆσαι τὸν πλησίον αὐτοῦ, ⁴ στερίσκει τὴν ψυχὴν αὐτοῦ ἀπὸ πάσης ἀγαθοσύνης, καὶ συνέχει αὐτὸν ἐν μόχθοις καὶ πόνοις, καὶ ἀφιστᾷ ὕπνον αὐτοῦ, καὶ καταδαπανᾷ σάρκα αὐτοῦ, ⁵ καὶ θυσίας θεοῦ ἐμποδίζει, καὶ εὐλογίας οὐ μέμνηται, καὶ προφήτη λαλοῦντι οὐχ ὑπακούει, καὶ λόγῳ εὐσεβείας προσωχθίζει. ⁶ Δύο γὰρ πάθη ἐναντία τῶν ἐντολῶν τοῦ θεοῦ δουλεύων θεῷ θεοῦ ὑπακούειν οὐ δύναται, ὅτι ἐτύφλωσαν τὴν ψυχὴν αὐτοῦ, καὶ ἐν ἡμέρᾳ ὡς ἐν νυκτὶ πορεύεται.

TESTAMENT OF JUDAH 18

¹ "For, I have also read in the books of Enoch the righteous what evils you will do in the last days. ² Beware, therefore, my children, of fornication, and the love of money, and listen to Judah your father. ³ For, these things withdraw you from the law of God, and blind the inclination of the soul, and teach arrogance, and suffer not a man to have compassion upon his neighbour. ⁴ They rob his soul of all goodness, and oppress him with toils and troubles, and drive away sleep from him, and devour his flesh. ⁵ And he hinders the sacrifices of God; and he remembers not the blessing of God, he listens not to a prophet when he speaks, and resents the words of godliness. ⁶ For, he is a slave to two contrary passions, and cannot obey God, because they have blinded his soul, and he walks in the day as in the night.

TESTAMENT OF JUDAH 18

- ¹ For this verse, the 'α' family MSS read, "And I know what evils you will do in the last days."
- ² Sparks opens, "So, be on your guard, my children."
- ³ Charles formats vv. 3-6 as poetry.
- ⁴ In place of 'drive away sleep', Sparks has 'deprive him of sleep'.
- ⁵ Sparks opens, "And he holds back the sacrifices due to God."
- ⁶ Sparks has 'broad daylight' in place of 'the day'.

Διαθήκη Ιουδα 19

¹ Τέκνα μου, ἡ φιλαργυρία πρὸς εἰδωλα ὁδηγεῖ, ὅτι ἐν πλάνῃ δι' ἀργυρίου, τοὺς μὴ ὄντας θεοὺς ὀνομάζουσι· καὶ ποιεῖ τὸν ἔχοντα αὐτὴν εἰς ἔκστασιν ἐμπεσεῖν. ² Διὰ ἀργύριον ἐγὼ ἀπώλεσα τὰ τέκνα μου, καὶ εἰ μὴ ἡ μετάνοια σαρκός μου, καὶ ἡ ταπείνωσις ψυχῆς μου, καὶ αἱ εὐχαὶ Ἰακώβ τοῦ πατρός μου, ἄτεκνος εἶχον ἀποθανεῖν. ³ Ἀλλ' ὁ θεὸς τῶν πατέρων μου, ὁ οἰκτίρμων καὶ ἐλεήμων, συνέγνω ὅτι ἐν ἀγνοίᾳ ἐποίησα. ⁴ Ἐτύφλωσε γάρ με ὁ ἄρχων τῆς πλάνης, καὶ ἠγνόησα, ὡς ἄνθρωπος, καὶ ὡς σὰρξ, ἐν ἀμαρτίαις φθαρεῖς· καὶ ἐπέγνω τὴν ἑμαυτοῦ ἀσθένειαν, νομίζων ἀκαταμάχητος εἶναι.

TESTAMENT OF JUDAH 19

¹ “My children, the love of money leads to idolatry; because, when led astray through money, men name as gods those who are not gods, and it causes him who has it to fall into madness. ² For the sake of money, I lost my children, and had not my repentance, and my humiliation, and the prayers of my father Jacob been accepted, I should have died childless. ³ But the God of my fathers, the compassionate and graceful, had mercy on me, because I did it in ignorance. ⁴ For, the prince of deceit blinded me, and I sinned as a man and as flesh, being corrupted through sins; and I learnt my own weakness while thinking myself invincible.

TESTAMENT OF JUDAH 19

¹ In place of ‘leads’, Sparks has ‘is a sure path’.

² Charles lacks ‘Jacob’.

³ Charles lacks, ‘the compassionate and graceful’.

⁴ Charles opens with ‘And’ in place of ‘For’.

Διαθήκη Ιουδα 20

¹ Ἐπίγνωτε οὖν, τέκνα μου, ὅτι δύο πνεύματα σχολάζουσι τῷ ἀνθρώπῳ, τὸ τῆς ἀληθείας καὶ τὸ τῆς πλάνης· ² καὶ μέσον ἐστὶ τὸ τῆς συνέσεως τοῦ νοός, οὗ ἂν θέλῃ κλῖναι. ³ Καί γε τὰ τῆς ἀληθείας καὶ τὰ τῆς πλάνης γέγραπται ἐπὶ τὸ στήθος τοῦ ἀνθρώπου· καὶ ἕκαστον αὐτῶν γνωρίζει κύριος. ⁴ Καὶ οὐκ ἔστι καιρός, ἐν ᾧ δυνήσεται λαθεῖν ἀνθρώπων ἔργα· ὅτι ἐν στήθει ὁστέων αὐτὸς ἐγγέγραπται ἐνώπιον κυρίου. ⁵ Καὶ τὸ πνεῦμα τῆς ἀληθείας μαρτυρεῖ πάντα, καὶ κατηγορεῖ πάντων, καὶ ἐμπεπύρισται ὁ ἀμαρτήσας ἐκ τῆς ἰδίας καρδίας, καὶ ἄραι πρόσωπον οὐ δύναται πρὸς τὸν κριτὴν.

TESTAMENT OF JUDAH 20

¹ “Understand, therefore, my children, that two spirits wait on man – the spirit of truth and the spirit of deceit. ² And, in the midst, is the spirit of understanding of the mind, to which it belongs to turn wherever it will. ³ And the works of truth and the works of deceit are written on the hearts of men, and each one of them the Lord knows. ⁴ And there is no time at which the works of men can be hidden; for, on the heart itself have they been written down before the Lord. ⁵ And the spirit of truth testifies all things and accuses all; and the sinner is burnt up by his own heart and cannot raise his face to the judge.

TESTAMENT OF JUDAH 20

- ¹ Charles opens with ‘Know’ in place of ‘Understand’, here following Sparks.
- ² In place of ‘understanding of the mind’, Sparks has ‘rational understanding’.
- ³ The literal translation of ‘hearts’ is ‘breast’.
- ⁴ Literally translates, ‘on the heart itself’ is ‘in the breast of his bones’.
- ⁵ For ‘burnt up by his own heart’, Sparks reads, ‘on the evidence of his own heart’.

Διαθήκη Ιουδα 21

¹ Καὶ νῦν, τέκνα, ἀγαπήσατε τὸν Λεβὶ, ἵνα διαμείνητε· καὶ μὴ ἐπαίρεσθε ἐπ' αὐτόν, ἵνα μὴ ἐξολοθρευθῇτε. ² Ἐμοὶ γὰρ ἔδωκε κύριος τὴν βασιλείαν, κάκείνῳ τὴν ἱερατείαν, καὶ ὑπέταξε τὴν βασιλείαν τῇ ἱερωσύνῃ. ³ Ἐμοὶ ἔδωκε τὰ ἐπὶ τῆς γῆς, ἐκείνῳ τὰ ἐν οὐρανοῖς. ⁴ Ὡς ὑπερέχει οὐρανὸς τῆς γῆς, οὕτως ὑπερέχει θεοῦ ἱερατεία τῆς ἐπὶ γῆς βασιλείας. ⁵ Καὶ γὰρ αὐτὸν ὑπὲρ σε ἐξελέξατο κύριος ἐγγίξιν αὐτῷ, καὶ ἐσθίειν τράπεζαν αὐτοῦ, καὶ ἀπαρχὰς ἐντροφήματα υἱῶν Ἰσραὴλ. ⁶ καὶ ἔση αὐτοῖς ὡς θάλασσα. Ὡς περ γὰρ ἐν αὐτῇ δίκαιοι καὶ ἄδικοι χειμάζονται, οἱ μὲν αἰχμαλωτιζόμενοι, οἱ δὲ πλουτοῦντες· οὕτως καὶ ἐν σοὶ πᾶν γένος ἀνθρώπων, οἱ μὲν κινδυνεύουσιν αἰχμαλωτιζόμενοι, οἱ δὲ πλουτίζουν ἀρπάζοντες. ⁷ Ὅτι οἱ βασιλεύοντες ἔσονται ὡς κήτη, καταπίνοντες ἀνθρώπους ὡς ἰχθύας· θυγατέρας καὶ υἱοὺς ἐλευθέρους καταδουλοῦσιν· οἴκους, ἀγρούς, ποιμνία, χρήματα ἀρπάσουσι. ⁸ καὶ πολλῶν σάρκας ἀδίκως κόρακας καὶ ἴβεις χορτάσουσι,

TESTAMENT OF JUDAH 21

¹ “And now, children, I command you, love Levi, that you may abide, and do not exalt yourselves against him, lest you be utterly destroyed. ² For, to me the Lord gave the kingdom, and to him the priesthood, and he set the kingdom beneath the priesthood. ³ To me, he gave the things on the earth; to him, the things in the heavens. ⁴ As the heaven is higher than the earth, so is the priesthood of God higher than the earthly kingdom. ⁵ For, the Lord chose him rather than you, to draw near to him, and to eat of his table and to offer him the first fruits of the choice things of the sons of Israel; but you shall be king of Jacob. ⁶ And you shall be amongst them as the sea. For, as on the sea, just and unjust are tossed about, some taken into captivity while some are enriched, so also shall every race of men be in you: some shall be **impoverished**, being taken captive, and others grow rich by plundering the possessions of others. ⁷ For, the kings shall be as sea-monsters. They shall swallow men like fishes; the sons and daughters of freemen shall they enslave; houses, lands, flocks, money shall they plunder. ⁸ And, with the flesh of many shall they wrongfully feed the ravens

TESTAMENT OF JUDAH 21

- ¹ Charles adds ‘my’ before ‘children’.
- ² Sparks ends, “and he made the kingdom inferior to the priesthood.”
- ³ Charles and Sparks have equivalent translations for this verse.
- ⁴ At the end of this verse, Charles adds ‘unless it falls away through sin from the Lord and is dominated by the earthly kingdom’; the MSS vary.
- ⁵ After ‘For’, Charles adds ‘the angel of the Lord said to me’.
- ⁶ In place of ‘impoverished’, Sparks has ‘in danger’.
- ⁷ Charles formats vv. 7–9 as poetry.
- ⁸ Both Charles and Sparks have ‘cranes’ in place of ‘ibises’.

καὶ προκόψουσιν ἐπὶ τὸ κακὸν ἐν πλεονεξίᾳ ὑψούμενοι.
⁹ Καὶ ἔσονται ὡς καταιγίδες ψευδοπροφῆται, καὶ πάντα
δικαίους διώξονται.

and the ibises; and they shall advance in evil, in covetousness
uplifted. ⁹ And there shall be false prophets like tempests, and they
shall persecute all righteous men.

⁹ In place of 'tempests', Sparks has 'hurricanes'.

Διαθήκη Ιουδα 22

¹ Ἐπάξει δὲ αὐτοῖς κύριος διαιρέσεις κατ' ἀλλήλων, καὶ πόλεμοι συνεχεῖς ἔσονται ἐν Ἰσραήλ, ² καὶ ἐν ἄλλοφύλοις συντελεσθήσεται ἡ βασιλεία μου, ἕως τοῦ ἐλθεῖν τὸ σωτήριον Ἰσραήλ, ἕως παρουσίας τοῦ θεοῦ τῆς δικαιοσύνης, τοῦ ἡσυχάσαι τὸν Ἰακώβ ἐν εἰρήνῃ, καὶ πάντα τὰ ἔθνη. ³ Καὶ αὐτὸς φυλάξει κράτος βασιλείας μου ἕως τοῦ αἰῶνος. Ὅρκω γὰρ ὤμοσέ μοι κύριος, μὴ ἐκλείψειν τὸ βασίλειόν μου καὶ τοῦ σπέρματός μου, πάσας τὰς ἡμέρας, ἕως τοῦ αἰῶνος.

TESTAMENT OF JUDAH 22

¹ "But the Lord shall bring on them divisions, one against another. And there shall be continual wars in Israel; ² and, among men of another race, shall my kingdom be brought to an end, until the salvation of Israel shall come, until the appearing of the God of righteousness, that Jacob and all the Gentiles may rest in peace. ³ And he shall guard the might of my kingdom for ever. For, the Lord swore to me an oath that he would not destroy the kingdom from my seed for ever.

TESTAMENT OF JUDAH 22

¹ Charles opens with 'And' in place of 'But'.

² Here, 'appearing' translates παρουσίας.

³ In place of 'the might of my kingdom', Sparks has 'my sovereign rights'; the MSS vary but give much the same sense.

Διαθήκη Ιουδα 23

¹ Πολλή δὲ λύπη μοί ἐστι, τέκνα μου, διὰ τὰς ἀσελγίας καὶ γοητείας καὶ εἰδωλολατρείας, ἃς ποιήσετε εἰς τὸ βασίλειον, ἐγγαστριμύθοις ἀκολουθοῦντες, κληδόσι καὶ δαίμοσι πλάνης. ² Τὰς θυγατέρας ὑμῶν μουσικὰς καὶ δημοσίας ποιήσετε, καὶ ἐπιμιγήσεσθε ἐν βδελύγμασιν ἐθνῶν. ³ ἄνθ' ὧν ἄξει κύριος ἐφ' ὑμᾶς λιμὸν καὶ λοιμόν, θάνατον καὶ ρομφαίαν ἐκδικοῦσαν, πολιορκίαν, καὶ κύνας εἰς διασπασμὸν ἐχθρῶν, καὶ φίλων ὀνειδισμούς, ἀπώλειαν καὶ σφακελισμὸν ὀφθαλμῶν, νηπίων ἀναίρεσιν, καὶ συμβίων ἀφαίρεσιν, ὑπαρχόντων ἀρπαγὴν, ναοῦ θεοῦ ἐμπυρισμὸν, γῆς ἐρήμωσιν, ὑμῶν αὐτῶν δουλείαν ἐν ἔθνεσι. ⁴ καὶ ἐκτεμοῦσιν ἐξ ὑμῶν εἰς εὐνούχους ταῖς γυναιξίν αὐτῶν. ⁵ καὶ ὡς ἂν ἐπιστρέψῃτε πρὸς κύριον εὐτελείᾳ καρδίας, μεταμελούμενοι, καὶ πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς τοῦ θεοῦ, καὶ ἐπισκέπῃται ὑμᾶς κύριος ἐν ἐλεεῖ καὶ ἐν ἀγάπῃ ἀπὸ τῆς αἰχμαλωσίας τῶν ἐχθρῶν ὑμῶν.

TESTAMENT OF JUDAH 23

¹ "Now I have much grief, my children, because of your lewdness and witchcrafts, and idolatries, which you shall practise against the kingdom, following them that have familiar spirits, diviners, and demons of error. ² You shall make your daughters singing girls and harlots, and you shall mingle in the abominations of the Gentiles. ³ For which things' sake, the Lord shall bring on you famine and pestilence, death and the sword, beleaguering by enemies, vicious dogs, and reviling of friends, the slaughter of children, the rape of wives, the plundering of possessions, the burning of the temple of God, the laying waste of the land, the enslavement of yourselves among the Gentiles. ⁴ And they shall make some of you eunuchs for their wives, ⁵ until you turn to the Lord with perfect heart repenting and walking in all the commandments of God, and the Lord visits you with mercy and brings you up from captivity among the Gentiles.

TESTAMENT OF JUDAH 23

¹ For 'witchcrafts', Sparks has 'meddling in witchcraft'.

² In place of 'harlots', Sparks has 'prostitutes'.

³ Charles lacks 'vicious dogs', here following Sparks.

⁴ Sparks and Charles have identical translations for this verse.

⁵ Sparks opens this verse with a new sentence, "And, when you return."

Διαθήκη Ιουδα 24

¹ Καὶ μετὰ ταῦτα ἀνατελεῖ ὑμῖν ἄστρον ἐξ Ἰακώβ ἐν εἰρήνῃ, καὶ ἀναστήσεται ἄνθρωπος ἐκ τοῦ σπέρματός μου, ὡς ὁ ἥλιος τῆς δικαιοσύνης, συμπορευόμενος τοῖς υἱοῖς τῶν ἀνθρώπων ἐν πραότῃ καὶ δικαιοσύνῃ, καὶ πᾶσα ἁμαρτία οὐχ εὑρεθήσεται ἐν αὐτῷ.

² Καὶ ἀνοιγήσονται ἐπ' αὐτὸν οἱ οὐρανοὶ ἐκχέαι πνεύματος εὐλογίαν πατρὸς ἁγίου· καὶ αὐτὸς ἐκχεεῖ πνεῦμα χάριτος ἐφ' ὑμᾶς

³ καὶ ἔσεσθε αὐτῷ εἰς υἱοὺς ἐν ἀληθείᾳ, καὶ πορεύσεσθε ἐν προστάγματι αὐτοῦ πρώτοις καὶ ἐσχάτοις.

⁴ Οὗτος ὁ βλαστὸς θεοῦ ὑψίστου, καὶ αὕτη ἡ πηγὴ εἰς ζωὴν πάσης σαρκός.

⁵ Τότε ἀναλάμψει σκῆπτρον βασιλείας μου, καὶ ἀπὸ τῆς ρίζης ὑμῶν γενήσεται πυθμὴν.

⁶ Καὶ ἐν αὐτῷ ἀναβήσεται ῥάβδος δικαιοσύνης τοῖς ἔθνεσι, κρῖναι καὶ σῶσαι πάντας τοὺς ἐπικαλουμένους κύριον.

TESTAMENT OF JUDAH 24

¹ “And, after these things, shall a star arise to you from Jacob in peace, and a man shall arise from my seed, like the sun of righteousness, walking with the sons of men in meekness and righteousness; and no sin shall be found in him.

² And the heavens shall be opened to him, to pour out the spirit, the blessing of the Holy Father; and he shall pour out the spirit of grace on you.

³ And you shall be to him sons in truth, and shall walk in his commandments first and last.

⁴ This Branch of God Most High, and this Fountain giving life to all.

⁵ Then shall the sceptre of my kingdom shine forth; and, from your root, shall arise a stem.

⁶ And, from it, shall grow a rod of righteousness to the Gentiles, to judge and to save all that call upon the Lord.

TESTAMENT OF JUDAH 24

- ¹ Charles formats this verse as poetry (as with the rest of the chapter).
- ² Charles includes the last line as part of v. 3.
- ³ In place of ‘in his commandments’, Sparks has ‘according to his commandments’.
- ⁴ Charles has this verse enclosed in brackets.
- ⁵ Sparks and Charles have near identical translations for this verse.
- ⁶ Sparks has ‘will spring’ in place of ‘shall grow’.

Διαθήκη Ιουδα 25

¹ Καὶ μετὰ ταῦτα ἀναστήσεται Ἀβραάμ καὶ Ἰσαάκ καὶ Ἰακώβ εἰς ζωὴν, καὶ ἐγὼ καὶ οἱ ἀδελφοί μου ἔξαρχοι σκῆπτρον ἡμῶν ἐν Ἰσραὴλ ἐσόμεθα, Λευὶ πρῶτος, δεῦτερος ἐγὼ, τρίτος Ἰωσήφ, τέταρτος Βενιαμὴν, πέμπτος Συμεών, ἕκτος Ἰσάχαρ, καὶ οὕτως καθεξῆς πάντες. ² Καὶ κύριος εὐλόγησε τὸν Λευί· ὁ ἄγγελος τοῦ προσώπου ἐμέ· αἱ δυνάμεις τῆς δόξης τὸν Συμεών· ὁ οὐρανὸς τὸν Ῥουβήμ· τὸν Ἰσάχαρ ἡ γῆ· ἡ θάλασσα τὸν Ζαβουλών· τὰ ὄρη τὸν Ἰωσήφ· ἡ σκηνὴ τὸν Βενιαμὴν· οἱ φωστῆρες τὸν Δάν· ἡ τρυφὴ τὸν Νεφθαλεὶμ· ὁ ἥλιος τὸν Γάδ· ἡ λεία τὸν Ἀσήρ.

³ καὶ ἔσται εἷς λαὸς κυρίου, καὶ γλῶσσα μία· καὶ οὐκ ἔσται ἔτι πνεῦμα πλάνης τοῦ Βελίαρ, ὅτι ἐμβληθήσεται ἐν τῷ πυρὶ εἰς τὸν αἰῶνα.

⁴ Καὶ οἱ ἐν λύπῃ τελευτήσαντες, ἀναστήσονται ἐν χαρᾷ, καὶ οἱ ἐν πτωχείᾳ διὰ κύριον πλουτισθήσονται, καὶ οἱ ἐν πενίᾳ χορτασθήσονται, καὶ οἱ ἐν ἀσθενείᾳ ἰσχύσουσι, καὶ οἱ διὰ κύριον ἀποθανόντες ἐξυπνισθήσονται ἐν ζωῇ.

⁵ Καὶ οἱ ἔλαφοι Ἰακώβ δραμοῦνται ἐν ἀγαλλιάσει, καὶ οἱ ἄετοὶ Ἰσραὴλ πετασθήσονται ἐν χαρᾷ· οἱ δὲ ἀσεβεῖς πενθήσουσι, καὶ ἁμαρτωλοὶ κλαύσονται, καὶ πάντες οἱ λαοὶ δοξάσουσι κύριον εἰς αἰῶνας.

TESTAMENT OF JUDAH 25

¹ “And, after these things, shall Abraham and Isaac and Jacob arise into life, and I and my brothers shall be chiefs of the tribes of Israel: Levi first, I the second, Joseph third, Benjamin fourth, Simeon fifth, Issachar sixth, and so all in order. ² And the Lord blessed Levi, and the Angels of the Presence, me; the powers of glory, Simeon; the heaven, Reuben; the earth, Issachar; the sea, Zebulun; the mountains, Joseph; the tabernacle, Benjamin; the luminaries, Dan, Eden, Naphtali; the sun, Gad; the moon, Asher.

³ And you will be the people of the Lord and one tongue; and there shall be there no spirit of deceit of Belial; for, he shall be cast into the fire for ever.

⁴ And those who have died in grief shall arise in joy, and those made poor for the Lord’s sake shall be rich, and those who are hungry shall be satisfied, and those who are weak shall be strengthened, and those killed for the Lord’s sake shall awake to life.

⁵ And the stags of Jacob shall run in joyfulness, and the eagles of Israel shall fly in gladness; but the ungodly will mourn and sinners weep, and all the people shall glorify the Lord for ever.

TESTAMENT OF JUDAH 25

¹ Sparks has ‘this’ in place of ‘these things’.

² Some MSS (and Sparks) have ‘will bless’ in place of ‘blessed’.

³ Charles has ‘Beliar’ in place of ‘Belial’.

⁴ In place of ‘made poor’, Sparks has ‘in penury’. Charles lacks the 3rd & 4th lines.

⁵ Charles lacks the 3rd line and Sparks has it in parentheses.

Διαθήκη Ιουδα 26

¹ Φυλάξατε οὖν, τέκνα μου, πάντα νόμον κυρίου, ὅτι ἐστὶν ἐλπίς πᾶσι τοῖς κατευθύνουσι τὴν ὁδὸν αὐτοῦ. ² Καὶ εἶπε πρὸς αὐτούς· Ἐκατὸν δεκαεννέα ἐτῶν ἐγὼ ἀποθνήσκω σήμερον ἐν ὀφθαλμοῖς ὑμῶν. ³ Μηδεὶς με ἐνταφιάσῃ πολυτελεῖ ἔσθῃτι, ἢ τὴν κοιλίαν μου ἀναρήξῃ, ὅτι ταῦτα μέλλουσι ποιεῖν οἱ βασιλεύοντες· καὶ ἀναγάγετέ με εἰς Χεβρών μεθ' ὑμῶν. ⁴ Καὶ ταῦτα εἰπὼν ἐκοιμήθη Ἰούδας· καὶ ἐποίησαν οἱ υἱοὶ αὐτοῦ κατὰ πάντα, ὅσα ἐνετείλατο αὐτοῖς, καὶ ἔθαψαν αὐτὸν ἐν Χεβρών μετὰ τῶν πατέρων αὐτοῦ.

TESTAMENT OF JUDAH 26

¹ "Observe, therefore, my children, the whole law of the Lord; for, there is hope for all those who hold fast to his ways."
² And he said to them, "Behold, I die before your eyes this day, a hundred and nineteen years old. ³ Let no one bury me in costly apparel, nor tear open my bowels; for, this shall they who are kings do; and carry me up to Hebron with you."
⁴ And Judah, when he had said these things, fell asleep; and his sons did according to all that he commanded them, and they buried him in Hebron, with his fathers.

TESTAMENT OF JUDAH 26

- ¹ Sparks opens, "And so, my children, observe."
² Sparks ends, "who make **straight** their way."
³ Sparks has 'for, this shall they who are kings do' in parentheses.
⁴ Sparks opens, "And, as he finished speaking, Judah fell asleep."

Διαθήκη Ισαχαρ 1

Διαθήκη Ισαχαρ Περι Απλοτητος

¹ Ἀντίγραφον λόγων Ἰσαχαρ. Καλέσας τοὺς υἱοὺς αὐτοῦ, εἶπεν αὐτοῖς· Ἀκούσατε, τέκνα, Ἰσαχαρ τοῦ πατρὸς ὑμῶν, ἐνωτίσασθε ῥήματα, ἡγαπημένοι ὑπὸ κυρίου. ² Ἐγὼ ἐτέχθην πέμπτος υἱὸς τῷ Ἰακώβ, ἐν μισθῷ τῶν μανδραγόρων. ³ Ἰακώβ γὰρ ἤνεγκε μανδραγόρους ἐκ τοῦ ἀγροῦ, καὶ προαπαντήσασα Ῥαχὴλ ἔλαβεν αὐτούς. ⁴ Ἐκλαίε δὲ Ῥουβὴμ, καὶ ἐπὶ τῇ φωνῇ αὐτοῦ ἐξῆλθε Λία ἡ μήτηρ μου. ⁵ Ταῦτα δὲ ἦσαν μῆλα εὐώδημα, ἃ ἐποίει ἡ γῆ Ἀράμ ἐν ὕψει ὑποκάτω φάραγγος ὑδάτων. ⁶ Εἶπε δὲ Ῥαχὴλ· Οὐ δώσω αὐτά σοι, ὅτι ἔσονται μοι ἀντὶ τέκνων. ⁷ Ἦσαν δὲ μῆλα δύο. Καὶ εἶπε Λία· Ἰκανούσθω σοι, ὅτι ἔλαβες τὸν ἄνδρα παρθενίας μου· μὴ καὶ ταῦτα λήψῃ; ⁸ Ἡ δὲ εἶπεν· Ἰδοὺ, ἔστω σοι Ἰακώβ τὴν νύκτα ταύτην ἀντὶ τῶν μανδραγόρων τοῦ υἱοῦ σου. ⁹ Εἶπε δὲ Λία πρὸς αὐτήν· Μὴ καυχῶ, καὶ μὴ δοξάζου· ἐμὸς γάρ ἐστιν ὁ Ἰακώβ, κἀγὼ

TESTAMENT OF ISSACHAR 1

The Testament of Issachar – About Simplicity

¹ The copy of the words of Issachar. He called his sons and said to them, “Listen, children, to Issachar your father; give ear to the words of him who the Lord loves. ² I was born the fifth son to Jacob, by way of hire for the mandrakes. ³ For, Reuben my brother brought in mandrakes from the field, and Rachel met him and took them. ⁴ And Reuben wept, and at his voice Leah my mother came forth. ⁵ Now these were sweet-smelling apples that were produced in the land of Haran below a ravine of water. ⁶ And Rachel said, “I will not give them to you, but they shall be to me instead of children. For, the Lord has despised me, and I have not borne children to Jacob.” ⁷ Now, there were two apples and Leah said to Rachel, “Let it suffice you that you have taken my husband: will you take these also?” ⁸ And she said, “Behold, you shall have Jacob this night for the mandrakes of your son.” ⁹ And Leah said to her, “Do not boast or flatter yourself. For,

TESTAMENT OF ISSACHAR 1

- ¹ Charles formats this verse as poetry.
- ² Literally translated, the verse ends, ‘hire of the mandrakes’.
- ³ Many MSS have here ‘Jacob’ (Ἰακώβ) in place of ‘Reuben’.
- ⁴ Sparks ends, “and Leah my mother heard him (crying) and came out.”
- ⁵ Sparks has this verse in parentheses.
- ⁶ Sparks ends, “I will treasure them as if they were my children.”
- ⁷ In place of ‘there were two apples’, some MSS have ‘two of these apples’.
- ⁸ Charles opens with ‘And Rachel said to her’ and lacks ‘Behold’ (Ἰδοὺ).
- ⁹ Charles lacks ‘Do not boast or flatter yourself. For’ (having the text instead in v. 10).

γυνή νεότητος αὐτοῦ. ¹⁰ Ἡ δὲ Ῥαχήλ εἶπε· Τί οὖν; ὅτι ἐμοὶ
πρῶτον ἤρμωσται, καὶ δι' ἐμέ ἐδούλευσε τῷ πατρὶ ἡμῶν ἔτη
δεκατέσσαρα. ¹¹ Τί σοι ποιήσω, ὅτι ἐπλήθυνεν ὁ δόλος καὶ ἡ
πανουργία τῶν ἀνθρώπων, καὶ ὁ δόλος προχωρεῖ ἐπὶ τῆς
γῆς. Εἰ δὲ μή, οὐκ ἂν ἦς σὺ ὁρῶσα πρόσωπον Ἰακώβ. ¹² οὐ
γὰρ γυνή αὐτοῦ σὺ εἶ, ἀλλ' ἐν δόλῳ ἀντ' ἐμοῦ εἰσέχθης.
¹³ Καὶ ἐπλάνησέ με ὁ πατήρ μου, καὶ μεταστήσας με τῇ
νυκτὶ ἐκείνῃ, οὐκ εἶασέ με ἰδεῖν· ὅτι εἰ ἦμην ἐκεῖ, οὐκ
ἐγίνετο τοῦτο. ¹⁴ Καὶ εἶπε Ῥαχήλ· Λαβὲ ἓνα μανδραγόραν,
καὶ ἀντὶ τοῦ ἐνὸς ἐκμισθῶ σοι αὐτὸν ἐν μιᾷ νυκτί. ¹⁵ Καὶ
ἔγνω Ἰακώβ τὴν Λίαν, καὶ συλλαβοῦσά με ἔτεκε· καὶ διὰ
τὸν μισθὸν ἐκλήθη Ἰσάχαρ.

Jacob is mine and I am the wife of his youth.” ¹⁰ But Rachel said,
“How so? For, he espoused me before you, and, for my sake, he
served our father fourteen years.” ¹¹ What shall I do to you? For,
the craft and the subtlety of men are increased, and craft prospers
on the earth – if it were not so, you would not now see the face of
Jacob. ¹² For, you are not his wife but in craft were taken to him
in my stead. ¹³ And my father deceived me, and removed me on
that night, and did not let me see; for, had I been there, this would
not have happened to him.” ¹⁴ And Rachel said, “Take one
mandrake and, for the other, I will hire him to you for one night.”
¹⁵ And Jacob knew Leah, and she conceived and bore me; and, on
account of the hire, I was called Issachar.

¹⁰ In place of ‘How so?’, Charles has ‘Do not boast, and do not vaunt yourself’ (see #8).

¹¹ For this verse, the ‘α’ family of MSS read, “And, had not craft increased on the earth and the wickedness of men prospered, you would not now see the face of Jacob.”

¹² Sparks ends, “you were deceitfully foisted on him instead of me.”

¹³ In place of ‘did not let me see’, Charles has ‘did not suffer Jacob to see me’.

¹⁴ For this verse, here following Sparks, Charles reads, “Nevertheless, for the mandrakes, I am hiring Jacob to you for one night.”

¹⁵ Sparks has ‘slept with’ in place of ‘knew’.

Διαθήκη Ισαχαρ 2

¹ Τότε ὡφθη τῷ Ἰακώβ ἄγγελος κυρίου λέγων ὅτι δύο τέκνα Ῥαχήλ τέξεται, ὅτι διέπτυσσε συνουσίαν ἀνδρός, καὶ ἐξελέξατο ἐγκράτειαν. ² Καὶ εἰ μὴ Λία ἡ μήτηρ μου ἀντὶ συνουσίας ἀπέδω τὰ δύο μῆλα, ὁκτὼ υἱοὺς εἶχε τεκεῖν· διὰ τοῦτο ἔξ ἔτεκε, τοὺς δὲ δύο Ῥαχήλ, ὅτι ἐν τοῖς μανδραγόροις ἐπεσκέψατο αὐτὴν κύριος. ³ Εἶδε γάρ, ὅτι διὰ τέκνα ἤθελε συνεῖναι τῷ Ἰακώβ, καὶ οὐ διὰ φιληδονίαν. ⁴ Προσθῆσα γὰρ καὶ τῇ ἐπαύριον ἀπέδοτο τὸν Ἰακώβ, ἵνα λάβῃ καὶ τὸν ἄλλον μανδραγόρα. Διὰ τοῦτο ἐν τοῖς μανδραγόροις ἐπήκουσε κύριος τῆς Ῥαχήλ. ⁵ ὅτι καί γε ποθήσασα αὐτοὺς οὐκ ἔφαγεν, ἀλλὰ ἀνέθηκεν αὐτοὺς ἐν οἴκῳ κυρίου, προσενέγκασα ἱερεῖ ὑψίστου, τῷ ὄντι ἐν τῷ καιρῷ ἐκείνῳ.

TESTAMENT OF ISSACHAR 2

¹ "Then an angel of the Lord appeared to Jacob, saying, "Two children shall Rachel bear, inasmuch as she has refused company with her husband, and has chosen continency. ² And, had not Leah my mother paid the two apples for the sake of his company, she would have borne eight sons; for this reason, she bore six, and Rachel bore the two; for, on account of the mandrakes, the Lord visited her. ³ For, he knew that, for the sake of children, she wished to company with Jacob, and not for lust of pleasure. ⁴ For, on the morrow also, she again gave up Jacob. Because of the mandrakes, therefore, the Lord listened to Rachel. ⁵ For, though she desired them, she ate them not, but offered them in the house of the Lord, presenting them to the priest of the Most High who was at that time.

TESTAMENT OF ISSACHAR 2

- ¹ In place of 'refused company', Sparks has 'declined intercourse'.
- ² Sparks has 'given up' in place of 'paid'.
- ³ In place of 'wished to company', Sparks has 'wanted intercourse'.
- ⁴ For 'on the morrow also', Sparks has 'on the very next day'.
- ⁵ Sparks has 'dedicated' in place of 'offered'.

Διαθήκη Ισαχαρ 3

¹ Ὅτε οὖν ἠδρύνθην, τέκνα μου, ἐπορευόμην ἐν εὐθύτητι καρδίας, καὶ ἐγενόμην γεωργὸς τῶν πατέρων μου καὶ τῶν ἀδελφῶν μου, καὶ ἔφερον καρποὺς ἐξ ἀγρῶν κατὰ καιρὸν αὐτῶν, ² καὶ εὐλόγησέ με ὁ πατήρ μου βλέπων, ὅτι ἐν ἀπλότητι πορεύομαι. ³ Καὶ οὐκ ἦμην περίεργος ἐν ταῖς πράξεσί μου, οὐδὲ πονηρὸς καὶ βάσκανος τῷ πλησίον. ⁴ οὐ κατελάλησά τινας, οὐδὲ ἔψεξα βίον ἀνθρώπου, πορευόμενος ἐν ἀπλότητι ὀφθαλμῶν. ⁵ Διὰ τοῦτο τριάκοντα ἐτῶν ἔλαβον ἑμαυτῷ γυναῖκα, ὅτι ὁ κάματος κατήσθιε τὴν ἰσχύν μου· καὶ οὐκ ἐνενόουν ἡδονὴν γυναικός, ἀλλὰ διὰ τοῦ κόπου ὁ ὕπνος μου περιεγένετο, ⁶ καὶ πάντοτε ἔχαιρεν ἐπὶ τῇ ἀπλότητί μου ὁ πατήρ μου. Εἴτι γὰρ ἔκαμνον, πᾶσαν ὁπώραν καὶ πᾶν πρωτογένημα πρῶτον διὰ τοῦ ἱερέως κυρίῳ προσέφερον, ἔπειτα τῷ πατρί μου, καὶ τότε ἐγώ. ⁷ Καὶ κύριος ἐδιπλασίαζε τὰ ἀγαθὰ ἐν χερσί μου. Ἦιδει δὲ καὶ Ἰακώβ, ὅτι ὁ θεὸς συνεργεῖ τῇ ἀπλότητί μου. ⁸ παντὶ γὰρ πένητι καὶ παντὶ θλιβομένῳ παρεῖχον τῆς γῆς τὰ ἀγαθὰ ἐν ἀπλότητι καρδίας.

TESTAMENT OF ISSACHAR 3

¹ "So, when I grew up, my children, I walked in uprightness of heart, and I became a farmer for my father and my brothers, and I brought in fruits from the field in their season. ² And my father blessed me; for, he saw that I walked in simplicity. ³ And I was not a busybody in my doings, nor envious and malicious against my neighbour. ⁴ I never slandered anyone, nor did I censure the life of any man, walking as I did in singleness of eye. ⁵ Therefore, when I was thirty-five years old, I took to myself a wife; for, my labour wore away my strength, and I never thought about pleasure with women; but, owing to my toil, sleep overcame me. ⁶ And my father always rejoiced in my simplicity, because I offered through the priest to the Lord all first fruits; then to my father also. ⁷ And the Lord doubled his benefits in my hands; also, Jacob, my father, knew that God aided my singleness. ⁸ For, on all the poor and oppressed I bestowed the good things of the earth in the singleness of my heart.

TESTAMENT OF ISSACHAR 3

- ¹ Charles has 'husbandman' in place of 'farmer', here following Sparks.
- ² At the end of the verse, Charles adds 'before him'.
- ³ Sparks has 'wicked' in place of 'envious'; the MSS vary.
- ⁴ Literally translated, the verse ends, 'in simplicity of eyes'.
- ⁵ Sparks opens, "And so I was thirty-five when I married."
- ⁶ In place of 'simplicity', Charles has 'rectitude'.
- ⁷ Charles has 'increased ten thousand fold' in place of 'doubled'.
- ⁸ Sparks has 'simplicity' in place of 'singleness'.

Διαθήκη Ισαχαρ 4

¹ Καὶ νῦν ἀκούσατέ μου, τέκνα, καὶ πορεύεσθε ἐν ἀπλότητι καρδίας, ὅτι εἶδον ἐν αὐτῇ πᾶσαν εὐαρέστησιν κυρίου. ² Ὁ ἀπλοῦς χρυσίον οὐκ ἐπιθυμεῖ, τὸν πλησίον οὐ πλεονεκτεῖ, βρωμάτων ποικίλων οὐκ ἐφίεται, ἐσθῆτα διάφορον οὐ θέλει, ³ χρόνους μακροὺς οὐχ ὑπογράφει ζῆν, ἀλλὰ μόνον ἐκδέχεται τὸ θέλημα τοῦ θεοῦ. ⁴ καί γε τὰ πνεύματα τῆς πλάνης οὐδὲν ἰσχύουσι πρὸς αὐτόν. Οὐ γὰρ εἶδεν ἐπιδέξασθαι κάλλος θηλείας, ἵνα μὴ ἐν διαστροφῇ μιάνῃ τὸν νοῦν αὐτοῦ. ⁵ οὐ ζῆλος ἐν διαβουλίῳ αὐτοῦ ἐπελεύσεται· οὐ βασκανία ἐκτῇκει ψυχὴν αὐτοῦ, οὐδὲ πορισμὸν ἐν ἀπληστεία ἐννοεῖ. ⁶ πορεύεται γὰρ ἐν εὐθύτητι ζωῆς, καὶ πάντα ὁρᾷ ἐν ἀπλότητι, μὴ ἐπιδεχόμενος ὀφθαλμοῖς πονηρίας ἀπὸ τῆς πλάνης τοῦ κόσμου, ἵνα μὴ ἴδῃ διεστραμμένως τι τῶν ἐντολῶν τοῦ κυρίου.

TESTAMENT OF ISSACHAR 4

¹ “And now, listen to me, my children, and walk in simplicity of heart; for, I have seen in it all that it is well-pleasing to the Lord. ² The *simple-minded man* does not covet gold, he does not overreach his neighbour, he does not long after manifold dainties, he does not delight in varied apparel. ³ He does not desire to live a long life but only waits for the will of God. ⁴ And the spirits of deceit have no power against him; for, he does not look on the beauty of women, lest he should pollute his mind with corruption. ⁵ There is no envy in his thoughts, no malicious person makes his soul to pine away, nor worry with insatiable desire in his mind. ⁶ For, he walks in singleness of soul, and beholds all things in uprightness of heart, shunning eyes (made) evil through the error of the world, lest he should see the perversion of any of the commandments of the Lord.

TESTAMENT OF ISSACHAR 4

- ¹ Charles formats this chapter as poetry.
- ² The literal translation of ‘*simple-minded man*’ is just ‘*simple*’.
- ³ Sparks opens, “*he makes no plans for a long life;*” the translation is uncertain.
- ⁴ In place of ‘*deceit*’, Sparks has ‘*error*’.
- ⁵ Charles encloses ‘*no malicious ... pine away*’ in brackets.
- ⁶ For this verse, Sparks has, “*For, he lives an upright life and looks at everything simply, and gives no countenance to the wickedness that results from the error of the world, so as not to get a distorted view of any of the Lord’s commands.*”

Διαθήκη Ισαχαρ 5

¹ Φυλάξατε οὖν νόμον θεοῦ, τέκνα μου, καὶ τὴν ἀπλότητα κτήσασθε, καὶ ἐν ἀκακίᾳ πορεύεσθε, μὴ περιεργαζόμενοι ἐντολὰς κυρίου, καὶ τοῦ πλησίον τὰς πράξεις· ² ἀλλ' ἀγαπᾶτε κύριον καὶ τὸν πλησίον, πένητα καὶ ἀσθενῆ ἐλεᾶτε. ³ Ὑπόθετε τὸν νῶτον ὑμῶν εἰς τὸ γεωργεῖν, καὶ ἐργάζεσθε ἐν ἔργοις γῆς καθ' ἐκάστην γεωργεῖαν, δῶρα μετ' εὐχαριστείας κυρίῳ προσφέροντες· ⁴ ὅτι ἐν πρωτογενήμασι καρπῶν γῆς εὐλόγησε κύριος, καθὼς εὐλόγησε πάντας τοὺς ἁγίους, ἀπὸ Ἀβελ ἕως τοῦ νῦν. ⁵ Οὐ γὰρ δέδοταί σοι ἄλλη μερίς, ἢ τῆς πίοτητος τῆς γῆς, ἥς ἐν πόνοις οἱ καρποί· ⁶ ὅτι ὁ πατὴρ ἡμῶν Ἰακώβ ἐν εὐλογίαις γῆς καὶ ἀπαρχῶν καρπῶν εὐλόγησέ με. ⁷ Καὶ ὁ Λευὶ καὶ ὁ Ἰούδας ἐδοξάσθη παρὰ κυρίου ἐν υἱοῖς Ἰακώβ. Καὶ γὰρ κύριος ἐκλήρωσεν ἐν αὐτοῖς, καὶ τῷ μὲν ἔδωκε τὴν ἱερατείαν, τῷ δὲ τὴν βασιλείαν. ⁸ Αὐτοῖς οὖν ὑπακούσατε, καὶ τῇ ἀπλότητι τοῦ πατρὸς ὑμῶν περιπατήσατε· ὅτι καὶ τῷ Γὰδ ἐδόθη ἀπολέσαι τὰ πειρατήρια τὰ ἐπερχόμενα τῷ Ἰσραήλ.

TESTAMENT OF ISSACHAR 5

¹ "Therefore, keep the law of God, my children, and try to live simply and in innocence, not playing the busybody with the business of your neighbour, ² but love the Lord and your neighbour, have compassion on the poor and weak. ³ Bow down your back to husbandry and toil in labours in all manner of husbandry, offering gifts to the Lord with thanksgiving. ⁴ For, with the first fruits of the earth will the Lord bless you, even as he blessed all the saints from Abel even until now. ⁵ For, no other portion is given to you than of the richness of the earth, whose fruits are raised by toil. ⁶ For, our father Jacob blessed me with blessings of the earth and of first fruits. ⁷ And Levi and Judah were glorified by the Lord even among the sons of Jacob; for, the Lord gave them an inheritance, and to Levi He gave the priesthood, and to Judah the kingdom. ⁸ And, therefore, obey them, and walk in the singleness of your father; for, to Gad has it been given to destroy the troops that are coming on Israel.

TESTAMENT OF ISSACHAR 5

- ¹ Charles formats vv. 1–3 as poetry.
- ² In place of 'have compassion on', Sparks has 'show compassion for'.
- ³ Sparks opens, "Put your backs into your work as farmers."
- ⁴ For 'will the Lord bless you', Sparks has 'has the Lord blessed you'; the MSS vary.
- ⁵ Charles has 'fatness' in place of 'richness'.
- ⁶ Some MSS add 'even' after the opening 'For'.
- ⁷ The literal translation for 'gave them an inheritance' is 'cast lots among them'.
- ⁸ Charles encloses 'for, to Gad ... on Israel' in brackets and Sparks has the text in parentheses.

Διαθήκη Ισαχαρ 6

¹ Οἶδα, τέκνα μου, ὅτι ἐν ἐσχάτοις καιροῖς καταλείψουσιν οἱ υἱοὶ ὑμῶν τὴν ἀπλότητα, καὶ κολληθήσονται τῇ ἀπληστίᾳ· καὶ ἀφέντες τὴν ἀκακίαν, προσπελάσουσι τῇ κακουργίᾳ, καὶ καταλιπόντες τὰς ἐντολὰς κυρίου, κολληθήσονται τῷ Βελίᾳρ· ² καὶ ἀφέντες τὸ γεώργειον, ἐξακολουθήσουσι τοῖς πονηροῖς διαβουλίαις αὐτῶν, καὶ διασπαρήσονται ἐν τοῖς ἔθνεσι, καὶ δουλεύσουσι τοῖς ἐχθροῖς αὐτῶν. ³ Καὶ ὑμεῖς οὖν εἴπατε ταῦτα τοῖς τέκνοις ὑμῶν, ὅπως ἐὰν ἀμαρτήσωσι, τάχειον ἐπιστρέψουσιν πρὸς κύριον· ⁴ ὅτι ἐλεήμων ἐστὶ, καὶ ἐξελεῖται αὐτούς, τοῦ ἐπιστρέψαι εἰς τὴν γῆν αὐτῶν.

TESTAMENT OF ISSACHAR 6

¹ “Know, therefore, my children that, in the last times, your sons will forsake simplicity and will cleave to insatiable desire; and, leaving innocence, they will draw near to malice; and, forsaking the commandments of the Lord, they will cleave to Belial. ² And, leaving farming, they will follow after their own wicked devices, and they shall be dispersed among the Gentiles, and shall serve their enemies. ³ And, therefore, give these commands to your children, that, if they sin, they may the more quickly return to the Lord; ⁴ For, he is merciful, and will deliver them, even to bring them back into their land.

TESTAMENT OF ISSACHAR 6

- ¹ Charles formats vv. 1–2 as poetry.
² In place of ‘farming’, here following Sparks, Charles has ‘husbandry’.
³ For ‘give these commands to your children’, Sparks has ‘tell your children this’.
⁴ Sparks ends, “and restore (them) to their land.”

Διαθήκη Ισαχαρ 7

¹ Ἐκατὸν εἰκοσιδύο ἐτῶν εἰμι ἐγὼ· καὶ οὐκ ἔγνων ἐπ' ἐμέ
ἀμαρτίαν εἰς θάνατον. ² Πλὴν τῆς γυναικός μου, οὐκ ἔγνων
ἄλλην· οὐκ ἐπόρνευσα ἐν μετεωρισμῷ ὀφθαλμῶν μου·
³ οἶνον εἰς ἀποπλάνησιν οὐκ ἔπιον· πᾶν ἐπιθύμημα τοῦ
πλησίον οὐκ ἐπόθησα· ⁴ δόλος οὐκ ἐγένετο ἐν καρδίᾳ μου·
ψεῦδος οὐκ ἀνῆλθε διὰ τῶν χειλέων μου. ⁵ Παντὶ ἀνθρώπῳ
ὀδυνομένῳ συνεστέναξα, καὶ πτωχῷ μετέδωκα τὸν ἄρτον
μου. Οὐκ ἔφαγον μόνος· ὄριον οὐκ ἔλυσα· εὐσέβειαν ἐποίησα
ἐν πάσαις ταῖς ἡμέραις μου καὶ ἀλήθειαν. ⁶ Τὸν κύριον
ἠγάπησα ἐν πάσῃ τῇ ἰσχύϊ μου· ὁμοίως καὶ πάντα ἄνθρωπον
ἠγάπησα, ὡς τέκνα μου. ⁷ Ταῦτα καὶ ὑμεῖς ποιήσατε, τέκνα
μου, καὶ πᾶν πνεῦμα τοῦ Βελίαρ φεύξεται ἀφ' ὑμῶν, καὶ πᾶσα
πρᾶξις πονηρῶν ἀνθρώπων οὐ κυριεύσει ὑμῶν· καὶ πάντα
ἄγριον θῆρα καταδουλώσεσθε, ἔχοντες μεθ' ἑαυτῶν τὸν θεὸν
τοῦ οὐρανοῦ, συμπορευόμενον τοῖς ἀνθρώποις ἐν ἀπλότῃ
καρδίᾳ.
⁸ Καὶ ἐνετείλατο αὐτοῖς, ὅπως ἀναγάγῃσιν αὐτὸν ἐν Χεβρών,
κάκεϊ αὐτὸν θάψωσιν ἐν τῷ σπηλαίῳ μετὰ τῶν πατέρων

TESTAMENT OF ISSACHAR 7

¹ "I am a hundred and twenty-two years old and I am not
conscious of having committed any sin to death. ² Except for
my wife, I have not known any woman. I never committed
fornication by the uplifting of my eyes. ³ I did not drink
wine, to be led astray thereby; I did not covet any desirable
thing that was my neighbour's. ⁴ Guile did not arise in my
heart; a lie did not pass through my lips. ⁵ If any man were in
distress, I joined my sighs with his and I shared my bread
with the poor. I wrought godliness, all my days I kept truth.
⁶ The Lord I loved with all my strength; likewise, also every
man I loved more than my own children. ⁷ So, do also these
things, my children, and every spirit of Belial shall flee from
you, and no deed of wicked men shall rule over you; and every
wild beast shall you subdue, since you have with you the God
of heaven and earth (and) walk with men in singleness of
heart."
⁸ And he commanded his sons that they should carry him up
to Hebron and bury him there in the cave with his fathers.

TESTAMENT OF ISSACHAR 7

- ¹ The 'α' family MSS read, "Behold, therefore, as you see, I am a hundred and twenty-six years old and am not conscious of committing any sin."
- ² In place of 'by the uplifting of my eyes', Sparks has 'through a lustful eye'.
- ³ Charles formats vv. 3-5 as poetry.
- ⁴ Sparks opens, "My heart has harboured no deceit."
- ⁵ For the last sentence, Sparks reads, "I have been reverent and truthful all my days."
- ⁶ In place of 'more than', Sparks has 'as though they were'.
- ⁷ A more literal translation of 'subdue' is 'enslave'.
- ⁸ After the opening 'And', Charles adds 'having said these things'.

αὐτοῦ.⁹ Καὶ ἐξέτεινε τοὺς πόδας αὐτοῦ, καὶ ἀπέθανε πέμπτος
ἐν γήρῳ καλῷ, πᾶν μέλος ἔχων ὑγιές, καὶ ἰσχύων ὑπνώσεν
ὑπνον αἰώνιον.

⁹ And he stretched out his feet and died (the fifth), at a good
old age; with every limb sound, and with strength unabated,
he slept the eternal sleep.

⁹ Some MSS (and Charles) omit ‘*the fifth*’.

Διαθήκη Ζαβουλων 1

Διαθήκη Ζαβουλων Περι Ευσπλαχνιας Και Ελεους

¹ Ἀντίγραφον Ζαβουλών, ὃ διέθετο τοῖς τέκνοις αὐτοῦ ριδ ἔτει τῆς ζωῆς αὐτοῦ, μετὰ λβ ἔτη τοῦ θανάτου Ἰωσήφ. ² Καὶ εἶπεν αὐτοῖς· Ἀκούσατέ μου, υἱοὶ Ζαβουλών, προσέχετε ῥήμασι πατρὸς ὑμῶν. ³ Ἐγὼ εἰμι Ζαβουλών, δόσις ἀγαθὴ τοῖς γονεῦσί μου. Ἐν γὰρ τῷ γεννηθῆναί με, ἠϋξήθη ὁ πατήρ ἡμῶν ἕως σφόδρα, καὶ τὰ ποίμνια, καὶ τὰ βουκόλια, ὅτε ἐν τοῖς ποικίλοις ῥάβδοις εἶχε τὸν κλῆρον. ⁴ Οὐκ ἔγνων, τέκνα μου, ὅτι ἥμαρτον ἐν ταῖς ἡμέραις μου, παρεκτὸς ἐννοίας· ⁵ οὐδὲ μιμνήσκομαι ὅτι παρανομίαν ἐποίησα, πλὴν τὴν ἄγνοιαν ἣν ἐποίησα ἐπὶ τοῦ Ἰωσήφ, ὅτι ἐσκέπασα ἐπὶ τοῖς ἀδελφοῖς μου, μὴ εἰπεῖν τῷ πατρί μου τὸ γενόμενον, ⁶ Καὶ ἔκλαιον πολλὰ ἐν κρυφῇ· ἐφοβούμην γὰρ τοὺς ἀδελφούς μου, ὅτι συνέθεντο πάντες ὁμοῦ, εἴτις ἐξείποι τὸ μυστήριον, ἀναιρεθῆναι αὐτὸν μαχαίρα. ⁷ Πλὴν ὅτε ἐβούλοντο ἀνελεῖν αὐτόν, πολλὰ διεμαρτυράμην αὐτοῖς μετὰ δακρύων, τοῦ μὴ ποιῆσαι τὴν ἀνομίαν ταύτην.

TESTAMENT OF ZEBULUN 1

The Testament of Zebulun – About Compassion and Mercy

¹ The copy of the words of Zebulun, which he enjoined on his sons before he died in the hundred and fourteenth year of his life, two years after the death of Joseph. ² And he said to them, “Listen to me, you sons of Zebulun, attend to the words of your father. ³ I, Zebulun, was born a good gift to my parents. For, when I was born my father was increased very exceedingly, both in flocks and herds, when with the streaked rods he had his portion. ⁴ I am not conscious, my children, that I have sinned all my days, save in thought. ⁵ Nor yet do I remember that I have done any iniquity, except the sin of ignorance that I committed against Joseph; for, I covenanted with my brothers not to tell my father what had been done. ⁶ But I wept in secret for many days on account of Joseph; for, I feared my brothers, because they had all agreed that if anyone should declare the secret, he should be slain. ⁷ But, when they wished to kill him, I adjured them with many tears not to be guilty of this sin.

TESTAMENT OF ZEBULUN 1

¹ After ‘words’, some MSS add ‘of the testament’.

² Sparks starts a new paragraph with this verse.

³ Cf. Gn 30:25–43.

⁴ Some MSS (and Charles) omit ‘my children’.

⁵ The translation, ‘I covenanted with my brothers’ (following Charles) is uncertain; other MSS have ‘I covered for my brothers’.

⁶ In place of ‘for many days’, some MSS have ‘much’.

⁷ In place of ‘adjured them’, Sparks has ‘warned them solemnly’.

Διαθήκη Ζαβουλων 2

¹ Ἦλθον γὰρ Συμεὼν καὶ Γὰδ ἐπὶ τὸν Ἰωσήφ τοῦ ἀνελεῖν αὐτόν· καὶ πεσὼν ἐπὶ πρόσωπον Ἰωσήφ, ἔλεγεν αὐτοῖς·
² Ἐλεήσατέ με, ἀδελφοί μου, οἰκτειρήσατε τὰ σπλάγχνα Ἰακώβ τοῦ πατρὸς ἡμῶν. Μὴ ἐπαγάγετε ἐπ’ ἐμὲ τὰς χεῖρας ὑμῶν, τοῦ ἐκχέαι αἷμα ἀθῶον, ὅτι οὐχ ἡμαρτον εἰς ὑμᾶς.
³ Εἰ δὲ καὶ ἡμαρτον, ἐν παιδείᾳ παιδεύσατέ με· τὴν δὲ χεῖρα ὑμῶν μὴ ἐπενέγκητε διὰ Ἰακώβ τὸν πατέρα ἡμῶν.
⁴ Ὡς δὲ ἔλεγε τὰ ῥήματα ταῦτα, εἰς οἶκτον ἦλθον ἐγώ, καὶ ἠρξάμην κλαίειν, καὶ τὰ ἥπατά μου ἐξελύθησαν ἐπ’ ἐμέ, καὶ πᾶσα ἡ ὑπόστασις τῶν σπλάγχνων μου ἐχαυνοῦτο ἐπὶ τὴν ψυχὴν μου.
⁵ Ἐκλαιε δὲ καὶ Ἰωσήφ κἀγὼ σὺν αὐτῷ, καὶ ἐβόμβη ἡ καρδιά μου, καὶ οἱ ἄρμοι τοῦ σώματός μου ἐξέστησαν καὶ οὐκ ἠδυνάμην τοῦ στῆναι.
⁶ Καὶ ἰδὼν με συνκλαίοντα αὐτῷ, κἀκείνους ἐπερχομένους ἀνελεῖν αὐτόν, κατέφυγεν ὀπίσω μου, δεόμενος αὐτῶν.
⁷ Ἀναστὰς δὲ Ρουβὴμ εἶπεν· Ἀδελφοί, μὴ ἀποκτείνωμεν αὐτόν, ἀλλὰ ῥίψωμεν αὐτόν εἰς ἓνα τῶν λάκκων τῶν ξηρῶν τούτων, ὧν ὥρυξαν οἱ πατέρες ἡμῶν, καὶ οὐχ εὔρον ὕδωρ.
⁸ Διὰ γὰρ τοῦτο ἐκώλυσε κύριος τοῦ

TESTAMENT OF ZEBULUN 2

¹ “For, Simeon and Gad came up against Joseph with anger, in order to kill him, and Joseph fell on his face and said to them,
² “Have mercy on me, my brothers, have mercy on the bowels of Jacob our father; do not lay on me your hands to shed innocent blood; for, I have not sinned against you.
³ And if indeed I have sinned, then punish me, my brothers, but do not raise your [against me], for the sake of Jacob our father.”
⁴ And, as he spoke these words, wailing as he did so, I was unable to bear his lamentations, and began to weep, and my liver was loosened and all the substance of my bowels became weak upon my soul.
⁵ And I wept with Joseph, and my heart sounded, and the joints of my body trembled, and I was not able to stand.
⁶ And, when he saw me weeping with him, and them coming against him to slay him, he fled behind me, beseeching them.
⁷ But, meanwhile, Reuben arose and said, “Come, my brothers, let us not slay him, but let us cast him into one of these dry pits, which our fathers dug and found no water.
⁸ For, for this cause the Lord forbade that

TESTAMENT OF ZEBULUN 2

- ¹ Some MSS (and Charles) omit ‘with anger’.
² In place of ‘Have mercy on me’, Charles has ‘Pity me’.
³ Some MSS omit ‘against me’.
⁴ Charles ends, “my liver was poured out, and all the substance of my bowels was floosened.”
⁵ The literal translation of ‘trembled’ is ‘went out of place’.
⁶ Charles opens, “And when Joseph saw.”
⁷ Sparks lacks ‘meanwhile’.
⁸ Sparks has vv. 8–9 in parentheses.

ἀναβῆναι ὕδωρ ἐν αὐτοῖς, ἵνα γένηται περιποίησις τοῦ
Ἰωσήφ. ⁹ Καὶ ἐποίησε κύριος οὕτως, ἕως οὗ ἐπώλησαν αὐτὸν
τοῖς Ἰσμαηλίταις.

water should rise up in them, in order that Joseph should be
preserved. ⁹ And they did so, until they sold him to the
Ishmaelites.

⁹ Charles includes this as part of v. 8.

Διαθήκη Ζαβουλων 3

¹ Καὶ γὰρ τῆς τιμῆς τοῦ Ἰωσήφ, τέκνα, ἐγὼ οὐκ ἐκοινώνησα, ² ἀλλὰ Συμεὼν καὶ Γὰδ καὶ οἱ ἄλλοι ἕξ ἀδελφοὶ ἡμῶν λαβόντες τὴν τιμὴν τοῦ Ἰωσήφ, ἐπριάσαντο ὑποδήματα ἑαυτοῖς καὶ ταῖς γυναιξίν αὐτῶν καὶ τοῖς τέκνοις αὐτῶν, εἰπόντες· ³ Οὐ φαγόμεθα αὐτήν, ὅτι τιμὴ αἵματος τοῦ ἀδελφοῦ ἡμῶν αὕτη, ἀλλὰ καταπατήσῃ καταπατήσωμεν αὐτήν, ἀνθ' ὧν εἶπε βασιλεύειν ἐφ' ἡμᾶς· καὶ εἶδωμεν, τί ἔσται τὰ ἐνύπνια αὐτοῦ. ⁴ Διὰ τοῦτο ἐν γραφῇ νόμου Ἐνώχ γέγραπται, τὸν μὴ θέλοντα ἀναστῆσαι σπέρμα τῷ ἀδελφῷ αὐτοῦ, ὑπολυθήσεσθαι τὸ ὑπόδημα, καὶ ἐμπτύεσθαι εἰς τὸ πρόσωπον. ⁵ Καὶ οἱ ἀδελφοὶ Ἰωσήφ οὐκ ἠθέλησαν εἰς ζωὴν ἀδελφοῦ αὐτῶν· καὶ κύριος ὑπέλυσεν αὐτοὺς τὸ ὑπόδημα Ἰωσήφ. ⁶ Καὶ γὰρ ἐλθόντες ἐν Αἰγύπτῳ, ὑπελύθησαν ὑπὸ τῶν παίδων Ἰωσήφ ἔμπροσθε τοῦ πυλῶνος, καὶ οὕτως προσεκύνησαν τῷ Ἰωσήφ κατὰ τὸν τύπον τοῦ Φαραώ. ⁷ Οὐ μόνον δὲ προσεκύνησαν αὐτῷ, ἀλλὰ καὶ ἐνεπτύσθησαν, παραχρῆμα πεσόντες ἔμπροσθεν αὐτοῦ· καὶ οὕτως ἡσχύνθησαν ἔμπροσθε τῶν Αἰγυπτίων. ⁸ Μετὰ ταῦτα γὰρ

TESTAMENT OF ZEBULUN 3

¹ “And I refused, children, to take my share of the money that was paid for Joseph. ² But Simeon and Gad and six others of our brothers took the price of Joseph, and bought sandals for themselves, and their wives, and their children, saying, ³ “We will not eat of it; for, it is the price of our brother’s blood, but we will assuredly tread it under foot, because he said that he would be king over us, and so let us see what will become of his dreams. ⁴ Therefore, it is written in the writing of the law of Enoch, that whoever will not raise up seed to his brother, his sandal should be unloosed, and they should spit in his face. ⁵ And the brothers of Joseph did not wish that their brother should live, and the Lord loosed from them the sandal which they wore against Joseph their brother. ⁶ For, when they came into Egypt, they were unloosed by the servants of Joseph outside the gate, and so they made obeisance to Joseph after the fashion of King Pharaoh. ⁷ And, not only did they make obeisance to him, but were spat on also, falling down before him immediately, and so they were put to shame before the

TESTAMENT OF ZEBULUN 3

- ¹ For this verse, here following Sparks, Charles reads, “For, in his price I had no share, my children.”
² In place of ‘six others of our brothers’, Sparks has ‘our six other brothers’.
³ Sparks opens, “We will not buy food with it.”
⁴ Charles has ‘Moses’ in place of ‘Enoch’ (Ἐνώχ).
⁵ Sparks ends, “and the Lord took of Joseph’s sandal from them.”
⁶ The 2nd instance of the pronoun, ‘they’, refers to their sandals.
⁷ Charles has ‘forthwith’ in place of ‘immediately’.

ἤκουσαν οἱ Αἰγύπτιοι πάντα τὰ κακὰ ἃ ἐποιήσαμεν τῷ Ἰωσήφ. ⁸ Egyptians. ⁸ For, after this, the Egyptians heard all the evils that they had done to Joseph.

⁸ Sparks has vv. 4–8 in parentheses.

Διαθήκη Ζαβουλων 4

¹ Μετὰ ταῦτα ἔβαλον ἐσθίειν ἐκεῖνοι. ² Ἐγὼ γὰρ δύο ἡμέρας καὶ δύο νύκτας οὐκ ἐγευσάμην, σπλαγχνιζόμενος ἐπὶ Ἰωσήφ. Καὶ Ἰούδας οὐ συνέτρωγεν αὐτοῖς· προσεῖχε δὲ τῷ λάκκῳ, ὅτι ἐφοβεῖτο μὴ ἀποπηδήσαντες Συμεὼν καὶ Γὰδ ἀνέλωσιν αὐτόν. ³ Καὶ ὁρῶντες καὶ ἐμὴ μὴ ἐσθίοντα, ἔθεντό με τηρεῖν αὐτόν, ἕως οὗ ἐπράθη. ⁴ Ἐποίησε δὲ ἐν τῷ λάκκῳ τρεῖς ἡμέρας καὶ τρεῖς νύκτας, καὶ οὕτως ἐπράθη ἄσιτος. ⁵ Καὶ ἀκούσας Ῥουβὴμ ὅτι ἐπράθη ἀπόντος αὐτοῦ, περισχισάμενος ἐθρήνει λέγων· Πῶς ὄψομαι τὸ πρόσωπον Ἰακώβ τοῦ πατρός μου; ⁶ καὶ λαβὼν τὸ ἀργύριον κατέδραμε τοῖς ἐμπόροις, καὶ οὐδένα εὔρεν· ἀφέντες γὰρ τὴν ὁδὸν τὴν μεγάλην, ἐπορεύθησαν διὰ τραγλοκολλητῶν ἐν τῇ συντόμῳ. ⁷ Καὶ οὐκ ἔφαγε Ῥουβὴμ ἄρτον ἐν τῇ ἡμέρᾳ ἐκείνῃ. Προσελθὼν οὖν Δάν εἶπεν αὐτῷ· ⁸ Μὴ κλαῖε, μηδὲ πένθει· εὔρον γὰρ, τί εἶπομεν τῷ πατρὶ ἡμῶν Ἰακώβ.

TESTAMENT OF ZEBULUN 4

¹ “And, after they had cast him into the pit, my brothers sat down to eat. ² For I, through two days and two nights, ate nothing, through pity for Joseph. And Judah did not eat with them but watched the pit; for, he feared lest Simeon and Gad should run off and slay him. ³ And, when they saw that I also eat not, they set me to watch him until he was sold. ⁴ And he spent in the pit three days and three nights and so was sold famishing. ⁵ And, when Reuben heard that while he was away (Joseph) had been sold, he tore his clothes, and mourned, saying, “How shall I look in the face of Jacob my father?” ⁶ And he took the money and ran after the merchants and found no one; for, they had left the main road, and journeyed through the Troglodytes by a short cut. ⁷ And Reuben ate no food that day. Dan, therefore, came to him and said, ⁸ “Do not weep, neither grieve; for, I have found what we can say to our father Jacob.

TESTAMENT OF ZEBULUN 4

- ¹ The ‘**a**’ family of MSS open with, “And, after he was sold.”
- ² For this verse, the ‘**a**’ family MSS read, “But I, through pity for Joseph, did not eat but watched the pit, since Judah feared lest Simeon, Dan, and Gad should rush off and slay him.”
- ³ At the end of this verse, the ‘**a**’ family MSS add ‘to the Ishmaelites’.
- ⁴ The ‘**a**’ family of MSS lack this verse.
- ⁵ Before ‘heard’, the ‘**a**’ family MSS add ‘came and’.
- ⁶ For this verse, the ‘**a**’ family MSS read, “And he took the money and ran after the merchants, but as he failed to find them, he returned grieving. But the merchants had left the broad road and marched through the Troglodytes by a short cut.”
- ⁷ Before ‘ate no food’, Charles adds ‘was grieved and’.
- ⁸ Charles has ‘we have found’ in place of ‘I have found’.

⁹ Θύσωμεν χίμαρρον αἰγῶν, καὶ ἐμβάψωμεν τὸν χιτῶνα Ἰωσήφ, καὶ ἐροῦμεν· Ἐπίγνωθι, εἰ χιτῶν τοῦ υἱοῦ σου ἐστὶν οὗτος· ¹⁰ τὸν γὰρ χιτῶνα τοῦ πατρὸς ἡμῶν ἐξέδυσαν τὸν Ἰωσήφ ἐν τῷ μέλλειν πιπράσκειν αὐτόν, καὶ ἐνέδυσαν αὐτὸν ἱμάτιον παλαιὸν δούλου. ¹¹ Τὸν δὲ χιτῶνα εἶχε Συμεὼν, καὶ οὐκ ἤθελε δοῦναι αὐτόν, θέλων τῇ ῥομφαίᾳ αὐτοῦ κατακόψαι αὐτόν, ὀργιζόμενος ὅτι ἔζησε καὶ οὐκ ἀνείλεν αὐτόν. ¹² Ἀναστάντες δὲ κατ' αὐτοῦ πάντες ὁμοῦ εἶπομεν ὅτι ἐὰν μὴ δῶς, ἐροῦμεν ὅτι σὺ μόνος ἐποίησας τὸ πονηρὸν ἐν Ἰσραήλ. ¹³ Καὶ οὕτως δίδωσιν αὐτόν, καὶ ἐποίησαν καθὼς εἶπεν ὁ Δάν.

⁹ Let us slay a he-goat, and dip in it the coat of Joseph; and let us send it to Jacob, saying, ¹⁰ “Know, is this the coat of your son?”” And they did so. ¹¹ For, they stripped off from Joseph his coat when they were selling him, and put on him the garment of a slave. Now, Simeon took the coat and would not give it up; for, he wished to tear it with his sword, as he was angry that Joseph lived and that he had not slain him. ¹² Then we all rose up against him and said, “If you do not give up the coat, we will say to our father that you alone did this evil thing in Israel.” ¹³ And so, he gave it up, and they did even as Dan had suggested.

⁹ In place of ‘he-goat’, Charles has ‘kid of the goats’.

¹⁰ Some MSS omit “And they did so.”

¹¹ Sparks includes the 1st sentence as part of v. 10.

¹² Charles omits ‘against him’.

¹³ In place of ‘suggested’, here following Sparks, Charles has ‘said’.

Διαθήκη Ζαβουλων 5

¹ Καὶ νῦν, τέκνα μου, ἀναγγελῶ ὑμῖν τοῦ φυλάσσειν τὰς ἐντολάς κυρίου, καὶ ποιεῖν ἔλεος ἐπὶ τὸν πλησίον, καὶ εὐσπλαγχνίαν πρὸς πάντας ἔχειν, οὐ μόνον πρὸς ἀνθρώπους, ἀλλὰ καὶ εἰς ἄλογα. ² Διὰ γὰρ ταῦτα εὐλόγησέ με κύριος, καὶ πάντων τῶν ἀδελφῶν μου ἀσθενούντων ἐγὼ ἄνοσος παρῆλθον· οἶδε γὰρ κύριος ἐκάστου τὴν προαίρεσιν. ³ Ἐχετε οὖν ἔλεος ἐν σπλάγχνοις ὑμῶν, τέκνα μου, ὅτι ὡς ἂν τις ποιήσῃ τῷ πλησίον αὐτοῦ, οὕτως καὶ ὁ κύριος ποιήσει αὐτῷ. ⁴ Καὶ γὰρ οἱ υἱοὶ τῶν ἀδελφῶν μου ἡσθένουν, ἀπέθνησκον διὰ Ἰωσήφ, ὅτι οὐκ ἐποίησαν ἔλεος ἐν σπλάγχνοις αὐτῶν· οἱ δὲ ἐμοὶ υἱοὶ ἄνοσοι διεφυλάχθησαν, ὡς οἶδατε. ⁵ Καὶ ὅτε ἦμην ἐν τῇ Χαναάν, εἰς παράλιον ἐθήρευνον θῆρα ἰχθύων Ἰακώβ τῷ πατρί μου· καὶ πολλῶν ἀγχομένων ἐν τῇ θαλάσῃ, ἐγὼ ἀβλαβὴς διέμεινα.

TESTAMENT OF ZEBULUN 5

¹ “And now, my children, I appeal you to keep the commands of the Lord, and to show mercy to your neighbours, and to have compassion towards all, not towards men only, but also towards animals. ² For all this thing’s sake, the Lord blessed me; and, when all my brothers were sick, I escaped without sickness; for, the Lord knows the purposes of each. ³ Have, therefore, compassion in your hearts, my children, because even as a man does to his neighbour, even so also will the Lord do to him. ⁴ For, the sons of my brothers were sickening and were dying on account of Joseph, because they did not show mercy in their hearts; but my sons were preserved without sickness, as you know. ⁵ And, when I was in Canaan, by the seacoast, I made a catch of fish for Jacob my father; and, when many were choked in the sea, I continued unhurt.

TESTAMENT OF ZEBULUN 5

¹ Charles has ‘bid’ in place of ‘appeal’.

² Sparks ends, “*knows each man’s motives.*”

³ The literal translation of ‘hearts’ is ‘bowels’.

⁴ After ‘sickening’, Sparks adds ‘*as their fathers*’ in italics.

⁵ Before ‘Canaan’, Charles adds ‘*the land of*’.

Διαθήκη Ζαβουλων 6

¹ Πρῶτος ἐγὼ ἐποίησα σκάφος ἐν θαλάσῃ ἐπιπλέειν, ὅτι κύριος ἔδωκέ μοι σύνεσιν καὶ σοφίαν ἐν αὐτῷ· ² καὶ καθῆκα ξύλον ὀπισθεν αὐτοῦ, καὶ ὀθόνην ἐξέτεινα ἐν ὀρθῷ ξύλῳ ἐμμέσῳ· ³ καὶ ἐν αὐτῷ διαπορευόμενος τοὺς αἰγιαλούς, ἠλίευνον ἰχθύας οἴκῳ τοῦ πατρός μου, ἕως ἡλθωμεν εἰς Αἴγυπτον· ⁴ καὶ ἐκ τῆς θήρας μου παντὶ ἀνθρώπῳ ξένῳ σπλαγχνιζόμενος ἐδίδουν· ⁵ Εἰ δὲ ἦν ξένος, ἢ νοσῶν, ἢ γηράσας, ἐψήσας τοὺς ἰχθύας, καὶ ποιήσας αὐτὰ ἀγαθῶς, κατὰ τὴν ἐκάστου χρείαν προσέφερον πᾶσι, συνάγων καὶ συμπάσχων· ⁶ Διὰ τοῦτο καὶ ὁ κύριος πολὺν ἰχθὺν ἐποίησέ μοι θηρᾶν· Ὁ γὰρ μεταδιδούς τῷ πλησίον, λαμβάνει πολλαπλασίονα παρὰ κυρίου· ⁷ Πέντε ἔτη ἠλίευσα, παντὶ ἀνθρώπῳ ὃν ἐωράκειν μεταδιδούς, καὶ παντὶ τῷ οἴκῳ τοῦ πατρός μου ἐξαρκῶν· ⁸ Τὸ θέρος ἠλίευνον, καὶ ἐν χειμῶνι ἐποίμαινον μετὰ τῶν ἀδελφῶν μου.

TESTAMENT OF ZEBULUN 6

¹ "I was the first to make a boat to sail on the sea; for, the Lord gave me understanding and wisdom therein. ² And I let down a rudder behind it, and I stretched a sail on another upright piece of wood in the midst. ³ And I sailed therein along the shores, catching fish for the house of my father until we came to Egypt. ⁴ And, through compassion, I shared my catch with every stranger. ⁵ But, if a man were a stranger, or sick, or aged, I boiled the fish, and dressed them well, and offered them to all men, as every man had need, making them my guests out of mercy for them. ⁶ And so, the Lord satisfied me with abundance of fish when catching fish; for, he that shares with his neighbour receives manifold more from the Lord. ⁷ For five years, I caught fish and gave thereof to every man whom I saw; and it sufficed for all the house of my father. ⁸ In the summer, I caught fish; and, in the winter, I kept sheep with my brothers.

TESTAMENT OF ZEBULUN 6

¹ Sparks ends, "gave me the necessary wisdom."

² The literal translation of 'rudder' is 'piece of wood'.

³ For 'house of my father', Sparks has 'my father's household'.

⁴ Vv. 4-6 are found in only 3 of the 'β' family of MSS and Charles has them enclosed in brackets.

⁵ Charles opens with 'And' in place of 'But'.

⁶ Charles opens, "And, therefore."

⁷ Charles encloses 'and gave ... of my father' in brackets.

⁸ At the start of this verse, Charles adds 'And'.

Διαθήκη Ζαβουλων 7

¹Νῦν ἀναγγελῶ ὑμῖν ἃ ἐποίησα. Εἶδον θλιβόμενον ἐν γυμνότητι χειμῶνος, καὶ σπλαγχνισθεὶς ἐπ’ αὐτόν, κλέψας ἱμάτιον ἐκ τοῦ οἴκου μου κρυφῶς, ἔδωκα τῷ θλιβομένῳ.
²Καὶ ὑμεῖς οὖν, τέκνα μου, ἐξ ὧν παρέχει ὑμῖν ὁ θεός, ἀδιακρίτως πᾶσι σπλαγχνιζόμενοι ἐλεᾶτε, καὶ παρέχετε παντὶ ἀνθρώπῳ ἐν ἀγαθῇ καρδίᾳ. ³Εἰ δὲ μὴ ἔχετε πρὸς καιρὸν δοῦναι τῷ χρήζοντι, συμπάσχετε ἐν σπλάγχνοις ἐλέους. ⁴Οἶδα ὅτι ἡ χεὶρ μου οὐχ εὔρε πρὸς τὸ παρὸν ἐπιδοῦναι τῷ χρήζοντι, καὶ ἔτι ἑπτὰ σταδίου συμπορευόμενος αὐτῷ, ἔκλαιον· καὶ τὰ σπλάγχνα μου ἐστρέφετο ἐπ’ αὐτῷ εἰς συμπάθειαν.

TESTAMENT OF ZEBULUN 7

¹ “Now I will tell you what I did. I saw a man in distress through nakedness in wintertime, and had compassion on him, and stole away a garment secretly from my father’s house and gave it to him who was in distress. ² So, you too, my children, from that which God bestows on you, must show compassion and mercy without hesitation to all men, and give to every man with a good heart. ³ And, if you do not have the means to give to him that needs, have compassion for him in hearts of mercy. ⁴ I know that my hand did not find the means to give to him that needed, and I walked with him weeping for seven furlongs, and my bowels yearned towards him in compassion.

TESTAMENT OF ZEBULUN 7

- ¹ The text of 7:1–8:3 is found in only 3 of the ‘β’ family of MSS and Charles encloses it in (square) brackets.
² Charles opens, “Do you, therefore.”
³ Sparks ends, “and show him compassion and mercy.”
⁴ In place of ‘know’, Sparks has ‘remember’.

Διαθήκη Ζαβουλων 8

¹ Καὶ ὑμεῖς οὖν, τέκνα μου, ἔχετε εὐσπλαγχνίαν κατὰ παντὸς ἀνθρώπου ἐν ἐλέει, ἵνα καὶ ὁ κύριος εἰς ὑμᾶς σπλαγχνισθεὶς ἐλεήσῃ ὑμᾶς· ² ὅτι καί γε ἐπ' ἐσχάτων ἡμερῶν ὁ θεὸς ἀποστέλλει τὸ σπλάγχνον αὐτοῦ ἐπὶ τῆς γῆς, καὶ ὅπου εὗρῃ σπλάγχνα ἐλέους, ἐν αὐτῷ κατοικεῖ. ³ Ὅσον γὰρ ἄνθρωπος σπλαγχνίζεται εἰς τὸν πλησίον, τοσοῦτον κύριος εἰς αὐτόν. ⁴ Ὅτε γὰρ κατήλθομεν εἰς Αἴγυπτον, Ἰωσήφ οὐκ ἐμνησικάκησεν εἰς ἡμᾶς· ἐμὲ δὲ ἰδὼν, ἐσπλαγχνίσθη. ⁵ Εἰς ὃν ἐμβλέποντες καὶ ὑμεῖς, ἀμνησίκακοι γίνεσθε, τέκνα μου, καὶ ἀγαπᾶτε ἀλλήλους, καὶ μὴ λογίζεσθε ἕκαστος τὴν κακίαν τοῦ ἀδελφοῦ αὐτοῦ· ⁶ ὅτι τοῦτο χωρίζει ἐνότητα, καὶ πᾶσαν συγγένειαν διασκορπίζει, καὶ τὴν ψυχὴν ταρασσει. Ὁ γὰρ μνησικάκος σπλάγχνα ἐλέους οὐκ ἔχει.

TESTAMENT OF ZEBULUN 8

¹ “And so, my children, have compassion towards every man with mercy, so that the Lord also may have compassion and mercy on you. ² Because also, in the last days, God will send his compassion on the earth, and wherever he finds bowels of mercy, he dwells in him. ³ For, in the degree in which a man has compassion on his neighbours, in the same degree has the Lord also on him. ⁴ And, when we went down into Egypt, Joseph bore no malice against us; and, when he saw me, he had compassion. ⁵ To whom taking heed, also, my children, approve yourselves and bear no malice, and love one another; and do not set down in account, each one of you, evil against his brother. ⁶ For, this breaks unity and divides all kindred, and troubles the soul, and wears away the countenance. For, the man who bears malice is devoid of mercy.

TESTAMENT OF ZEBULUN 8

- ¹ See #7:1.
² Sparks has this verse in parentheses.
³ Some MSS (and Sparks) omit ‘also’.
⁴ Most MSS (and Charles) lack ‘and, when he saw me, he had compassion’.
⁵ Some MSS omit ‘and bear no malice’.
⁶ Most MSS (and Charles) lack the last sentence (here following Sparks).

Διαθήκη Ζαβουλων 9

¹ Προσέχετε τὰ ὕδατα, ὅτι ἐπὶ τὸ αὐτὸ πορεύεται, λίθους, ξύλα, τὴν ἄμμον κατασύρει. ² ἂν δὲ εἰς πολλὰ διαιρεθῇ, ἡ γῆ ἀφανίζει αὐτά, καὶ γίνεται εὐκαταφρόνητα. ³ Καὶ ὑμεῖς, ἂν διαιρεθῆτε, ἔσεσθε οὕτως. ⁴ Μὴ σχισθῆτε εἰς δύο κεφαλὰς, ὅτι πᾶν ὃ ἐποίησεν ὁ κύριος κεφαλὴν μίαν ἔχει. Ἔδωκε δύο ὠμους, χεῖρας, πόδας, ἀλλὰ πάντα τὰ μέλη τῇ μιᾷ κεφαλῇ ὑπακούει. ⁵ Ἐγνων ἐν γραφῇ πατέρων μου, ὅτι ἐν ἐσχάταις ἡμέραις ἀποστήσεσθε ἀπὸ κυρίου, καὶ διαιρεθήσεσθε ἐν Ἰσραήλ, καὶ δύο βασιλεῦσιν ἐξακολουθήσετε, καὶ πᾶν βδέλυγμα ποιήσετε, καί γε πᾶν εἶδωλον προσκυνήσετε, ⁶ καὶ αἰχμαλωτεύσουσιν ὑμᾶς οἱ ἐχθροὶ ὑμῶν, καὶ καθίσεσθε ἐν τοῖς ἔθνεσιν ἐν πάσαις ἀσθενείαις καὶ θλίψεσι καὶ ὀδύνης ψυχῆς. ⁷ Καὶ μετὰ ταῦτα μνησθήσεσθε κυρίου, καὶ μετανοήσετε, καὶ ἐπιστρέψει ὑμᾶς, ὅτι ἐλεήμων ἐστὶ καὶ εὖσπλαγχνος, μὴ λογιζόμενος κακίαν τοῖς υἱοῖς τῶν ἀνθρώπων, διότι σάρξ εἰσι καὶ τὰ πνεύματα τῆς πλάνης

TESTAMENT OF ZEBULUN 9

¹ “See *what happens* to water; for, it flows together and sweeps along stones, trees, sand, and other things. ² But, if it is divided into many streams, the earth swallows them up and they **vanish away**. ³ So shall you also be if you are divided. ⁴ So, do not be divided into two heads; for, all that the Lord made has but one head, and two shoulders, two hands, two feet, and all the remaining members. ⁵ For, I have learnt in the writing of my fathers, that you shall be divided in Israel, and you shall follow two kings, and shall work every abomination. ⁶ And your enemies will take you captive, and you will be oppressed by the Gentiles, with many infirmities and tribulations. ⁷ And, after these things, you shall remember the Lord, and repent, and he shall cause you to return; for, he is merciful and compassionate. And he does not set down in account evil to the sons of men, because they are flesh, and the spirits of deceit deceive them in all their deeds. ⁸ And, after these things, there

TESTAMENT OF ZEBULUN 9

¹ Charles opens, “Observe, therefore, the waters.”

² Sparks ends, “and becomes of no account at all.”

³ Sparks opens, “So will you be, too.”

⁴ Sparks opens, “Do not let yourselves, therefore, be split in two, so that you have two heads.”

⁵ Charles formats vv. 5b–9 as poetry.

⁶ In place of ‘oppressed by’, some MSS have ‘forced to live among’.

⁷ In place of ‘and he shall cause you to return’, the ‘**α**’ family MSS have ‘and he shall have mercy on you’.

⁸ All but 3 of the ‘**β**’ family MSS lack ‘and healing and compassion shall be in his wings. He shall redeem all the captivity of the sons of men from Belial; and every spirit of deceit shall be trodden down’; Charles encloses the text in brackets.

ἀπατᾷ αὐτοὺς ἐπὶ πάσαις πράξεσιν αὐτῶν. ⁸ Καὶ μετὰ ταῦτα ἀνατέλλει ὑμῖν αὐτὸς ὁ κύριος, φῶς δικαιοσύνης, καὶ ἴασις καὶ εὐσπλαγχνία ἐπὶ ταῖς πτέρυξιν αὐτοῦ. Αὐτὸς λυτρώσεται πᾶσαν αἰχμαλωσίαν υἱῶν ἀνθρώπων ἐκ τοῦ Βελίαρ, καὶ πᾶν πνεῦμα πλάνης πατηθήσεται· καὶ ἐπιστρέψει πάντα τὰ ἔθνη εἰς παραζήλωσιν αὐτοῦ, καὶ ὄψεσθε θεὸν ἐν σχήματι ἀνθρώπου, ὃν ἂν ἐκλέξηται κύριος, Ἰερουσαλήμ ὄνομα αὐτῷ. ⁹ Καὶ πάλιν ἐν πονηρίᾳ λόγων ὑμῶν παροργίσετε αὐτόν, καὶ ἀπορηφήσεσθε ἕως καιροῦ συντελείας.

shall arise to you the Lord Himself, the light of righteousness, and healing and compassion shall be in his wings. He shall redeem all the captivity of the sons of men from Belial; and every spirit of deceit shall be trodden down; and he shall bring back all the Gentiles into zeal for him. And you shall see God in the fashion of a man *in the place* that the Lord shall choose, Jerusalem is its name. ⁹ And again, through the wickedness of your works, you shall provoke him to anger, and you shall be cast away by him to the time of consummation.

⁹ In place of 'works', Sparks has 'doings'.

Διαθήκη Ζαβουλων 10

¹ Καὶ νῦν, τέκνα μου, μὴ λυπεῖσθε ὅτι ἀποθνήσκω ἐγώ, μηδὲ συμπίπτετε ὅτι ἀπολείπω ὑμῶν. ² Ἀναστήσομαι γὰρ πάλιν ἐμμέσῳ ὑμῶν ὡς ἡγούμενος ἐμμέσῳ υἱῶν αὐτοῦ, καὶ εὐφρανθήσομαι ἐμμέσῳ τῆς φυλῆς μου, ὅσοι ἐφύλαξαν νόμον κυρίου καὶ ἐντολὰς Ζαβουλῶν πατρὸς αὐτῶν. ³ Ἐπὶ δὲ τοὺς ἀσεβεῖς ἐπάξει κύριος πῦρ αἰώνιον, καὶ ἀπολέσει αὐτοὺς ἕως γενεῶν. ⁴ Ἐγὼ εἰς τὴν ἀνάπαυσίν μου ἀποτρέχω, ὡς οἱ πατέρες μου. ⁵ Ὑμεῖς δὲ φοβεῖσθε κύριον τὸν θεὸν ὑμῶν ἐν πάσῃ ἰσχύϊ πάσας τὰς ἡμέρας τῆς ζωῆς ὑμῶν. ⁶ Καὶ ταῦτα εἰπὼν, ἐκοιμήθη ὕπνῳ καλῷ, καὶ ἔθηκαν αὐτὸν οἱ υἱοὶ αὐτοῦ ἐν θήκῃ. ⁷ Ὑστερον δὲ ἀναγαγόντες αὐτὸν εἰς Χεβρών, ἔθαψαν μετὰ τῶν πατέρων αὐτοῦ.

TESTAMENT OF ZEBULUN 10

¹ “And now, my children, do not grieve that I am dying, nor be cast down in that I am coming to my end. ² For, I shall rise again in the midst of you, as a ruler in the midst of his sons; and I shall rejoice in the midst of my tribe, with as many as shall keep the law of the Lord, and the commandments of Zebulun their father. ³ But, on the ungodly shall the Lord bring eternal fire, and destroy them throughout all generations. ⁴ Meanwhile, I am going to my rest, as did also my fathers. ⁵ But fear the Lord our God with all your strength all the days of your life.” ⁶ And, when he had said these things, he slept a perfect sleep. And his sons laid him in a wooden coffin. ⁷ And, afterwards, they carried him up and buried him in Hebron, with his fathers.

TESTAMENT OF ZEBULUN 10

¹ Sparks ends, “nor cast down at my departure.”

² In place of ‘shall keep’, Sparks has ‘have kept’.

³ Sparks ends, “destroy them for all time.”

⁴ A number of MSS omit ‘Meanwhile’.

⁵ Sparks lacks the opening ‘But’.

⁶ Charles ends, “he fell asleep, at a good **old age**.”

⁷ Sparks has, “And, afterwards, they carried him up to Hebron and buried him with his fathers.”

Διαθήκη Δαν 1

Διαθήκη Δαν Περι Θυμου Και Ψευδους

¹ Ἀντίγραφον λόγων Δάν, ὧν εἶπε τοῖς υἱοῖς αὐτοῦ ἐπ' ἐσχάτων τῶν ἡμερῶν αὐτοῦ. Ἐκατοστῷ εἰκοστῷ πέμπτῳ ἔτει τῆς ζωῆς αὐτοῦ, ² καλέσας τὴν πατριὰν αὐτοῦ, εἶπεν· Ἀκούσατε υἱοὶ Δάν λόγων μου, προσέχετε ῥήμασι στόματος τοῦ πατρὸς ὑμῶν. ³ Ἐπείρασά ἐν καρδίᾳ μου καὶ ἐν πάσῃ τῇ ζωῇ μου, ὅτι καλὸν θεῷ καὶ εὐάρεστον ἡ ἀλήθεια μετὰ δικαιοπραγίας· καὶ ὅτι πονηρὸν τὸ ψεῦδος καὶ ὁ θυμὸς, ὅτι πᾶσαν κακίαν ἄνθρωπον ἐκδιδάσκει. ⁴ Ὁμολογῶ σήμερον ὑμῖν, τέκνα μου, ὅτι ἐν καρδίᾳ μου ἠδώμην περὶ τοῦ θανάτου Ἰωσήφ, ἀνδρὸς ἀληθινοῦ καὶ ἀγαθοῦ, ⁵ καὶ ἔχαιρον ἐπὶ τῇ πράσει Ἰωσήφ, ὅτι ὑπὲρ ἡμᾶς ὁ πατήρ αὐτοῦ ἠγάπα. ⁶ Τὸ γὰρ πνεῦμα τοῦ ζήλου καὶ τῆς ἀλαζονείας ἔλεγέ μοι· Καίγε σὺ υἱὸς αὐτοῦ. ⁷ Καὶ ἐν τῶν πνευμάτων τοῦ Βελίαρ συνήργει μοι, λέγων· Λαβὲ τὸ ξίφος τοῦτο, καὶ ἐν αὐτῷ ἄνελε τὸν Ἰωσήφ, καὶ ἀγαπήσει σε ὁ πατήρ σου, ἀποθανόντος αὐτοῦ. ⁸ Τοῦτό ἐστι τὸ πνεῦμα τοῦ θυμοῦ τὸ πείθόν με, ἵνα ὡς πάρδαλις ἐκμυζᾷ ἔριφον, οὕτως ἐκμυζήσω

TESTAMENT OF DAN 1

The Testament of Dan – About Anger and Lies

¹ A copy of the words of Dan, which he spoke to his sons in his last days, in the hundred and twenty-fifth year of his life. ² He called together his family, and said, “Listen to my words, you sons of Dan, and give heed to the words of your father. ³ I have proved, in my heart and in my whole life, that truth with just dealing is good and well pleasing to God, and that lying and anger are evil, because they teach man all wickedness. ⁴ I confess this day to you, my children, that in my heart I resolved on the death of Joseph my brother, the true and good man. ⁵ And I rejoiced that Joseph was sold, because his father loved him more than us. ⁶ For, the spirit of jealousy and self-esteem said to me, “You yourself also are his son.” ⁷ And one of the spirits of Belial stirred me up, saying, “Take this sword and, with it, slay Joseph, so shall your father love you when he is dead.” ⁸ Now this is the spirit of anger that persuaded me to crush Joseph as a leopard

TESTAMENT OF DAN 1

- ¹ Charles open with ‘The’ in place of ‘A’.
- ² At the start of this verse, Charles adds ‘For’.
- ³ The ‘β’ family MSS omit ‘because’.
- ⁴ After ‘confess’, Charles adds ‘therefore’.
- ⁵ Charles has ‘he’ in place of ‘Joseph’; the MSS vary.
- ⁶ In place of ‘self-esteem’, Charles has ‘vainglory’.
- ⁷ The literal translation of ‘stirred me up’ is ‘worked with me’.
- ⁸ Sparks has this verse in parentheses.

τὸν Ἰωσήφ. ⁹ Ἄλλ' ὁ θεὸς Ἰακώβ τοῦ πατρὸς ἡμῶν οὐκ
ἐνέβαλεν αὐτὸν εἰς τὰς χεῖράς μου, ἵνα εὕρω αὐτὸν μόνον,
οὐδὲ ἔασε τὸ ἀνόμιμα τοῦτο ποιῆσαι ἵνα λυθῶσι δύο σκῆπτρα
ἐν Ἰσραήλ.

crushes a kid. ⁹ But the God of Jacob our father did not deliver
him into my hands that I should find him alone, nor suffer
me to work this iniquity, lest two tribes should be destroyed
in Israel.

⁹ Most **β'** family MSS have '*my God*' in place of '*our God*'.

Διαθήκη Δαν 2

¹ Καὶ νῦν, τέκνα μου, ἐγὼ ἀποθνήσκω, καὶ ἐν ἀληθείᾳ λέγω ὑμῖν, ὅτι ἐὰν μὴ διαφυλάξητε ἑαυτοὺς ἀπὸ τοῦ πνεύματος τοῦ ψεύδους καὶ τοῦ θυμοῦ, καὶ ἀγαπήσητε τὴν ἀλήθειαν καὶ τὴν μακροθυμίαν, ἀπολεῖσθε. ² Τύφλωσίς ἐστιν ἐν τῷ θυμῷ, τέκνα μου, καὶ οὐκ ἔστι τις θυμώδης ὁρῶν πρόσωπον ἐν ἀληθείᾳ. ³ ὅτι κἂν πατήρ, κἂν μήτηρ ἐστίν, ὡς πολεμίοις προσέχει ἑαυτοῖς· ἐὰν ᾗ ἀδελφός, οὐκ οἶδεν· ἐὰν προφήτης κυρίου, παρακούει· ἐὰν δίκαιος, οὐ βλέπει· φίλον οὐ γνωρίζει. ⁴ Περιβάλλει γὰρ αὐτὸν τὸ πνεῦμα τοῦ θυμοῦ τὰ δίκτυα τῆς πλάνης, καὶ τυφλοῖ τοὺς φυσικοὺς ὀφθαλμοὺς αὐτοῦ, διὰ τοῦ ψεύδους σκοτοῖ τὴν διάνοιαν αὐτοῦ, καὶ τὴν ἰδίαν ὄρασιν παρέχει αὐτῷ. ⁵ Ἐν τίνι δὲ περιβάλλει τοὺς ὀφθαλμοὺς αὐτοῦ; ἐν μίσει καρδίας, καὶ δίδωσιν αὐτῷ καρδίαν ἰδίαν κατὰ τοῦ ἀδελφοῦ εἰς φθόνον.

TESTAMENT OF DAN 2

¹ “And now, my children, I am dying, and I tell you of a truth that, unless you keep yourselves from the spirit of lying and of anger, and love truth and longsuffering, you shall perish. ² There is blindness in anger, my children, and no angry man sees the face with truth. ³ For, though it be a father or a mother, he behaves towards them as enemies; though it be a brother, he knows him not; though it be a prophet of the Lord, he disobeys him; though a righteous man, he takes no notice of him; though a friend, he does not acknowledge him. ⁴ For, the spirit of anger encompasses him with the net of deceit, and blinds his eyes, and through lying darkens his mind, and gives him its own peculiar vision. ⁵ And how does it encompass his eyes? With hatred of heart, and it makes him like itself, so as to be envious of his brother.

TESTAMENT OF DAN 2

¹ Charles adds ‘behold’ before ‘I am dying’.

² For this verse, Vat. Gk. 731 reads, “For, anger is blindness and does not suffer one to see the face of any man with truth.”

³ In place of ‘he takes no notice of him’, Charles has ‘he regards him not’.

⁴ Some MSS (and Sparks) lack ‘and’ before ‘through’.

⁵ Charles lacks ‘and it makes him like itself’.

Διαθήκη Δαν 3

¹ Πονηρὸς ὁ θυμὸς, τέκνα μου, καὶ γὰρ αὐτῇ τῇ ψυχῇ αὐτὸς γίνεται ψυχὴ· ² καὶ τὸ μὲν σῶμα ἰδιοποιεῖται τοῦ θυμώδους, τῆς δὲ ψυχῆς κατακυριεύει, καὶ παρέχει τῷ σώματι δύναμιν ἰδίαν, ἵνα ποιήσῃ πᾶσαν ἀνομίαν· ³ καὶ ὅταν πράξῃ ψυχὴ, δικαιοῖ τὸ πραχθέν, ἐπειδὴ οὐ βλέπει. ⁴ Διὰ τοῦτο ὁ θυμούμενος, ἐὰν μὲν ᾗ δυνατός, τριπλὴν ἔχει τὴν δύναμιν ἐν τῷ θυμῷ· μίαν μὲν διὰ τῆς δυνάμεως καὶ τῆς βοηθείας τῶν ὑπουργούντων· δεύτερον δὲ διὰ τοῦ πλούτου, παραπείθων καὶ νικῶν ἐν ἀδίκῳ· τρίτην τὴν φυσικὴν ἔχων τοῦ σώματος, καὶ δι' ἑαυτοῦ δρῶν τὸ κακόν. ⁵ Ἐὰν δὲ ἀσθενὴς ᾗ ὁ θυμούμενος, διπλὴν ἔχει τὴν δύναμιν παρὰ τὴν τῆς φύσεως· βοηθεῖ γὰρ αὐτοῖς ὁ θυμὸς πάντοτε ἐν παρανομίᾳ. ⁶ Τοῦτο τὸ πνεῦμα αἰεὶ μετὰ τοῦ ψεύδους ἐκ δεξιῶν τοῦ Σατανᾶ πορεύεται, ἵνα ἐν ὁμότητι καὶ ψεύδει γίνωνται αἱ πράξεις αὐτοῦ.

TESTAMENT OF DAN 3

¹ "For, anger is an evil thing, my children; for, it becomes a soul to the soul itself. ² And the body of the angry man it makes its own, and over his soul it gets the mastery, and it bestows on the body power that it may work iniquity of every kind. ³ And, when the body does all these things, the soul justifies what is done, since it does not see properly. ⁴ Consequently, he that is wrathful, if he is a mighty man, has a threefold power in his anger: one by the help of his servants; and a second by his wealth, whereby he persuades and overcomes wrongfully; and thirdly, having his own natural power he works thereby the evil. ⁵ And, though the wrathful man be weak, yet has he a power twofold of that which is by nature; for, wrath ever aids such in lawlessness. ⁶ This spirit goes always with lying at the right hand of Satan, that with cruelty and lying his works may be wrought.

TESTAMENT OF DAN 3

- ¹ The 'α' family of MSS end, "for, it troubles even the soul itself."
- ² Charles has 'all iniquity' in place of 'iniquity of every kind', here following Sparks.
- ³ Sparks lacks 'properly' and the end of the verse.
- ⁴ In place of 'Consequently', Charles opens with 'Therefore'.
- ⁵ Sparks ends, "for, anger always helps the transgressors."
- ⁶ Sparks has 'falsehood' in place of 'lying' (twice in this verse).

Διαθήκη Δαν 4

¹ Οὐκοῦν σύνετε τὴν δύναμιν τοῦ θυμοῦ, ὅτι ματαία ἐστίν. ² Ἐν γὰρ λόγῳ παροξύνει πρῶτον· εἴτα ἐν ἔργοις δυναμοῖ τὸν ἐρεθιζόμενον, καὶ ἐν ζημίαις πικραῖς ταραάσσει τὸ διαβούλιον αὐτοῦ· καὶ οὕτως διεγείρει ἐν θυμῷ μεγάλῳ τὴν ψυχὴν αὐτοῦ. ³ Ὅτε οὖν λαλεῖ τις καθ' ὑμῶν, ὑμεῖς κινεῖσθε εἰς θυμόν· καὶ ἐάν τις ἐπαινῇ ὑμᾶς ὡς ἀγαθοὺς, μὴ ἐπαίρεσθε, μηδὲ μεταβάλλεσθε, μήτε εἰς τέρψιν, μήτε εἰς εἰδέαν. ⁴ Πρῶτον γὰρ τέρπει τὴν ἀκοήν, καὶ οὕτως ὀξύνει τὸν νοῦν, νοῆσαι τὸ ἐρεθισθέν· καὶ τότε θυμωθεὶς νομίζει δικαίως ὀργίζεσθαι. ⁵ Ἐὰν ζημία, ἐὰν ἀπωλεία τινὶ περιπέσῃ, τέκνα μου, μὴ θροεῖσθε· ὅτι αὐτὸ τὸ πνεῦμα ἐπιθυμῆσαι ποιεῖ τοῦ ἀπολωμένου, ἵνα θυμωθῇ διὰ τοῦ πόθου. ⁶ Ἐὰν ζημιωθῇτε ἐκουσίως, μὴ λυπεῖσθε· ἀπὸ γὰρ λύπης ἐγείρει θυμὸν μετὰ ψεύδους. ⁷ Ἔστι δὲ διπρόσωπον κακὸν θυμὸν μετὰ ψεύδους, καὶ συνερῶνται ἀλλήλοις, ἵνα ταραάξωσι τὸ διαβούλιον· ταρασσομένης δὲ τῆς ψυχῆς συνεχῶς, ἀφίσταται κύριος ἀπ' αὐτῆς, καὶ κυριεύει αὐτῆς ὁ Βελιάρ.

TESTAMENT OF DAN 4

¹ “Know, then, the power of wrath; for, it is vain. ² For, it first of all gives provocation by word; then by deeds it strengthens him who is angry and, with sharp losses, disturbs his mind, and so stirs up great wrath in his soul. ³ So, when anyone criticizes you, do not be moved to anger; and, if any man praises you as holy men, do not be uplifted; do not be moved either to delight or to disgust. ⁴ For, first it delights the ear, and so makes the mind keen to perceive the grounds for provocation; and then, being enraged, he thinks that he is justly angry. ⁵ If you fall into any loss or deprivation, my children, do not be afflicted; for, this very spirit makes (a man) desire that which is perishable, in order that he may be enraged through the affliction. ⁶ And, if you suffer loss voluntarily, or involuntarily, do not be vexed; for, from vexation arises wrath with lying. ⁷ Moreover, wrath with lying is a double evil; and they assist one another in order to disturb the heart; and, when the soul is continually disturbed, the Lord departs from it and Beliar rules over it.

TESTAMENT OF DAN 4

- ¹ The Greek word here rendered ‘vain’ (ματαία – Sparks has ‘deceptive’) is, in several OT passages, used to render the Hebrew כִּזְב (‘lie’, ‘falsehood’), e.g., Am 2:4.
- ² A more literal translation of ‘sharp losses’ is ‘bitter damages’.
- ³ Charles encloses ‘and if any man ... or to disgust’ in brackets.
- ⁴ In place of ‘it delights the ear’, Charles has ‘it pleases the hearing’, surrounded by dagger symbols.
- ⁵ Charles has ‘ruin’ in place of ‘deprivation’.
- ⁶ Some MSS (and Sparks) omit ‘or involuntarily’.
- ⁷ In place of ‘double evil’, Charles has ‘twofold mischief’.

Διαθήκη Δαν 5

¹ Φυλάξατε οὖν, τέκνα μου, τὰς ἐντολὰς τοῦ κυρίου, καὶ τὸν νόμον αὐτοῦ τηρήσατε· ἀπόστητε δὲ ἀπὸ θυμοῦ, καὶ μισήσατε τὸ ψεῦδος, ἵνα κύριος κατοικήσῃ ἐν ὑμῖν καὶ φύγῃ ἀφ' ὑμῶν ὁ Βελίαρ. ² Ἀλήθειαν φθέγγεσθε ἕκαστος πρὸς τὸν πλησίον αὐτοῦ, καὶ οὐ μὴ ἐμπέσητε εἰς ἡδονὴν καὶ ταραχάς, ἀλλ' ἔσεσθε ἐν εἰρήνῃ, ἔχοντες τὸν θεὸν τῆς εἰρήνης, καὶ οὐ μὴ κατισχύσῃ ὑμῶν πόλεμος. ³ Ἀγαπάτε τὸν κύριον ἐν πάσῃ τῇ ζωῇ ὑμῶν, καὶ ἀλλήλους ἐν ἀληθινῇ καρδίᾳ. ⁴ Οἶδα γὰρ ὅτι ἐν ἐσχάταις ἡμέραις ἀποστήσεσθε τοῦ κυρίου, καὶ προσωχθιεῖτε τὸν Λευὶ καὶ πρὸς Ἰούδαν ἀντιτάξεσθε· ἀλλ' οὐ δυνήσεσθε πρὸς αὐτούς. Ἄγγελος γὰρ κυρίου ὁδηγεῖ ἑκατέρους, ὅτι ἐν αὐτοῖς στήσεται Ἰσραήλ. ⁵ Καὶ ὡς ἂν ἀπόστητε ἀπὸ κυρίου, ἐν πάσῃ κακίᾳ πορεύεσθε, ποιοῦντες βδελύγματα ἐθνῶν, ἐκπορεύοντες ἐν γυναιξὶν ἀνόμων, καὶ ἐν πάσῃ πονηρίᾳ ἐνεργούντων ἐν ὑμῖν τῶν πνευμάτων τῆς πλάνης. ⁶ Ἀνέγνων γὰρ ἐν βίβλῳ Ἐνώχ τοῦ δικαίου, ὅτι ὁ ἄρχων ὑμῶν ἐστὶν ὁ Σατανᾶς, καὶ ὅτι πάντα τὰ πνεύματα τῆς πορνείας καὶ τῆς ὑπερηφανίας τῷ Λευὶ ὑπακούονται, τοῦ παρεδρεῦναι τοῖς υἱοῖς Λευί, τοῦ ποιεῖν αὐτοὺς ἐξαμαρτάνειν ἐνώπιον κυρίου.

TESTAMENT OF DAN 5

¹ "So, my children, keep the Lord's commandments, and observe his law; depart from wrath, and hate lying, that the Lord may dwell among you, and Belial may flee from you. ² Speak the truth to each other, so you shall not fall into wrath and confusion; but you shall be in peace, having the God of peace, so no war shall prevail over you. ³ Love the Lord through all your life, and one another with a true heart. ⁴ For, I know that, in the last days, you shall depart from the Lord, and you shall provoke Levi to anger, and fight against Judah; but you shall not prevail against them. For, an angel of the Lord shall guide them both; for, by them, shall Israel stand. ⁵ And, when you turn from the Lord, you shall walk in all evil and work the abominations of the Gentiles, going a-whoring after women of the lawless ones, while with all wickedness the spirits of wickedness work in you. ⁶ For, I have read in the book of Enoch, the righteous, that your prince is Satan, and that all the spirits of evil and pride will conspire to attend constantly on the sons of Levi, to cause them to sin before the Lord.

TESTAMENT OF DAN 5

- ¹ Charles formats vv. 1b–4 as poetry.
- ² Charles opens, "Speak truth, each one with his neighbour."
- ³ Sparks has 'throughout' in place of 'through all'.
- ⁴ Charles lacks the opening 'For'.
- ⁵ In place of 'when you turn', here following Sparks, Charles has 'whenever you depart'.
- ⁶ Charles encloses vv. 6–7 in brackets.

- ⁷ Καὶ υἱοὶ μου ἐγγίζοντές εἰσι τῷ Λευί,
καὶ συνεξαμαρτάνοντες αὐτοῖς ἐν πᾶσι·
καὶ υἱοὶ Ἰούδα ἔσονται ἐν πλεονεξίᾳ,
ἀρπάζοντες τὰ ἀλλότρια ὡς λέοντες.
- ⁸ Διὰ τοῦτο ἀπαχθήσεσθε σὺν αὐτοῖς ἐν αἰχμαλωσίᾳ,
κάκει ἀπολήψεσθε πάσας τὰς πληγὰς Αἰγύπτου,
καὶ πάσας πονηρίας τῶν ἐθνῶν·
- ⁹ καὶ οὕτως ἐπιστρέψαντες πρὸς κύριον, ἐλεηθήσεσθε,
καὶ ἄξει ὑμᾶς εἰς τὸ ἁγίασμα αὐτοῦ,
βοῶν ὑμῖν εἰρήνην.
- ¹⁰ Καὶ ἀνατελεῖ ὑμῖν ἐκ τῆς φυλῆς
Ἰούδα καὶ Λευὶ τὸ σωτήριον κυρίου·
καὶ αὐτὸς ποιήσει πρὸς τὸν Βελίαρ πόλεμον,
καὶ τὴν ἐκδίκησιν τοῦ νίκους δώσει πέρασιν ἡμῶν.
- ¹¹ Καὶ τὴν αἰχμαλωσίαν λάβη ἀπὸ τοῦ Βελίαρ
ψυχὰς ἁγίων,
καὶ ἐπιστρέψει καρδίας ἀπειθεῖς πρὸς κύριον,
καὶ δώσει τοῖς ἐπικαλουμένοις αὐτὸν εἰρήνην αἰώνιον,
- ¹² καὶ ἀναπαύσονται ἐν Ἐδέμ ἅγιοι,
καὶ ἐπὶ τῆς νέας Ἱερουσαλήμ εὐφρανθήσονται δίκαιοι,
ἥτις ἔσται εἰς δόξασμα θεοῦ ἕως τοῦ αἰῶνος.

- ⁷ “And my sons will draw near to Levi,
and sin with them in all things;
and the sons of Judah will be covetous,
plundering other men’s goods like lions.
- ⁸ So, you shall be led away with them into captivity,
and there shall you receive all the plagues of Egypt,
and all the evils of the Gentiles.
- ⁹ And so, returning to the Lord, you will have mercy,
and he shall bring you into his sanctuary,
proclaiming peace to you.
- ¹⁰ and there shall arise to you from the tribe
of Judah and of Levi the salvation of the Lord;
and he shall make war against Belial,
and avenge our fathers in a mighty victory.
- ¹¹ And the captivity shall he take from Beliar
the souls of the saints,
and turn disobedient hearts unto the Lord,
and give to them who call on him eternal peace.
- ¹² And the saints shall rest in Eden,
and, in the New Jerusalem, shall the righteous rejoice,
and it shall be to the glory of God for ever.

⁷ For the 1st line, Sparks reads, “And my sons will associate themselves with Levi.”

⁸ Charles has ‘with them’ in brackets.

⁹ Sparks open with ‘Yet’ in place of ‘And so’.

¹⁰ For the last line, Charles reads, “and execute an everlasting vengeance on our enemies.”

¹¹ Charles has ‘the souls of the saints’ in brackets.

¹² Sparks does not capitalize ‘New’.

¹³ Καὶ οὐκέτι ὑπομένει Ἱερουσαλὴμ ἐρήμωσιν,
οὐδὲ αἰχμαλωτίζεται Ἰσραὴλ,
ὅτι κύριος ἔσται ἐν μέσῳ αὐτῆς,
τοῖς ἀνθρώποις συναναστρεφόμενος,

καὶ ἅγιος Ἰσραὴλ βασιλεύων ἐπ' αὐτοὺς ἐν ταπεινώσει καὶ ἐν
πτωχείᾳ· καὶ ὁ πιστεύων ἐπ' αὐτῷ βασιλεύσει ἐν ἀληθείᾳ ἐν τοῖς
οὐρανοῖς.

¹³ And no longer shall Jerusalem endure desolation,
nor Israel be led captive;
for, the Lord shall be in the midst of it,
living amongst men.

“And the Holy One of Israel shall reign over it in humility
and in poverty; and he who believes in him shall reign
amongst men in truth.

¹³ Sparks includes the latter part of this verse in the poetic block.

Διαθήκη Δαν 6

¹ Καὶ νῦν φοβήθητε τὸν κύριον, τέκνα μου, καὶ προσέχετε ἑαυτοῖς ἀπὸ τοῦ Σατανᾶ καὶ τῶν πνευμάτων αὐτοῦ. ² Ἐγγίζετε δὲ τῷ θεῷ καὶ τῷ ἀγγέλῳ τῷ παραιτουμένῳ ὑμᾶς· ὅτι οὗτός ἐστι μεσίτης θεοῦ καὶ ἀνθρώπων ἐπὶ τῆς εἰρήνης Ἰσραὴλ. Κατέναντι τῆς βασιλείας τοῦ ἐχθροῦ στήσεται. ³ διὰ τοῦτο σπουδάζει ὁ ἐχθρὸς ὑποσκελίζειν πάντας τοὺς ἐπικαλουμένους τὸν κύριον. ⁴ Οἶδε γὰρ ὅτι ἐν ἡ ἡμέρᾳ πιστεύσει Ἰσραὴλ, συντελεσθήσεται ἡ βασιλεία τοῦ ἐχθροῦ. ⁵ Αὐτὸς ὁ ἄγγελος τῆς εἰρήνης ἐνισχύσει τὸν Ἰσραὴλ, μὴ ἐμπεσεῖν αὐτὸν εἰς τέλος κακῶν. ⁶ Ἔσται δὲ ἐν καιρῷ ἀνομίας τοῦ Ἰσραὴλ ἀφιστάμενος ἀπ' αὐτῶν κύριος, μετελεύσεται ὅπισθε ποιῶντα τὸ θέλημα αὐτοῦ, ὅτι οὐδενὶ τῶν ἀγγέλων ἔσται ὡς αὐτῷ. ⁷ Τὸ δὲ ὄνομα αὐτοῦ ἔσται ἐν παντὶ τόπῳ Ἰσραὴλ καὶ ἐν τοῖς ἔθνεσι σωτήρ. ⁸ Διατηρήσατε οὖν ἑαυτοὺς, τέκνα μου, ἀπὸ παντὸς ἔργου πονηροῦ, καὶ ἀπορρίψατε τὸν θυμὸν καὶ πᾶν ψεῦδος, καὶ ἀγαπήσατε τὴν ἀλήθειαν καὶ τὴν

TESTAMENT OF DAN 6

¹ “And now, fear the Lord, my children, and beware of Satan and his spirits. ² Draw near to God and to the angel that intercedes for you; for, he is a mediator between God and man and, for the peace of Israel, he shall stand up against the kingdom of the enemy. ³ Therefore, the enemy is eager to destroy all that call on the Lord. ⁴ For, he knows that, on the day on which Israel shall believe, the kingdom of the enemy shall be brought to an end. ⁵ The very angel of peace shall strengthen Israel, so that it does not fall into the extremity of evil. ⁶ But it shall be in the time of the lawlessness of Israel, that the Lord will not depart from them, but will transform them into a nation that does his will; for, none of the angels will be equal to him. ⁷ And his name shall be in every place in Israel, and among the Gentiles, *his name of Saviour*. ⁸ Keep, therefore, yourselves, my children, from every evil work, and cast away wrath and all lying, and love truth and long-suffering. ⁹ And

TESTAMENT OF DAN 6

- ¹ Charles and Sparks have identical translations for this verse.
- ² Sparks ends, “between God and men for the peace of Israel; and he will stand up against the kingdom of the enemy;” the MSS vary.
- ³ Sparks opens, “This is why the enemy is at such pains to destroy.”
- ⁴ In place of ‘believe’, Charles has ‘repent’.
- ⁵ At the start of this verse, Charles adds ‘For’.
- ⁶ Charles opens with ‘And’ in place of ‘But’.
- ⁷ Charles lacks ‘his name of Saviour’ at the end of the verse, here following Sparks.
- ⁸ Sparks has ‘falsehood’ in place of ‘lying’.
- ⁹ Some MSS here have ‘Father’ in place of ‘Saviour’.

μακροθυμίαν, ⁹ καὶ ἃ ἠκούσατε παρὰ τοῦ πατρὸς ὑμῶν, μετάδοτε καὶ ὑμεῖς τοῖς τέκνοις ὑμῶν, ἵνα δέξηται ὑμᾶς ὁ πατὴρ τῶν ἐθνῶν· ἔστι γὰρ ἀληθὴς καὶ μακρόθυμος, πρᾶος καὶ ταπεινός, καὶ ἐκδιδάσκων διὰ τῶν ἔργων νόμον θεοῦ. ¹⁰ Ἀπόστητε οὖν ἀπὸ πάσης ἀδικίας καὶ κολλήθητε τῇ δικαιοσύνῃ τοῦ νόμου κυρίου. ¹¹ Καὶ θάψατέ με ἐγγὺς τῶν πατέρων μου.

what you have heard from your father, also impart to your children, so that the Saviour of the Gentiles may receive you; for, he is true and long-suffering, meek and lowly, and teaches by his works the law of God. ¹⁰ Depart, therefore, from all unrighteousness, and cleave to the righteousness of the law of the Lord, and your race will be saved for ever. ¹¹ And bury me near my fathers."

¹⁰ In place of 'the law of the Lord', Charles has 'God'.

¹¹ Charles includes this as part of v. 10.

Διαθήκη Δαν 7

¹ Καὶ ταῦτα εἰπὼν, κατεφίλησεν αὐτούς, καὶ ὑπνώσεν ὕπνον αἰώνιον. ² Καὶ ἔθαψαν αὐτὸν οἱ υἱοὶ αὐτοῦ· καὶ μετὰ ταῦτα ἀνήνεγκαν τὰ ὀστέα αὐτοῦ σύνεγγυς Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ. ³ Πλὴν ὥς ἐπροφήτευσεν αὐτοῖς Δάν, ὅτι ἐπιλάθωνται νόμον θεοῦ αὐτῶν, καὶ ἀλλοτριωθήσονται γῆς κλήρου αὐτῶν καὶ γένους Ἰσραὴλ καὶ πατριᾶς αὐτῶν, οὕτως καὶ γέγονεν.

TESTAMENT OF DAN 7

¹ And, after saying this, he kissed them and slept the eternal sleep. ² And his sons buried him; and, after that, they carried up his bones, and laid them near Abraham, and Isaac, and Jacob. ³ Nevertheless, as Dan prophesied to them that they should forget their God and should be alienated from the land of their inheritance and from the race of Israel, and from the family of their seed, so it came to pass.

TESTAMENT OF DAN 7

- ¹ For this verse, here following Sparks, Charles reads, “*And, when he had said these things, he kissed them and fell asleep at a good old age.*”
² Sparks has ‘*and laid them*’ in italics.
³ Charles has this verse in brackets and lacks ‘*so it came to pass*’.

Διαθήκη Νεφθαλεὶμ 1

Διαθήκη Νεφθαλεὶμ Περι Φυσικῆς Αγαθοτητος

¹ Ἀντίγραφον διαθήκης Νεφθαλεὶμ, ὧν διέθετο ἐν καιρῷ τέλους αὐτοῦ, ἐν ἔτει ἑκατοστῷ τριακοστῷ δευτέρῳ τῆς ζωῆς αὐτοῦ. ² Συνελθόντων τῶν υἱῶν αὐτοῦ ἐν ἑβδόμῳ μηνί, τετάρτῃ τοῦ μηνός, ὑγιαίνοντος αὐτοῦ, ἐποίησε δεῖπνον αὐτὸς καὶ κώθωνα. ³ Καὶ μετὰ τὸ ἐξυπνισθῆναι αὐτὸν τὸ πρωί, εἶπεν αὐτοῖς ὅτι ἀποθνήσκω· καὶ οὐκ ἐπίστευον αὐτῷ. ⁴ Καὶ εὐλογῶν κύριον, ἐκραταίωσεν ὅτι μετὰ τὸ δεῖπνον τὸ χθὲς ἀποθανεῖται. ⁵ Ἦρξατο οὖν λέγειν τοῖς υἱοῖς αὐτοῦ· Ἀκούσατε, τέκνα μου, υἱοὶ Νεφθαλεὶμ, ἀκούσατε λόγους πατρὸς ὑμῶν. ⁶ Ἐγὼ ἐγεννήθην ἀπὸ Βάλλας· καὶ ὅτι ἐν πανουργίᾳ ἐποίησε Ῥαχὴλ, καὶ ἔδωκεν ἀνθ' ἑαυτῆς τὴν Βάλλαν τῷ Ἰακώβ, καὶ ἐπὶ τῶν μηρῶν Ῥαχὴλ ἔτεκέ με· διὰ τοῦτο ἐκλήθην Νεφθαλεὶμ. ⁷ Καὶ ἠγάπησέ με Ῥαχὴλ, ὅτι ἐπὶ τῶν μηρῶν αὐτῆς ἐγεννήθην· καὶ εἶδει ἀπαλὸν ὄντα κατεφίλει με, λέγουσα· Ἰδοὺμι ἀδελφόν σου ἐκ τῆς κοιλίας μου κατὰ σε. ⁸ Ὅθεν καὶ ὁμοίός

TESTAMENT OF NAPHTALI 1

The Testament of Naphtali – About Natural Goodness

¹ A copy of the testament of Naphtali, which he ordained at the time of his death in the hundred and thirtieth year of his life. ² When his sons were gathered together in the seventh month, on the fourth day of the month, while still in good health, he made them a feast of food and wine. ³ And, after he woke up in the morning, he said to them, “I am dying;” and they did not believe him. ⁴ And he blessed the Lord and insisted that, after the feast of the day before, he would die. ⁵ And he began then to say to his sons, “Hear, my children, you sons of Naphtali, hear the words of your father. ⁶ I was born from Bilhah and, because Rachel dealt craftily, and gave Bilhah in place of herself to Jacob, and she bore me on Rachel’s knees, she called my name Naphtali. ⁷ For, Rachel loved me very much because I was born on her lap; and, when I was still young, she was wont to kiss me, and say, “May I have a brother of yours from my own womb, like you.” ⁸ Whence also Joseph was like me in all things,

TESTAMENT OF NAPHTALI 1

¹ Charles opens with ‘The copy’ in place of ‘A copy’.

² In place of ‘fourth’ Charles has ‘first’; the MSS vary.

³ Charles has ‘was awake’ in place of ‘woke up’, here following Sparks.

⁴ For this verse, here following Sparks, Charles has, “And, as he glorified the Lord, he grew strong and said that after yesterday’s feast he should die.”

⁵ Some MSS (and Charles) omit ‘to his sons’.

⁶ Before ‘bore me’, Charles adds ‘conceived and’.

⁷ In place of ‘when I was still young’, the ‘α’ family of MSS have ‘I was delicate in form’.

⁸ Sparks opens, “So it came about that Joseph was like me.”

μοι ἦν ἐν παῖσιν ὁ Ἰωσήφ, κατὰ τὰς εὐχὰς Ῥαχήλ. ⁹ Ἡ δὲ μήτηρ μου ἐστὶ Βάλλα, θυγάτηρ Ῥωθέου, ἀδελφοῦ Δεβόρρας, τῆς τροφοῦ Ῥεβέκκας· ἥτις ἐν μιᾷ ἡμέρᾳ ἐτέχθη, ἐν ᾗ καὶ ἡ Ῥαχήλ. ¹⁰ Ὁ δὲ Ῥόθεος ἐκ τοῦ γένους ἦν Ἀβραάμ, Χαλδαῖος, θεοσεβής, ἐλεύθερος καὶ εὐγενής. ¹¹ Καὶ αἰχμαλωτισθεὶς ἡγοράσθη ὑπὸ Λάβαν· καὶ ἔδωκεν αὐτῷ Αἰνᾶν τὴν παιδίσκην αὐτοῦ εἰς γυναῖκα· ἥτις ἔτεκε θυγατέρα, καὶ ἐκάλεσεν αὐτὴν Ζελφάν, ἐπ' ὀνόματι τῆς κώμης, ἐν ᾗ ἡχμαλωτεύθη. ¹² Ἐξ ἧς ἔτεκε τὴν Βάλλαν, λέγων· Καὶνόσπουδός μου ἡ θυγάτηρ· εὐθὺς γὰρ τεχθεῖσα ἔσπευδε θηλάζειν.

according to the prayers of Rachel. ⁹ Now, my mother was Bilhah, daughter of Rotheus the brother of Deborah, Rebecca's nurse, who was born on one and the self-same day with Rachel. ¹⁰ And Rotheus was of the family of Abraham, a Chaldaean, pious, free-born, and noble. ¹¹ And he was taken captive and was bought by Laban; and he gave him Aina his handmaid to wife, and she bore a daughter, and called her name Zilpah, after the name of the village in which he had been taken captive. ¹² And next she bore Bilhah, saying, "My daughter hastens after what is new; for, as soon as she was born, she seized the breast and hastened to suck it."

⁹ Literally translated, the verse opens, "My mother *is* Bilhah."

¹⁰ In place of 'pious', Charles had 'God-fearing' and Sparks has 'devout'.

¹¹ Charles has 'Euna' in place of 'Aina'.

¹² In all MSS, the text for the opening of this verse is difficult, reading, in our case, "Next, he gave birth to Ballan."

Διαθήκη Νεφθαλειμ 2

¹ Καὶ ἐπειδὴ κοῦφος ἤμην τοῖς ποσὶ μου ὡς ἔλαφος, ἔταξέ με ὁ πατήρ μου Ἰακώβ εἰς πᾶσαν ἀποστολὴν καὶ ἀγγελίαν· καί γε ὡς ἔλαφόν με εὐλόγησε. ² Καθὼς γὰρ ὁ κεραμεὺς οἶδε τὸ σκεῦος, πόσον χωρεῖ, καὶ πρὸς αὐτὸν φέρει πηλόν, οὕτω καὶ ὁ κύριος πρὸς ὁμοίωσιν τοῦ πνεύματος ποιεῖ τὸ σῶμα, καὶ πρὸς τὴν δύναμιν τοῦ σώματος τὸ πνεῦμα ἐντίθησι, ³ καὶ οὐκ ἔστι λοιπὸν ἐν ἐκ τοῦ ἐνὸς τρίτον τριχὸς· σταθμῶ γὰρ καὶ μέτρῳ καὶ κανόνι πᾶσα κτίσις ὑψίστου. ⁴ Καὶ καθάπερ οἶδεν ὁ κεραμεὺς ἐνὸς ἐκάστου τὴν χρῆσιν, ὡς ἱκανεῖ· οὕτω καὶ ὁ κύριος οἶδε τὸ σῶμα, ἕως τίνος διαρκέσει ἐν ἀγαθῷ, καὶ πότε ἄρχεται ἐν κακῷ. ⁵ Ὅτι οὐκ ἔστι πᾶν πλάσμα καὶ πᾶσα ἔννοια ἣν οὐκ ἔγνω κύριος· πάντα γὰρ ἄνθρωπον ἔκτισε κατ' εἰκόνα ἑαυτοῦ. ⁶ Ὡς ἡ ἰσχὺς αὐτοῦ, οὕτω καὶ τὸ ἔργον αὐτοῦ· καὶ ὡς ὁ νοῦς αὐτοῦ, οὕτω καὶ τὸ ἔργον αὐτοῦ· καὶ ὡς ἡ προαίρεσις αὐτοῦ, οὕτω καὶ ἡ πράξις αὐτοῦ· ὡς ἡ καρδιά αὐτοῦ, οὕτω καὶ τὸ στόμα αὐτοῦ· ὡς ὁ ὀφθαλμὸς αὐτοῦ, οὕτω καὶ ὁ ὕπνος αὐτοῦ· ὡς ἡ ψυχὴ αὐτοῦ, οὕτω καὶ ὁ λόγος αὐτοῦ, ἢ ἐν νόμῳ κυρίου, ἢ ἐν νόμῳ Βελίαρ. ⁷ Καὶ ὡς

TESTAMENT OF NAPHTALI 2

¹ “And I was swift on my feet like the deer, and my father Jacob appointed me for all messages; and, as a deer, he gave me his blessing. ² For, as the potter knows the vessel, how much it is to contain, and brings clay accordingly, so also does the Lord make the body after the likeness of the spirit, and according to the capacity of the body does he implant the spirit. ³ And the one does not fall short of the other by a third part of a hair; for, by weight, and measure, and rule, was all the creation made. ⁴ And, as the potter knows the use of each vessel, what it is meant for, so also does the Lord know the body, how far it will persist in goodness, and when it will turn to evil. ⁵ For, there is no inclination or thought that the Lord does not know; for, he created every man in his own image. ⁶ As a man's strength, so also is his work; and as his mind, so also is his skill; and as his purpose, so also is his achievement; and as his heart, so also is his mouth; as his eye, so also is his sleep; as his soul, so also is his word, either in the law of the Lord or in the works of Belial. ⁷ And, as there is a division between light and darkness, and

TESTAMENT OF NAPHTALI 2

- ¹ In place of ‘swift on my feet’, Sparks has ‘light-footed’.
- ² For ‘after the likeness of the spirit’, Sparks has ‘with a view to the spirit it is to contain’.
- ³ Sparks opens, “And the proportions of the two correspond perfectly.”
- ⁴ Literally translated, the verse ends ‘when it begins in evil’.
- ⁵ Charles has ‘after’ in place of ‘in’.
- ⁶ After ‘his skill’, one MS (wrongly) repeats ‘his work’. The ‘a’ family of MSS have a rather shorter version of this verse.
- ⁷ For this verse, all the Greek MSS are more or less corrupt; the translation is based on a reconstruction made with the help of the Armenian MSS.

κεχώριται ἀνάμεσον φωτὸς καὶ σκοτόυς, ὁράσεως καὶ ἀκοῆς· οὕτω κεχώριται ἀνάμεσον ἀνδρὸς καὶ ἀνδρός, καὶ ἀνάμεσον γυναικὸς καὶ γυναικός· καὶ οὐκ ἔστιν εἰπεῖν ὅτι ἐν τῷ ἐνὶ τοῖς προσώποις ἢ τῶν ὁμοίων.⁸ Πάντα γὰρ ἐν τάξει ἐποίησεν ὁ θεὸς καλὰ· τὰς πέντε αἰσθήσεις ἐν τῇ κεφαλῇ καὶ τὸν τράχηλον συνάπτει τῇ κεφαλῇ καὶ τρίχας πρὸς δόξαν, εἶτα καρδίαν εἰς φρόνησιν, κοιλίαν εἰς διάκρισιν στομάχου, κάλαμον πρὸς ὑγείαν, ἥπαρ πρὸς θυμόν, χολήν πρὸς πικρίαν, εἰς γέλωτα σπλῆνα, νεφροὺς εἰς πανουργίαν, ψύας εἰς δύναμιν, πλευρὰς εἰς θήκην, ὀσφὺν εἰς ἰσχύν, καὶ τὰ ἑξῆς.⁹ Οὕτως οὖν, τέκνα μου, ἐν τάξει ἔστε εἰς ἀγαθὰ ἐν φόβῳ θεοῦ, καὶ μηδὲν ἄτακτον ποιεῖτε ἐν καταφρονήσει, μηδὲ ἔξω καιροῦ αὐτοῦ.¹⁰ Ὅτι ἐὰν εἴπῃς τῷ ὀφθαλμῷ ἀκοῦσαι οὐ δύναται· οὕτως οὐδὲ ἐν σκοτει δυνήσεσθε ποιῆσαι ἔργα φωτός.

seeing and hearing, so also is there a division between man and man, and woman and woman; and it is not to be said that the one is like the other either in face or in mind.⁸ For, God made all things good in their order, the five senses in the head, and he joined on the neck to the head, adding to it the hair also for comeliness and glory, then the heart for understanding, the belly for excrement, and the stomach for grinding, the windpipe for taking in (breath), the liver for wrath, the gall for bitterness, the spleen for laughter, the reins for prudence, the muscles of the loins for power, the lungs for drawing in, the loins for strength, and so forth.⁹ So then, my children, let all your works be done in order to with good intent in the fear of God, and do nothing disorderly in scorn or out of its due season.¹⁰ For, if you bid the eye to hear, it cannot; so, neither while you are in darkness can you do the works of light.

⁸ Sparks has 'and he joined ... and glory' in parentheses.

⁹ Sparks opens, "So then, my children, order your lives to do what is right;" the MSS vary.

¹⁰ In place of 'works', Sparks has 'deeds'.

Διαθήκη Νεφθαλειμ 3

¹ Μὴ οὖν σπουδάζετε ἐν πλεονεξίᾳ διαφθεῖραι τὰς πράξεις ὑμῶν, ἢ ἐν λόγοις κενοῖς ἀπατᾶν τὰς ψυχὰς ὑμῶν, ὅτι σιωπῶντες ἐν καθαρότητι καρδίας δυνήσεται τὸ θέλημα τοῦ θεοῦ κρατεῖν, καὶ ἀπορρίπτειν τὸ θέλημα τοῦ διαβόλου. ² Ἥλιος καὶ σελήνη καὶ ἀστέρες οὐκ ἀλλοιοῦσι τάξιν αὐτῶν· οὕτως καὶ ὑμεῖς μὴ ἀλλοιώσετε νόμον θεοῦ ἐν ἀταξίᾳ πράξεων ὑμῶν. ³ Ἐθνη πλανηθέντα καὶ ἀφέντα τὸν κύριον ἠλλοίωσαν τάξιν αὐτῶν, καὶ ἐπηκολούθησαν λίθοις καὶ ξύλοις, ἐξακολουθήσαντες πνεύμασι πλάνης. ⁴ Ὑμεῖς δὲ μὴ οὕτως, τέκνα μου, γνόντες ἐν στερεώματι, ἐν γῇ, καὶ ἐν θαλάσῃ, καὶ πᾶσι τοῖς δημιουργήμασι, κύριον τὸν ποιήσαντα ταῦτα πάντα, ἵνα μὴ γένησθε ὡς Σόδομα, ἣτις ἐνήλλαξε τάξιν φύσεως αὐτῆς. ⁵ Ὁμοίως δὲ καὶ οἱ Ἑγγρήγορες ἐνήλλαξαν τάξιν φύσεως αὐτῶν, οὓς καὶ κατηράσατο κύριος ἐπὶ τοῦ κατακλυσμοῦ, δι' αὐτοὺς ἀπὸ κατοικησίας καὶ καρπῶν τάξας τὴν γῆν ἀοίκητον.

TESTAMENT OF NAPHTALI 3

¹ "Do not, then, be eager to corrupt your doings through covetousness or with vain words to beguile your souls; because, if you keep silence in purity of heart, you shall understand how to hold fast the will of God, and to cast away the will of Belial. ² Sun and moon and stars do not change their order; so, too, you must not change the law of God in the disorderliness of what you do. ³ The Gentiles went astray, and forsook the Lord, and changed their order, and obeyed stocks and stones, spirits of deceit. ⁴ But you shall not be so, my children, recognizing in the firmament, in the earth, and in the sea, and in all created things, the Lord who made all things, that you do not become as Sodom, which changed the order of nature. ⁵ In like manner, the Watchers also changed the order of their nature, whom the Lord cursed at the flood, on whose account he made the earth without inhabitants and fruitless.

TESTAMENT OF NAPHTALI 3

¹ Charles opens, "Be, therefore, not eager."

² Charles ends, "of your doings."

³ Sparks has 'error' in place of 'deceit'.

⁴ In place of 'firmament', Sparks has 'vault of heaven'.

⁵ Sparks opens with 'Similarly' in place of 'In like manner'.

Διαθήκη Νεφθαλειμ 4

¹ Ταῦτα λέγω, τέκνα μου, ὅτι ἀνέγγνων ἐν γραφῇ ἀγίᾳ Ἐνὼχ, ὅτι καίγε καὶ ὑμεῖς ἀποστήσεσθε ἀπὸ κυρίου, πορευόμενοι κατὰ πᾶσαν πονηρίαν ἐθνῶν, καὶ ποιήσετε κατὰ πᾶσαν ἀνομίαν Σοδόμων. ² Καὶ ἐπάξει ὑμῖν κύριος αἰχμαλωσίαν, καὶ δουλεύσετε ἐκεῖ τοῖς ἐχθροῖς ὑμῶν, καὶ πάσῃ κακώσει καὶ θλίψει συγκαλυφθήσεσθε, ἕως ἂν ἀναλώσῃ κύριος πάντας ὑμᾶς. ³ Καὶ μετὰ τὸ ὀλιγωθῆναι ὑμᾶς καὶ σμικρυνθῆναι, ἐπιστρέψετε καὶ ἐπιγνώσεσθε κύριον τὸν θεὸν ὑμῶν· καὶ ἐπιστρέψει ὑμᾶς εἰς τὴν γῆν ὑμῶν, κατὰ τὸ πολὺ αὐτοῦ ἔλεος. ⁴ Καὶ ἔσται, ὅταν ἤξουσιν ἐν γῇ πατέρων αὐτῶν, πάλιν ἐπιλάθωνται κυρίου, καὶ ἀσεβήσουσι, ⁵ καὶ διασπείρει αὐτοὺς κύριος ἐπὶ προσώπου πάσης τῆς γῆς, ἄχρι τοῦ ἐλθεῖν τὸ σπλάγχχνον κυρίου, ἄνθρωπος ποιῶν δικαιοσύνην, καὶ ποιῶν ἔλεος εἰς πάντας τοὺς μακρὰν καὶ τοὺς ἐγγύς.

TESTAMENT OF NAPHTALI 4

¹ "I am telling you this, my children because I have read in the writing of Enoch that you yourselves shall also depart from the Lord, walking according to all the wickedness of the Gentiles, and you shall do according to all the lawlessness of Sodom. ² And the Lord shall bring captivity on you, and there shall you serve your enemies, and you shall be subjected to every affliction and tribulation, until the Lord has consumed you all. ³ And, after you have become diminished and made few, you shall return and acknowledge the Lord your God; and he shall bring you back into your land, according to his abundant mercy. ⁴ And it shall be, that after that they come into the land of their fathers, they shall again forget the Lord and act impiously. ⁵ And the Lord shall scatter them upon the face of all the earth, until the compassion of the Lord shall come, a man working righteousness and working mercy unto all those who are far off, and to those who are near.

TESTAMENT OF NAPHTALI 4

¹ Charles opens, "These things I say to you."

² In place of 'subjected to', here following Sparks, Charles has 'bowed down with'.

³ Sparks opens, "And, after your numbers have diminished and your strength is exhausted."

⁴ Charles ends with 'become ungodly' in place of 'act impiously'.

⁵ Sparks has 'surface' in place of 'face'.

Διαθήκη Νεφθαλειμ 5

¹ Ἐν γὰρ ἔτει τεσσακοστῷ ζωῆς μου, εἶδον ἐν ὄρεσιν ἐλαίου κατὰ ἀνατολὰς Ἱερουσαλήμ, ὅτι ὁ ἥλιος καὶ ἡ σελήνη ἔστηκαν. ² Καὶ ἰδοὺ Ἰσαὰκ ὁ πατὴρ τοῦ πατρός μου λέγει ἡμῖν· Προσδραμόντες κρατήσατε ἕκαστος κατὰ δύναμιν· καὶ τοῦ πιάσαντος ἔσται ὁ ἥλιος καὶ ἡ σελήνη. ³ Καὶ πάντες ὁμοῦ ἐπεδράμομεν· καὶ ὁ Λευὶ ἐκράτησε τὸν ἥλιον, καὶ ὁ Ἰούδας φθάσας ἐπίασε τὴν σελήνην καὶ ὑψώθησαν ἀμφότεροι σὺν αὐτοῖς. ⁴ Καὶ ὄντος τοῦ Λευὶ ὡς ἡλίου, νεανίας τις ἐπιδίδωσιν αὐτῷ βαΐα φοινίκων δώδεκα· καὶ Ἰούδας ἦν λαμπρὸς ὡς ἡ σελήνη, καὶ ὑπὸ τοὺς πόδας αὐτοῦ ἦσαν δώδεκα ἀκτῖνες. ⁵ Καὶ προσδραμόντες ἀλλήλοις ὁ Λευὶ καὶ Ἰούδας ἐκράτησαν ἑαυτούς. ⁶ Καὶ ἰδοὺ ταῦρος ἐπὶ τῆς γῆς, ἔχων δύο κέρατα μεγάλα, καὶ πτέρυγες ἀετοῦ ἐπὶ τοῦ νώτου αὐτοῦ· καὶ θέλοντες πιάσαι αὐτόν, οὐκ ἠδυνήθημεν. ⁷ Φθάσας γὰρ Ἰωσήφ ἔλαβεν αὐτόν, καὶ συνανῆλθεν αὐτῷ εἰς ὕψος. ⁸ Καὶ εἶδον, ὅτι ἡμῖν ἐκεῖ που, καὶ ἰδοὺ γραφὴ ἀγία ὥφθη ἡμῖν, λέγουσα· Ἀσσύριοι, Μῆδοι, Πέρσαι, Ἑλιμαῖοι, Γελαχαῖοι, Χαλδαῖοι, Σύροι, κληρονομήσουσιν ἐν αἰχμαλωσίᾳ τὰ δώδεκα σκῆπτρα τοῦ Ἰσραήλ.

TESTAMENT OF NAPHTALI 5

¹ "In the fortieth year of my life, I saw on the Mount of Olives, on the east of Jerusalem, that the sun and the moon were standing still. ² And behold, Isaac, the father of my father, said to us, "Run and lay hold of *them*, each one of *you* according to his strength; and to him that seizes *them* will the sun and moon belong." ³ And we all ran together, and Levi laid hold of the sun, and Judah was first to seize the moon, and they were both lifted up with them. ⁴ And, when Levi became as a sun, a young man gave to him twelve palm branches; and Judah was bright as the moon, and under their feet were twelve rays. ⁵ And the two, Levi and Judah, ran, and laid hold of them. ⁶ And lo, a bull on the earth, with two great horns, and an eagle's wings upon its back; and we wished to seize him but could not. ⁷ For, Joseph seized it first and ascended up on high with it. ⁸ And I saw, for I was there, and behold a holy writing appeared to us, saying: Assyrians, Medes, Persians, Chaldeans, Syrians, shall possess in captivity the twelve tribes of Israel.

TESTAMENT OF NAPHTALI 5

- ¹ After 'saw', Charles adds 'a vision'.
- ² The italic formatting of some word in this verse follows Sparks.
- ³ In place of 'was first to seize', here loosely following Sparks, Charles has 'outstripped the others and seized'.
- ⁴ Charles adds 'certain' before 'young man'.
- ⁵ Charles encloses this verse in brackets.
- ⁶ Sparks adds 'appeared' before 'on the earth'.
- ⁷ Charles reads, "But Joseph came, and seized him, and ascended up with him on high."
- ⁸ In place of 'I was there', Sparks has 'in (the) gardens'; many MSS are here corrupt.

Διαθήκη Νεφθαλειμ 6

¹ Καὶ πάλιν μετὰ μῆνας ἑπτὰ εἶδον τὸν πατέρα ἡμῶν Ἰακώβ, ἔστηκότα ἐν τῇ θαλάσῃ Ἰαμνίας, καὶ ἡμεῖς οἱ υἱοὶ αὐτοῦ σὺν αὐτῷ. ² Καὶ ἰδοὺ πλοῖον ἤρχετο ἀρμενίζον, μεστὸν ταρίχων, ἐκτὸς ναυτῶν καὶ κυβερνήτου· ἐπεγέγραπτο δὲ τὸ πλοῖον Ἰακώβ. ³ Καὶ λέγει ἡμῖν ὁ πατήρ ἡμῶν· Ἐμβῶμεν εἰς τὸ πλοῖον ἡμῶν. ⁴ Ὡς δὲ εἰσῆλθομεν, γίνεται χειμῶν σφοδρὸς, καὶ λαῖλαψ ἀνέμου μεγάλου, καὶ ἐφήπταται ὁ πατήρ ἅψ' ἡμῶν, ὁ κρατῶν τοὺς ἀνχένας. ⁵ Καὶ ἡμεῖς χειμαζόμενοι ἐπὶ τὸ πέλαγος ἐφερώμεθα· καὶ ἐπληρώθη τὸ πλοῖον ὑδάτων, τρικυμίας περιρισσόμενον, ὥστε καὶ συντρίβεσθαι αὐτό. ⁶ Καὶ Ἰωσήφ ἐπὶ ἀκατίου φεύγει· χωριζόμεθα δὲ καὶ ἡμεῖς ἐπὶ σανίδων δέκα· Λευὶ δὲ καὶ Ἰούδας ἦσαν ἐπὶ τὸ αὐτό. ⁷ Διεσπάρημεν οὖν οἱ πάντες, ἕως εἰς τὰ πέρατα. ⁸ Ὁ δὲ Λευὶ περιβαλόμενος σάκκον περὶ πάντων ἡμῶν ἐδέετο τοῦ κυρίου. ⁹ Ὡς δὲ ἐπαύσατο ὁ χειμῶν, τὸ σκάφος ἔφθασεν ἐπὶ τὴν γῆν, ὥσπερ ἐν εἰρήνῃ. ¹⁰ Καὶ ἰδοὺ ἦλθεν Ἰακώβ ὁ πατήρ ἡμῶν, καὶ ὁμοθυμαδὸν ἠγαλλιώμεθα.

TESTAMENT OF NAPHTALI 6

¹ “And again, after seven months, I saw our father Jacob standing by the sea of Jamnia, and we were with him. ² And behold, there came a ship sailing by, without sailors or pilot; and there was written on the ship, ‘The Ship of Jacob’. ³ And our father said to us, “Come, let us embark on our ship.” ⁴ And, when he had gone on board, there arose a vehement storm, and a mighty tempest of wind; and our father, who was holding the helm, departed from us. ⁵ And we, being tossed with the tempest, were borne along over the sea; and the ship was filled with water, (and was) pounded by mighty waves, until it was broken up. ⁶ And Joseph fled away in a dinghy, and we were all divided on ten planks, and Levi and Judah were together. ⁷ And we were all scattered to the ends of the earth. ⁸ Then Levi, girt about with sackcloth, prayed for us all to the Lord. ⁹ And, when the storm ceased, the ship reached the land as it were in peace. ¹⁰ And, lo, our father came, and we all rejoiced with one accord.

TESTAMENT OF NAPHTALI 6

- ¹ In place of ‘seven months’ (μῆνας ἑπτὰ), Charles has ‘seven days’.
- ² After ‘sailing by’, Sparks adds ‘full of salt fish’; in a footnote, he explains that this is likely a corrupt dittography of ‘without sailors’.
- ³ Sparks has ‘get into’ in place of ‘embark on’.
- ⁴ Sparks ends, “was blown away from us.”
- ⁵ Sparks opens, “And we drifted storm-tossed.”
- ⁶ In place of ‘in a dinghy’, here following Sparks, Charles has ‘upon a little boat’.
- ⁷ Sparks has ‘of the earth’ in italics.
- ⁸ For ‘girt about with sackcloth’, Sparks has ‘in sackcloth’.
- ⁹ In place of ‘as it were in peace’, Sparks has ‘as if nothing unusual had happened’.
- ¹⁰ Charles includes this as part of v. 9.

Διαθήκη Νεφθαλειμ 7

¹ Τὰ δύο ἐνύπνια εἶπον τῷ πατρί μου, καὶ εἶπέ μοι· Δεῖ ταῦτα πληρωθῆναι κατὰ καιρὸν αὐτῶν, πολλὰ τοῦ Ἰσραὴλ ὑπομείναντος. ² Τότε λέγει μοι ὁ πατήρ μου· Πιστεύω, ὅτι ζῇ Ἰωσήφ· ὁρῶ γὰρ πάντοτε, ὅτι κύριος συγκαταριθμεῖ αὐτὸν μεθ' ὑμῶν. ³ Καὶ κλαίων ἔλεγε· Ζῆς, Ἰωσήφ τέκνον μου, καὶ οὐ βλέπω σε, καὶ σὺ οὐχ ὁρᾷς Ἰακώβ τὸν γεννήσαντά σε. ⁴ Ἐποίησε δὲ καὶ ἡμᾶς δακρῦσαι ἐπὶ τοῖς λόγοις αὐτοῦ τούτοις. Καὶ ἐκαιόμην τοῖς σπλάγχνοις ἀναγγεῖλαι ὅτι πέπραται· ἀλλ' ἐφοβούμην τοὺς ἀδελφούς μου.

TESTAMENT OF NAPHTALI 7

¹ “These two dreams I told to my father; and he said to me, “These things must be fulfilled in their season, after Israel has endured many things.” ² Then my father said to me, “I believe God that Joseph lives; for, I see always that the Lord numbers him with you.” ³ “And he said, weeping, “Ah me, my son Joseph, you live, though I behold you not, and you cannot see Jacob who fathered you.” ⁴ “He caused me also, therefore, to weep by these words, and I burned in my heart to declare that Joseph had been sold, but I feared my brothers.

TESTAMENT OF NAPHTALI 7

- ¹ In place of ‘endured many things’, Sparks ends the verse with ‘suffered much’.
² Charles starts a new paragraph with this verse.
³ Sparks has ‘begot’ in place of ‘fathered’.
⁴ The literal translation of ‘heart’ is ‘bowels’.

Διαθήκη Νεφθαλειμ 8

¹ Καὶ ἰδοὺ, τέκνα μου, ὑπέδειξα ὑμῖν καιροὺς ἐσχάτους, ὅτι πάντα γενήσεται ἐν Ἰσραήλ. ² Καὶ ὑμεῖς οὖν ἐντείλασθε τοῖς τέκνοις ὑμῶν, ἵνα ἐνοῦνται τῷ Λευὶ καὶ τῷ Ἰούδα. Διὰ γὰρ τοῦ Ἰούδα ἀνατελεῖ σωτηρία τῷ Ἰσραήλ, καὶ ἐν αὐτῷ εὐλογηθήσεται Ἰακώβ. ³ Διὰ γὰρ τοῦ σκήπτρου αὐτοῦ ὀφθήσεται θεὸς κατοικῶν ἐν ἀνθρώποις ἐπὶ τῆς γῆς, σῶσαι τὸ γένος Ἰσραήλ· καὶ ἐπισυνάξει δικαίους ἐκ τῶν ἐθνῶν. ⁴ Ἐὰν ἐργάσησθε τὸ καλόν, τέκνα μου, εὐλογήσουσιν ὑμᾶς καὶ οἱ ἄνθρωποι καὶ οἱ ἄγγελοι· καὶ θεὸς δοξασθήσεται δι' ὑμῶν ἐν τοῖς ἔθνεσι, καὶ ὁ διάβολος φεύζεται ἀφ' ὑμῶν, καὶ τὰ θηρία φοβηθήσονται ὑμᾶς, καὶ οἱ ἄγγελοι ἀνθέξονται ὑμῶν. ⁵ Ὡς ἂν τις γὰρ τέκνον ἐκθρέψῃ καλῶς, μνεῖαν ἔχει ἀγαθὴν· οὕτως καὶ ἐπὶ τοῦ καλοῦ ἔργου μνήμη παρὰ θεῷ ἀγαθή. ⁶ Τὸν δὲ μὴ ποιοῦντα τὸ καλόν, καταράσσονται οἱ ἄνθρωποι καὶ οἱ ἄγγελοι, καὶ ὁ θεὸς ἀδοξήσῃ ἐν τοῖς ἔθνεσι δι' αὐτοῦ, καὶ ὁ διάβολος οἰκειοῦται αὐτὸν ὡς ἴδιον σκεῦος, καὶ πᾶν θηρίον κατακυριεύσει αὐτοῦ, καὶ ὁ κύριος μισήσῃ αὐτόν. ⁷ Καὶ γὰρ

TESTAMENT OF NAPHTALI 8

¹ “And behold, my children, I have shown to you the last times, how everything shall come to pass in Israel. ² You must also, therefore, charge your children that they are united to Levi and to Judah; for, through them, shall salvation arise for Israel, and, in them, shall Jacob be blessed. ³ For, through his tribe, shall God appear, dwelling among men on earth, to save the race of Israel, and to gather together the righteous from amongst the Gentiles. ⁴ If you work that which is good, my children, both men and angels shall bless you; and God shall be glorified among the Gentiles through you, and the devil shall flee from you, and the wild beasts shall fear you, and the Lord shall love you, and the angels shall cleave to you. ⁵ As a man who has trained a child well is kept in kindly remembrance, so also for a good work there is a good remembrance before God. ⁶ But him that does not do what good, both angels and men shall curse, and God shall be dishonoured among the Gentiles through him, and the devil shall make him as his own peculiar instrument, and every wild beast shall master him, and the Lord shall hate him. ⁷ For, the

TESTAMENT OF NAPHTALI 8

¹ In place of ‘behold’, Charles has ‘lo!’

² Charles formats vv. 2b–8 as poetry.

³ For ‘his tribe’, Charles has ‘their tribes’.

⁴ Some MSS omit ‘and the Lord shall love you’.

⁵ Another reading of ‘good remembrance’ is ‘happy remembrance’.

⁶ It is not entirely clear what is meant by ‘peculiar instrument’ – the phrase may refer to some kind of vessel.

⁷ In place of ‘skill’, Charles has ‘prudence’.

αἱ ἐντολαὶ τοῦ νόμου διπλαῖ εἰσι, καὶ μετὰ τέχνης
πληροῦνται. ⁸Καιρὸς γὰρ συνουσίας γυναικὸς αὐτοῦ, καὶ
καιρὸς ἐγκρατείας εἰς προσευχὴν αὐτοῦ. ⁹Καὶ δύο ἐντολαί
εἰσι· καὶ εἰ μὴ γένωνται ἐν τάξει αὐτῶν, ἁμαρτίαν
παρέχουσιν. Οὕτως ἐστὶ καὶ ἐπὶ τῶν λοιπῶν ἐντολῶν.
¹⁰ Γίνεσθε οὖν σοφοὶ ἐν θεῷ καὶ φρόνιμοι, εἰδότες τάξιν
ἐντολῶν αὐτοῦ, καὶ θεσμοὺς παντὸς πράγματος, ὅπως ὁ
κύριος ἀγαπήσει ὑμᾶς.

commandments of the law are twofold, and through skill must
they be fulfilled. ⁸ For, there is a time to embrace one's wife, and
a season to abstain therefrom for one's prayer. ⁹ So, then, there
are two commandments; and, unless they are done in due order,
they bring very great sin upon men. So, too, is it with the other
commandments. ¹⁰ Be, therefore, wise in God, my children, and
prudent, understanding the order of his commandments, and the
laws of every word, so that the Lord may love you."

⁸ Charles opens, "For, there is a season for a man to embrace his wife."

⁹ Charles includes the text from 'So, too' as part of v. 10.

¹⁰ Sparks has 'action' in place of 'word'.

Διαθήκη Νεφθαλειμ 9

¹ Καὶ πολλὰ τοιαῦτα ἐντειλάμενος αὐτοῖς, παρεκάλεσεν, ἵνα μετακωμίσωσι τὰ ὀστέα αὐτοῦ εἰς Χεβρών, καὶ θάψωσι μετὰ τῶν πατέρων αὐτοῦ. ² Καὶ φαγὼν καὶ πιὼν ἐν ἰλαρότητι ψυχῆς, συνεκάλυψε τὸ πρόσωπον αὐτοῦ καὶ ἀπέθανε. ³ Καὶ ἐποίησαν οἱ υἱοὶ αὐτοῦ κατὰ πάντα, ὅσα ἐνετείλατο αὐτοῖς Νεφθαλεὶμ ὁ πατὴρ αὐτῶν.

TESTAMENT OF NAPHTALI 9

¹ And, when he had charged them with many such words, he exhorted them that they should remove his bones to Hebron, and that they should bury him with his fathers. ² And, when he had eaten and drunk with a merry heart, he covered his face and died. ³ And his sons did everything that Naphtali their father had commanded them.

TESTAMENT OF NAPHTALI 9

- ¹ Sparks ends, "he asked them to take his bones to Hebron and bury them with his fathers."
² In place of 'covered', Sparks has 'hid'.
³ Charles has 'according to all' in place of 'everything'.

Διαθήκη Γαδ 1

Διαθήκη Γαδ Περι Μισους

¹ Ἀντίγραφον διαθήκης Γάδ, ἃ ἐλάλησεν αὐτὸς τοῖς υἱοῖς αὐτοῦ, ἐν ἔτει ἑκατοστῷ εἰκοστῷ ἐβδόμῳ ζωῆς αὐτοῦ, λέγων· ² Ἐβδομος υἱὸς ἐγενόμην τῷ Ἰακώβ, καὶ ἦμην ἀνδρεῖος ἐπὶ τῶν ποιμνίων. ³ Ἐγὼ ἐφύλαττον ἐν νυκτὶ τὸ ποῖμνιον, καὶ ὅταν ἦρχετο ὁ λέων, ἢ λύκος, ἢ πάρδαλις, ἢ ἄρκος, ἢ πᾶν θηρίον ἐπὶ τὴν ποίμνην, κατεδίωκον αὐτό, καὶ πιάζων τὸν πόδα αὐτοῦ τῇ χειρὶ μου καὶ γυρεύων ἐσκότουν, καὶ ἀκόντιζον αὐτὸ ἐπὶ δύο σταδίους, καὶ οὕτως ἀνήρουν. ⁴ Ὁ οὖν Ἰωσήφ ἐποίμαινε μεθ' ἡμῶν ὡς ἡμέρας λ, καὶ τρυφερὸς ὢν ἐμαλακίσθη ἀπὸ τοῦ καύματος· ⁵ καὶ ὑπέστρεψεν εἰς Χεβρὼν πρὸς τὸν πατέρα αὐτοῦ· καὶ ἀνέκλινεν αὐτὸν πλησίον αὐτοῦ, ὅτι ἠγάπα αὐτόν. ⁶ Καὶ εἶπεν Ἰωσήφ τῷ πατρὶ ἡμῶν ὅτι υἱοὶ Ζελφᾶς καὶ Βάλλας θύουσι τὰ καλά, καὶ κατεσθίουσιν αὐτά, παρὰ γνώμην Ἰούδα καὶ Ῥουβήμ. ⁷ Εἶδε γὰρ ὅτι ἀρνὸν ἐξηλόμην ἐκ τοῦ στόματος τῆς ἄρκου, κάκεινεν ἐθανάτωσα, καὶ τὸν ἀρνὸν ἔθυσα, περὶ οὗ ἐλυπούμην ὅτι οὐκ ἠδύνατο ζῆν, καὶ ἐφάγομεν αὐτόν· καὶ

TESTAMENT OF GAD 1

The Testament of Gad – About Hatred

¹ A copy of the testament of Gad, which he spoke to his sons, in the hundred and twenty-seventh year of his life, saying to them, ² “Listen, my children, I was the ninth son born to Jacob, and I was valiant in keeping the flocks. ³ I guarded the flock at night; and, whenever a lion came, or a wolf, or a leopard, or a bear, or any wild beast against the fold, I pursued it; and, overtaking it, I seized its foot with my hand and hurled it about a stone’s throw, and so killed it. ⁴ Now, Joseph was feeding the flock with us for about a month; and, being young, he fell sick from the heat. ⁵ And he returned to Hebron to our father, who made him lie down near him, because he loved him greatly. ⁶ And Joseph told our father that the sons of Zilpah and Bilhah were slaying the best of the flock and eating them against the judgement of Reuben and Judah. ⁷ For, he saw that I had delivered a lamb out of the mouth of a bear and put the bear to death; but had slain the lamb, being grieved concerning it that it could not live, and that we had eaten it, and he told our father. ⁸ And, regarding

TESTAMENT OF GAD 1

- ¹ Sparks has ‘gave’ in place of ‘spoke’. Charles has ‘twenty-fifth’ in place of ‘twenty-seventh’; the MSS vary.
- ² Some MSS have ‘seventh’ in place of ‘ninth’.
- ³ Charles lacks ‘or a leopard, or a bear’.
- ⁴ In place of ‘about a month’, here following Sparks, Charles has ‘upwards of thirty days’.
- ⁵ Sparks has ‘his father’ in place of ‘our father’; the MSS vary.
- ⁶ The literal translation for ‘best of the flock’ is ‘good things’.
- ⁷ Some MSS (and Charles) omit ‘and he told our father’.
- ⁸ Charles lacks ‘into Egypt’.

εἶπε τῷ πατρὶ ἡμῶν. ⁸ Καὶ ἐνεκότεουν τῷ Ἰωσήφ περὶ τοῦ λόγου τούτου, ἕως ἡμέρας διαπράσεως αὐτοῦ εἰς Αἴγυπτον. ⁹ Καὶ τὸ πνεῦμα τοῦ μίσους ἦν ἐν ἐμοί, καὶ οὐκ ἤθελον οὔτε δι' ὀφθαλμῶν οὔτε δι' ἀκοῆς ἰδεῖν τὸν Ἰωσήφ. Καὶ κατὰ πρόσωπον ἡμῶν ἤλεγξεν ἡμᾶς, ὅτι ἄνευ Ἰούδα ἡσθίομεν τὰ θρέμματα· καὶ πάντα ὅσα ἔλεγε τῷ πατρί, ἐπείθετο αὐτῷ.

this matter, I was angry with Joseph until the day that he was sold into Egypt. ⁹ And the spirit of hatred was in me, and I did not wish either to hear of Joseph with the ears, or see him with the eyes, because he rebuked us to our faces saying that we were eating of the flock without Judah. And, whatever things he told our father, he believed him.

⁹ Charles opens the last sentence with 'For' in place of 'And'.

Διαθήκη Γαδ 2

¹ Ὁμολογῶ νῦν τὴν ἁμαρτίαν μου, τέκνα, ὅτι πλειστάκις ἤθελον ἀνελεῖν αὐτόν, ὅτι ἕως ψυχῆς ἐμίσουν αὐτόν, καὶ ὅλως οὐκ ἦν ἐν ἐμοὶ ἡπατα ἐλέους εἰς αὐτόν. ² Καί γε διὰ τὰ ἐνύπνια προσεθέμην μῖσος, καὶ ἤθελον αὐτὸν ἐκλείξαι ἐκ γῆς ζώντων, ὃν τρόπον ἐκλείχει ὁ μόσχος τὰ χλωρὰ ἀπὸ τῆς γῆς. ³ Διὸ ἐγὼ καὶ Ἰούδας πεπράκαμεν αὐτὸν τοῖς Ἰσμαηλίταις τριάκοντα χρυσῶν, καὶ τὰ δέκα ἀποκρύψαντες τὰ εἴκοσι ἐδείξαμεν τοῖς ἀδελφοῖς ἡμῶν. ⁴ Καὶ οὕτως τῇ πλεονεξίᾳ ἐπληροφόρηθην τῆς ἀναιρέσεως αὐτοῦ. ⁵ Καὶ ὁ θεὸς τῶν πατέρων μου ἐρρύσατο αὐτὸν ἐκ τῶν χειρῶν μου ἵνα ποιήσω ἀνόμημα ἐν Ἰσραήλ.

TESTAMENT OF GAD 2

¹ “I confess now my sin, my children, that oftentimes I wished to kill him, because I hated him from my heart. ² Moreover, I hated him yet more for his dreams; and I wished to lick him out of the land of the living, even as an ox licks up the fresh, green grass of the field. ³ Therefore, I and Simeon sold him to the Ishmaelites for thirty pieces of gold, and ten of them we hid, and showed the twenty to our brothers. ⁴ And thus, through covetousness, we were bent on slaying him. ⁵ And the God of my fathers delivered him from my hands, that I should not work lawlessness in Israel.

TESTAMENT OF GAD 2

- ¹ In place of ‘*hated him from my heart*’, Sparks has ‘*cordially hated him*’.
- ² Charles lacks ‘*fresh, green*’, here following Sparks.
- ³ The ‘*α*’ family of MSS have a considerably shorter version of this verse: *And Judah sold him secretly to the Ishmaelites.*
- ⁴ The ‘*α*’ family of MSS lack this verse.
- ⁵ In The ‘*α*’ family of MSS, the 1P pronouns in this verse are plural.

Διαθήκη Γαδ 3

¹ Καὶ νῦν ἀκούσατε, τέκνα μου, λόγους ἀληθείας, τοῦ ποιεῖν δικαιοσύνην καὶ πάντα νόμον ὑψίστου, καὶ μὴ πλανᾶσθαι τῷ πνεύματι τοῦ μίσους, ὅτι κακόν ἐστὶν ἐπὶ πάσαις πράξεσιν ἀνθρώπων. ² Πᾶν ὃ ἐὰν ποιῇ, ὁ μισῶν βδελύσσεται· ἐὰν ποιῇ νόμον κυρίου, τοῦτον οὐκ ἐπαινεῖ· ἐὰν φοβῇται κύριον καὶ θέλει δίκαια, τοῦτον οὐκ ἀγαπᾷ· ³ τὴν ἀλήθειαν ψέγει, τῷ κατορθοῦντι φθονεῖ, καταλαλιὰν ἀσπάζετε, ὑπερηφανίαν ἀγαπᾷ· ὅτι τὸ μῖσος ἐτύφλωσε τὴν ψυχὴν αὐτοῦ, καθὼς καὶ ἐγὼ ἔβλεπον ἐν τῷ Ἰωσήφ.

TESTAMENT OF GAD 3

¹ “And now, my children, listen to the words of truth to work righteousness, and all the law of the Most High, and do not go astray through the spirit of hatred; for, it is evil in all the doings of men. ² Whatever a man does, the hater abominates him; and, though a man works the law of the Lord, he praises him not; though a man fears the Lord, and takes pleasure in that which is righteous, he loves him not. ³ He maligns the truth, he envies him that prospers, he welcomes evil speaking, he loves arrogance; for, hatred blinds his soul; as I also then looked on Joseph.

TESTAMENT OF GAD 3

- ¹ Sparks lacks ‘words of’ before ‘truth’.
² Sparks opens, “A man inspired by hatred takes exception to anything.”
³ Charles surrounds ‘also then looked’ with dagger symbols.

Διαθήκη Γαδ 4

¹ Φυλάξασθε οὖν, τέκνα μου, ἀπὸ τοῦ μίσους, ὅτι εἰς αὐτὸν τὸν κύριον ἀνομίαν ποιεῖ. ² Οὐ γὰρ θέλει ἀκούειν λόγων ἐντολῶν αὐτοῦ περὶ ἀγάπης τοῦ πλησίον, καὶ εἰς τὸν θεὸν ἀμαρτάνει. ³ Ἐὰν γὰρ πταίση ὁ ἀδελφός, εὐθὺς θέλει ἀναγγεῖλαι πᾶσι, καὶ σπεύδει ἵνα κριθῇ περὶ αὐτῆς καὶ κολασθεῖς ἀποθάνῃ. ⁴ Ἐὰν δὲ ἡ δοῦλος, συμβάλλει αὐτὸν πρὸς τὸν κύριον αὐτοῦ, καὶ ἐν πάσῃ θλίψει ἐπιχειρεῖ κατ' αὐτοῦ, εἴπως θανατώσει αὐτόν. ⁵ Τὸ γὰρ μῖσος ἐνεργεῖ τῷ φθόνῳ, καὶ κατὰ τῶν εὐπραγούντων τὴν προκοπὴν ἀκούων καὶ ὀρών, πάντοτε ἀσθενεῖ. ⁶ Ὡς περὶ γὰρ ἡ ἀγάπη καὶ τοὺς νεκροὺς θέλει ζωοποιῆσαι, καὶ τοὺς ἐν ἀποφάσει θανάτου θελήσει ἀνακαλέσασθαι, οὕτως τὸ μῖσος τοὺς ζῶντας θέλει ἀποκτεῖναι, καὶ τοὺς ἐν ὀλίγῳ ἀμαρτήσαντας οὐ θέλει ζῆν. ⁷ Τὸ γὰρ πνεῦμα τοῦ μίσους διὰ τῆς ὀλιγοψυχίας συνεργεῖ τῷ Σατανᾷ ἐν πᾶσιν εἰς θάνατον τῶν ἀνθρώπων· τὸ δὲ πνεῦμα τῆς ἀγάπης ἐν μακροθυμίᾳ συνεργεῖ τῷ νόμῳ τοῦ θεοῦ εἰς σωτηρίαν ἀνθρώπων.

TESTAMENT OF GAD 4

¹ "Beware, therefore, my children of hatred; for, it works lawlessness even against the Lord himself. ² For, it will not hear the words of his commandments concerning the loving of one's neighbour, and it sins against God. ³ For, if a brother stumbles, it delights immediately to proclaim it to all men and is urgent that he should be judged for it and be punished and be put to death. ⁴ And, if it is a servant, it stirs him up against his master and, with every affliction it devises against him, if possibly he can be put to death. ⁵ For, hatred works with envy also against them that prosper: so long as it hears of or sees their success, it always languishes. ⁶ For, as love would quicken even the dead, and would call back them that are condemned to die, so hatred would slay the living, and those that had sinned venially it would not suffer to live. ⁷ For, the spirit of hatred works together with Satan, through hastiness of spirit, in all things to men's death; but the spirit of love works together with the law of God in long-suffering unto the salvation of men.

TESTAMENT OF GAD 4

- ¹ In place of 'lawlessness', Sparks has 'sin'.
- ² Sparks has 'refuses to listen to' in place of 'it will not hear'.
- ³ The literal translation of 'stumbles' is 'falls'.
- ⁴ Sparks has 'pressure' in place of 'affliction'.
- ⁵ Sparks ends, "it is always dismayed."
- ⁶ Charles starts a new paragraph at this verse.
- ⁷ In place of 'hastiness of spirit', Sparks has 'faint-heartedness'.

Διαθήκη Γαδ 5

¹ Κακὸν τὸ μῖσος ὅτι ἐνδελεχεῖ συνεχῶς τῷ ψεύδει, λαλῶν κατὰ τῆς ἀληθείας, καὶ τὰ μικρὰ μεγάλα ποιεῖ, τὸ σκότος φῶς προσέχει, τὸ γλυκὺ πικρὸν λέγει, καὶ συκοφαντίαν ἐκδιδάσκει καὶ πόλεμον καὶ ὕβριν καὶ πᾶσαν πλεονεξίαν κακῶν, καὶ ἰοῦ διαβολικοῦ τὴν καρδίαν πληροῖ. ² Καὶ ταῦτα ἐκ πείρας λέγω ὑμῖν, τέκνα μου, ὅπως φεύξησθε τὸ μῖσος, καὶ κολληθῆτε τῇ ἀγάπῃ τοῦ κυρίου. ³ Ἡ δικαιοσύνη ἐκβάλλει τὸ μῖσος, ἡ ταπεινὸς ἀναιρεῖ τὸ μῖσος. Ὁ γὰρ δίκαιος καὶ ταπεινὸς αἰδεῖται ποιῆσαι ἄδικον, οὐχ ὑπὸ ἄλλου καταγινωσκόμενος, ἀλλ' ὑπὸ τῆς ἰδίας καρδίας, ὅτι κύριος ἐπισκέπει τὸ διαβούλιον αὐτοῦ. ⁴ Οὐ καταλαλεῖ ἀνδρός, ἐπειδὴ ὁ φόβος τοῦ ὑψίστου νικᾷ τὸ μῖσος. ⁵ Φοβούμενος γὰρ μὴ προσκρούσει κυρίῳ, οὐ θέλει τὸ καθόλου οὐδὲ ἕως ἐννοιῶν ἀδικῆσαι ἄνθρωπον. ⁶ Ταῦτα ἐγὼ ἔσχατον ἔγνων μετὰ τὸ μετανοῆσαί με περὶ τοῦ Ἰωσήφ. ⁷ Ἡ γὰρ κατὰ θεὸν ἀληθὴς μετάνοια ἀναιρεῖ τὴν ἀπειθειαν, καὶ φυγαδεύει τὸ σκότος, καὶ φωτίζει τοὺς ὀφθαλμούς, καὶ γινώσιν παρέχει τῇ ψυχῇ, καὶ ὁδηγεῖ τὸ

TESTAMENT OF GAD 5

¹ "Hatred is evil; for, it invariably goes hand in hand with lying, speaking against the truth; and it makes small things to be great, and causes the light to be darkness, and calls the sweet bitter, and teaches slander, and kindles wrath, and stirs up war, and violence and all covetousness; it fills the heart with evils and devilish poison. ² And I tell you this from experience, my children, that you may drive forth hatred, which is of the devil, and cleave to the love of God. ³ Righteousness casts out hatred, humility destroys hatred. For, he that is just and humble is ashamed to do what is unjust, being reproved not of another, but of his own heart, because the Lord looks on his inclination. ⁴ He speaks not against a holy man, because the fear of God overcomes hatred. ⁵ For, fearing lest he should offend the Lord, he will not do wrong to any man, even in thought. ⁶ These things I learnt at last, after I had repented concerning Joseph. ⁷ For, true repentance according to God destroys ignorance, and drives away the darkness, and enlightens the eyes, and gives knowledge to the soul, and leads the mind to

TESTAMENT OF GAD 5

- ¹ Charles adds 'therefore' after the opening 'Hatred'.
- ² Some MSS omit the opening conjunction.
- ³ In place of the 2nd instance of 'hatred', Charles has 'envy'.
- ⁴ Sparks has 'anyone' in place of 'a holy man'; the MSS vary.
- ⁵ Sparks opens, "Because he is afraid he might offend the Lord."
- ⁶ In place of 'these things', Sparks has 'this'.
- ⁷ Charles encloses 'destroys ignorance, and' in (square) brackets.

διαβούλιον πρὸς σωτηρίαν, ⁸ καὶ ἃ οὐκ ἔμαθεν ἀπὸ ἀνθρώπων, οἶδε διὰ τῆς μετανοίας. ⁹ Ἐπήγαγε γάρ μοι ὁ θεὸς νόσον ἥπατος, καὶ εἰ μὴ αἱ εὐχαὶ Ἰακώβ τοῦ πατρός μου ὀλίγου διεφώνησεν ἀπ' ἐμοῦ τὸ πνεῦμά μου. ¹⁰ Δι' ὧν γὰρ ἄνθρωπος παρανομεῖ, δι' ἐκείνων καὶ κολάζεται. ¹¹ Ἐπεὶ οὖν ἐνέκειτο τὰ ἥπατά μου ἀνιλεῶς κατὰ τοῦ Ἰωσήφ, τῷ ἥπατι πάσχων ἀνιλεῶς, ἐκρινόμην ἐπὶ μῆνας ἑνδεκα, καθ' ὅσον χρόνον ἐνεῖχον τῷ Ἰωσήφ, ἕως ἵνα παρθῇ.

salvation. ⁸ And what it has not learnt from man, it knows through repentance. ⁹ For, God brought on me a disease of the liver; and had not the prayers of Jacob my father succoured me, it had hardly failed but my spirit had departed. ¹⁰ For, by what things a man transgresses, by the same also is he punished. ¹¹ Since, therefore, my liver was set mercilessly against Joseph, in my liver too I suffered mercilessly, and was judged for eleven months, for so long a time as I had been angry against Joseph, until he was sold

⁸ Charles opens, "And those things that it has not learnt."

⁹ Sparks ends, "I would in all probability have died."

¹⁰ In place of 'the same also', Sparks has 'them'.

¹¹ Charles lacks 'until he was sold' (literally, 'until it was done').

Διαθήκη Γαδ 6

¹ Καὶ νῦν, τέκνα μου, ἀγαπήσατε ἕκαστος τὸν ἀδελφὸν αὐτοῦ, καὶ ἐξάρατε τὸ μῖσος ἀπὸ τῶν καρδιῶν ὑμῶν, ἀγαπῶντες ἀλλήλους ἐν ἔργῳ καὶ λόγῳ καὶ διανοίᾳ ψυχῆς. ² Ἐγὼ γὰρ κατὰ πρόσωπον τοῦ πατρὸς ἡμῶν εἰρηνικὰ ἐλάλουν τῷ Ἰωσήφ, καὶ ἐξελθόντος μου τὸ πνεῦμα τοῦ μίσους ἐσκότιζέ μου τὸν νοῦν, καὶ ἐτάρασσε τὴν ψυχὴν μου τοῦ ἀνελεῖν αὐτόν. ³ Ἀγαπᾶτε οὖν ἀλλήλους ἀπὸ καρδίας· καὶ ἐὰν ἀμάρτη εἰς σέ, εἰπὲ αὐτῷ ἐν εἰρήνῃ, ἐξορίσας τὸν ἰὸν τοῦ μίσους, καὶ ἐν ψυχῇ σου μὴ κρατήσης δόλον· καὶ ἐὰν ὁμολογήσας μετανοήσῃ, ἄφες αὐτῷ. ⁴ Ἐὰν τε ἀρνεῖται, μὴ φιλονεῖκει αὐτῷ, μήποτε ὁμόσαντος αὐτοῦ, δισσως ἀμαρτήσης. ⁵ Μὴ ἀκούσῃ ἐν μάχῃ ἀλλότριος μυστήριον ὑμῶν· ἵνα μὴ μισήσας σε ἐχθράνῃ, καὶ μεγάλην ἀμαρτίαν ἐργάσῃ κατὰ σου· ὅτι πολλάκις δολωφωνῇσαι, ἢ περιεργάζεται σε ἐν κακῷ, λαβὼν ἀπὸ σου τὸν ἰόν. ⁶ Ἐὰν οὖν ἀρνεῖται, καὶ αἰδεσθῇ ἐλεγχόμενος, ἡσυχάσθῃ, μὴ ἐξάξης αὐτόν. Ὁ γὰρ ἀρνούμενος μετανοεῖ, τοῦ μηκέτι πλημμελῆσαι εἷς σε· ἀλλὰ καὶ τιμήσει σε, καὶ φοβηθήσεται

TESTAMENT OF GAD 6

¹ “And now, my children, love each one his brother, and put away hatred from your hearts, love one another in deed, and in word, and in the inclination of the soul. ² For, in the presence of my father I spoke peaceably to Joseph; and, when I had gone out, the spirit of hatred darkened my mind, and stirred up my soul to slay him. ³ Love, therefore, one another from the heart; and, if a man sins against you, cast forth the poison of hate and speak peaceably to him, and in your soul hold not guile; and if he confesses and repents, forgive him. ⁴ But, if he denies it, do not get into a dispute with him, lest catching the poison from you he takes to swearing and so thou sin doubly. ⁵ Let not another man hear your secrets when engaged in legal strife, lest he comes to hate you and becomes your enemy, and commits a great sin against you; for, oftentimes, he addresses you guilefully or busies himself about you with wicked intent. ⁶ And, though he denies it and yet has a sense of shame when reproved, desist from reproving him. For, he who denies may repent so as not again to wrong you; yea, he may also honour you, and fear and

TESTAMENT OF GAD 6

¹ Before ‘love each one’, Charles adds ‘I exhort you’.

² In place of ‘I spoke peaceably’, Sparks has ‘I would speak amicably’.

³ The ‘α’ family MSS have a shorter version of this verse: Love one another from the heart; and, if a man sins against you, speak peaceably to him, and in your soul hold not guile; and, if he repents and confesses, forgive him.

⁴ In place of ‘dispute’, Charles has ‘passion’.

⁵ Charles has this verse in brackets.

⁶ In place of ‘desist from reproving him’, one MS has a passive form of the verb – ‘he is to be left unreproved’.

καὶ εἰρηνεύσει. ⁷ Ἐὰν δὲ ἀναιδής ἐστι, καὶ ἐνίσταται τῇ
κακίᾳ, καὶ οὕτως ἄφες αὐτῷ ἀπὸ καρδίας, καὶ δὸς τῷ θεῷ
τὴν ἐκδίκησιν.

be at peace with you. ⁷ And, if he is shameless and persists in
his wrongdoing, even so forgive him from the heart, and leave
the vengeance to God.

⁷ In place of ‘*vengeance*’, here following Sparks, Charles has ‘*avenging*’.

Διαθήκη Γαδ 7

¹ Ἐάν τις ὑπὲρ ὑμᾶς εὐοδοῦται, μὴ λυπεῖσθε· ἀλλὰ καὶ εὐχεσθε ὑπὲρ αὐτοῦ, ἵνα τελείως εὐοδοῦται. Ἴσως γὰρ ὑμῖν συμφέρει οὕτως· ² καὶ ἐὰν ἐπὶ πλεῖον ὑψοῦται, μὴ φθονεῖτε, μνημονεύοντες ὅτι πᾶσα σὰρξ ἀποθανεῖται. κυρίῳ δὲ ὕμνον προσφέρετε, τῷ παρέχοντι τὰ καλὰ καὶ συμφέροντα πᾶσιν ἀνθρώποις. ³ Ἐξέτασον κρίματα κυρίῳ, καὶ οὕτως καταλείψει, καὶ ἡσυχάσει τὸ διαβούλιόν σου. ⁴ Ἐὰν δὲ καὶ ἐκ κακῶν τις πλουτίσῃ, ὡς Ἡσαῦ ὁ πατράδελφός μου, μὴ ζηλώσητε· ὅρον γὰρ κυρίου ἐκδέξασθε. ⁵ Ἡ γὰρ ἀφαιρεῖται αὐτὰ ἐν κακοῖς, ἢ μετανοοῦσιν ἀφίησιν, ἢ ἀμετανοήτῳ τηρεῖ εἰς αἰῶνα τὴν κόλασιν. ⁶ Ὁ γὰρ πένης καὶ ἄφθονος, ἐπὶ πᾶσι κυρίῳ εὐχαριστῶν, αὐτὸς παρὰ πᾶσι πλουτεῖ, ὅτι οὐκ ἔχει τὸν πονηρὸν περισπασμὸν τῶν ἀνθρώπων. ⁷ Ἐξάρατε οὖν τὸ μῖσος ἀπὸ τῶν ψυχῶν ὑμῶν, καὶ ἀγαπᾶτε ἀλλήλους ἐν εὐθύτητι καρδίας.

TESTAMENT OF GAD 7

¹ "If a man prospers more than you, do not be vexed, but pray also for him, that he may have perfect prosperity. For, so it is expedient for you. ² And, if he is further exalted, do not be envious of him, remembering that all flesh shall die; and offer a hymn to God, who gives things good and profitable to all men. ³ Seek out the judgements of the Lord, and your mind will rest and be at peace. ⁴ And, though a man becomes rich by evil means, even as Esau, the brother of my father, do not be jealous; but wait for the end of the Lord. ⁵ For, if he takes away wealth gotten by evil means, he forgives him if he repents, but the unrepentant is reserved for eternal punishment. ⁶ For, the poor man if, free from envy, he pleases the Lord in all things, is richer than all men, because he has not the travail of vain men. ⁷ Put away, therefore, jealousy from your souls, and love one another with uprightness of heart.

TESTAMENT OF GAD 7

¹ Charles includes the 2nd sentence as part of v. 2.

² In place of 'a hymn', Charles has 'praise' and some MSS have 'hymns'.

³ The MSS vary considerably in this verse; Sparks opens, "Study the Lord's judgements and he will not forsake your mind."

⁴ Some MSS (as the Greek text here presented) have 'for' in place of 'but'.

⁵ After 'takes away', Charles adds 'from a man' in parentheses.

⁶ In place of 'richer than', here following Sparks, Charles has 'blessed beyond'.

⁷ Sparks ends, "Love one another in sincerity."

Διαθήκη Γαδ 8

¹Εἶπατε δὲ καὶ ὑμεῖς ταῦτα τοῖς τέκνοις ὑμῶν, ὅπως τιμήσωσιν Ἰούδαν καὶ τὸν Λευί· ὅτι ἐξ αὐτῶν ἀνατελεῖ κύριος σωτὴρ τῷ Ἰσραήλ. ²Ἐγνων γὰρ ὅτι ἐπὶ τέλει ἀποστήσονται τὰ τέκνα ὑμῶν ἀπ' αὐτῶν, καὶ ἐν πάσῃ πονηρίᾳ καὶ κακώσει καὶ διαφθορᾷ ἔσονται ἐνώπιον κυρίου.

³Καὶ ὀλίγον ἡσυχάσας, πάλιν εἶπεν αὐτοῖς· Τέκνα μου, ὑπακούσατε τοῦ πατρὸς ὑμῶν, καὶ θάψατέ με σύνεγγυς τῶν πατέρων μου. ⁴Καὶ ἐξάρας τοὺς πόδας αὐτοῦ, ἐκοιμήθη ἐν εἰρήνῃ. ⁵Καὶ μετὰ πέντε ἔτη ἀνήγαγον αὐτόν, καὶ ἔθηκαν αὐτὸν εἰς Χεβρών, μετὰ τῶν πατέρων αὐτοῦ.

TESTAMENT OF GAD 8

¹“Therefore, tell these things to your children, that they honour Judah and Levi; for, from them shall the Lord raise up salvation to Israel. ²For, I know that at the last your children shall depart from him, and shall walk in all wickedness, and affliction and corruption before the Lord.”

³And, when he had rested for a little while, he said again to them, “My children, obey your father, and bury me near to my fathers.” ⁴And he drew up his feet and fell asleep in peace. ⁵And, after five years they carried him up to Hebron, and laid him with his fathers.

TESTAMENT OF GAD 8

- ¹ Charles surrounds ‘Judah and Levi’ with dagger symbols.
- ² Charles has this verse enclosed in brackets.
- ³ Some MSS omit ‘to them’.
- ⁴ Sparks and Charles have identical translations for this short verse.
- ⁵ In place of ‘laid’, Sparks has ‘buried’.

Διαθήκη Ασηρ 1

Διαθήκη Ασηρ I Περι Δυο Προσωπων Κακίας Και Αρετης

¹ Ἀντίγραφον διαθήκης Ἀσήρ, ἃ ἐλάλησε τοῖς υἱοῖς αὐτοῦ ἐκατοστῷ εἰκοστῷ ἔτει ζωῆς αὐτοῦ. ² Ἐτι ὑγιαίνων εἶπε πρὸς αὐτούς· Ἀκούσατε, τέκνα Ἀσήρ, τοῦ πατρὸς ὑμῶν, καὶ πᾶν τὸ εὐθὲς ἐνώπιον τοῦ θεοῦ ὑποδείξω ὑμῖν. ³ Δύο ὁδοὺς ἔδωκεν ὁ θεὸς τοῖς υἱοῖς τῶν ἀνθρώπων, καὶ δύο διαβούλια, καὶ δύο πράξεις, καὶ δύο τόπους, καὶ δύο τέλη. ⁴ Διὰ τοῦτο πάντα δύο εἰσὶν, ἐν κατέναντι τοῦ ἐνός. ⁵ Ὅδοι δύο, καλοῦ καὶ κακοῦ· ἐν οἷς εἰσι τὰ δύο διαβούλια ἐν στέρνοις ἡμῶν διακρίνοντα αὐτάς. ⁶ Ἐὰν οὖν ἡ ψυχὴ θέλῃ ἐν καλῷ, πᾶσα πρᾶξις αὐτῆς ἐστὶν ἐν δικαιοσύνῃ, καὶ ἀμάρτη ἐὺθὺς μετανοεῖ. ⁷ Δίκαια γὰρ λογιζόμενος, καὶ ἀπορρίπτων τὴν πονηρίαν, ἀνατρέπει εὺθὺς τὸ κακόν, καὶ ἐκριζοῖ τὴν ἀμαρτίαν. ⁸ Ἐὰν δὲ ἐν πονηρῷ κλίνει τὸ διαβούλιον πᾶσα πρᾶξις αὐτῆς ἐστὶν ἐν πονηρίᾳ, καὶ ἀπωθούμενος τὸ ἀγαθὸν προσλαμβάνει τὸ κακόν καὶ κυριευθεὶς ὑπὸ τοῦ Βελίαρ, καὶ

TESTAMENT OF ASHER 1

The Testament of Asher – About the Two Faces of Vice and Virtue

¹ A copy of the Testament of Asher, which he spoke to his sons in the hundred and twentieth year of his life. ² While he was still in health, he said to them, “Listen, you children of Asher, to your father, and I will declare to you all that is upright in the sight of the Lord. ³ Two ways has God given to the sons of men, and two inclinations, and two kinds of action, and two modes of action, and two issues. ⁴ Thus, all things are by twos, one over against the other. ⁵ There are two ways of good and evil, and with these are the two inclinations in our breasts discriminating them. ⁶ So, if the soul takes pleasure in the good, all its actions are in righteousness; and, if it sins, it straight away repents. ⁷ For, having its thoughts set on righteousness and casting away wickedness, it straight away overthrows the evil, and uproots the sin. ⁸ But, if it inclines to the evil impulse, all its actions are in wickedness, and it drives away the good, and cleaves to the

TESTAMENT OF ASHER 1

- ¹ In place of ‘hundred and twentieth’, Charles has ‘hundred and twenty-fifth’ and Sparks has ‘hundred and twenty-sixth’; the MSS vary.
- ² At the start of this verse, Charles adds ‘For’.
- ³ Sparks has ‘mankind’ in place of ‘the sons of men’.
- ⁴ Charles opens with ‘Therefore’ in place of ‘Thus’.
- ⁵ Charles has dagger symbols around ‘with these are the two inclinations in our breasts discriminating them’.
- ⁶ After ‘good’, Charles adds ‘inclination’ in parentheses.
- ⁷ Sparks ends, “and uproots what is sinful.”
- ⁸ In place of ‘impulse’, Charles has ‘inclination’.

ἀγαθὸν πράξει, ἐν πονηρίᾳ αὐτὸ μεταστρέφει. ⁹ Ὅταν γὰρ ἐνάρξηται ὡς ἀγαθὸν ποιῶν, τὸ τέλος τῆς πράξεως αὐτοῦ εἰς κακὸν ποιεῖν ἀνελαύνει· ἐπειδὴ ὁ θησαυρὸς τοῦ διαβόλου τοῦ πονηροῦ πνεύματος πεπλήρωται.

evil, and is ruled by Belial; even though it works what is good, he perverts it to evil. ⁹ For, whenever it begins to do good, he forces the issue of the action into evil for him, seeing that the treasure house of the impulse is filled with an evil spirit.

⁹ One MS has 'the devil' in place of 'the impulse'.

Διαθήκη Ασηρ 2

¹ Ἔστιν οὖν ψυχὴ λέγουσα, φησί, τὸ καλὸν ὑπὲρ τοῦ κακοῦ, καὶ τὸ τέλος τοῦ πράγματος εἰς κακίαν ἄγει. ² Ἔστιν ἄνθρωπος, ὅτι οὐκ οἰκτεῖρει λειτουργοῦντα αὐτῷ ἐν κακῷ· καί γε τοῦτο διπρόσωπον, ἀλλὰ τὸ ὅλον πονηρόν ἐστι. ³ Καὶ ἔστιν ἄνθρωπος ἀγαπῶν τὸν πονηρευόμενον, ὡσαύτως ἐστὶν ἐν πονηρίᾳ, ὅτι καὶ ἀποθανεῖν αἰρεῖται ἐν κακῷ δι' αὐτόν. Καὶ περὶ τούτου φανερόν ἐστι διπρόσωπόν ἐστι· τὸ δὲ πᾶν κακὴ πράξις. ⁴ Καί γε ἀγάπη οὔσα, πονηρία ἐστὶ, συγκρύπτουσα τὸ κακόν· ὥσπερ ἐστὶ τῷ ὀνόματι ὡς καλῷ, τὸ δὲ τέλος τῆς πράξεως ἔρχεται εἰς κακόν. ⁵ Ἄλλος κλέπτει, ἀδικεῖ, ἀρπάζει, πλεονεκτεῖ, καὶ ἐλεεῖ τοὺς πτωχοὺς· διπρόσωπον μὲν καὶ τοῦτο, ὅλον δὲ πονηρόν ἐστι. ⁶ Πλεονεκτῶν τὸν πλησίον παροργίζει τὸν θεόν, καὶ τὸν ὑψιστον ἐπιорκεῖ, καὶ τὸν πτωχὸν ἐλεᾷ· τὸν ἐντολέα τοῦ νόμου κύριον ἀθετῇ καὶ παροξύνει, καὶ τὸν πένητα ἀναπαύει. ⁷ τὴν ψυχὴν σπιλοῖ, καὶ τὸ σῶμα λαμπρύνει· πολλοὺς ἀναιρεῖ καὶ ὀλίγους ἐλεεῖ· καὶ τοῦτο μὲν

TESTAMENT OF ASHER 2

¹ "A person then may with words help the good for the sake of the evil, yet the issue of the action leads to mischief. ² A man may ... because he shows no compassion on him who serves his turn in evil; and this thing has two aspects, but the whole is evil. ³ And a man may love the evildoer, because he would prefer even to die in evil for his sake; and concerning this it is clear that it hath two aspects, but the whole is an evil work. ⁴ Though indeed there is love, yet it is in wickedness as it conceals what is evil; now this thing seems good in name, but the end of the action tends to evil. ⁵ Another is a thief, a scoundrel, a robber, and a cheat, and yet pities the poor; this, too, has a twofold aspect but the whole is evil. ⁶ He who defrauds his neighbour provokes God, and swears falsely against the Most High, and yet pities the poor; the Lord who commands the law he sets at nought and provokes, and yet he refreshes the poor. ⁷ He defiles the soul and makes the body glamorous; he kills many, and pities a few: this, too, has a twofold aspect but the whole is evil.

TESTAMENT OF ASHER 2

¹ The literal translation of 'person' is 'soul'.

² The opening here follows Sparks; comparison with v. 3 suggests that there is a clause missing where the ellipsis is given.

³ In place of 'evildoer', Sparks has 'knave'.

⁴ For this verse, the 'α' family of MSS read: †*Though indeed he has love, yet he is wicked who conceals what is evil for the sake of the good name†, but the end of the action tends to evil.*

⁵ Charles opens, "Another steals, does unjustly, plunders, defrauds, and yet."

⁶ Another reading for 'defrauds' is 'cheats'.

⁷ Some MSS omit 'but the whole is evil' at the end of this verse.

διπρόσωπόν ἐστιν. ⁸ Ἄλλος μοιχεύει καὶ πορνεύει, καὶ ἀπέχεται αἰδεσμάτων, καὶ νηστεύων κακοποιεῖ, καὶ τῇ δυναστείᾳ καὶ τῷ πλούτῳ πολλοὺς παρασύρει, καὶ ἐκ τῆς ὑπερόγκου κακίας ποιεῖ ἐντολάς. Καὶ τοῦτο διπρόσωπόν ἐστιν, ὅλον δὲ κακόν ἐστιν. ⁹ Οἱ τοιοῦτοι ὡς ὕες εἰσί, δασύποδες, ὅτι ἐξ ἡμισείας εἰσὶ καθαροί, τὸ δὲ ἀληθὲς ἀκάθαρτοί εἰσι. ¹⁰ Καὶ γὰρ ὁ θεὸς ἐν ταῖς πλαξὶ τῶν οὐρανῶν οὕτως εἶπεν.

⁸ Another commits adultery and fornicates, and abstains from meats and, when he fasts, he does evil, and by the power of his wealth overwhelms many; and, notwithstanding his excessive wickedness, he does the commandments; this, too, has a twofold aspect, but the whole is evil. ⁹ Such men are like pigs *or* hares; clean, like those that divide the hoof, but in very deed are unclean. ¹⁰ For, God in the tablets of the commandments has thus declared.

⁸ After '*Another*', Sparks adds '*man*' in italics.

⁹ Charles lacks '*like pigs or*'.

¹⁰ In place of '*tablets*', Charles has '*tables*'.

Διαθήκη Ασηρ 3

¹ Ὑμεῖς οὖν, τέκνα μου, μὴ γίνεσθε κατ' αὐτοὺς διπρόσωποι, ἀγαθότητος καὶ κακίας· ἀλλὰ τῇ ἀγαθότητι μόνῃ κολλήθητε, ὅτι ὁ θεὸς ἀναπαύεται εἰς αὐτήν, καὶ οἱ ἄνθρωποι ποθοῦσιν αὐτήν·
² τὴν κακίαν ἀποδράσατε, ἀναιροῦντες τὸν διάβολον ἐν ταῖς ἀγαθαῖς ὑμῶν πράξεσιν· ὅτι οἱ διπρόσωποι οὐ θεῷ ἀλλὰ ταῖς ἐπιθυμίαις αὐτῶν δουλεύουσιν, ἵνα τῷ Βελίᾳρ ἀρέσωσι καὶ τοῖς ὁμοίοις αὐτῶν ἀνθρώποις.

TESTAMENT OF ASHER 3

¹ “But do not, my children, wear two faces like them, of goodness and of wickedness; but cleave to goodness only; for, God has his habitation therein, and men desire it. ² But from wickedness flee away, destroying the (evil) inclination by your good works; for, those who are two-faced serve not God but their own lusts, in order that they may please Belial and men like themselves.

TESTAMENT OF ASHER 3

¹ Sparks has ‘aspects’ in place of ‘faces’.

² Charles has ‘Beliar’ in place of ‘Belial’.

Διαθήκη Ασηρ 4

¹ Οἱ γὰρ ἀγαθοὶ ἄνδρες καὶ μονοπρόσωποι, κἂν νομισθῶσι παρὰ τῶν διπροσώπων ἀμαρτάνειν, δίκαιοί εἰσι παρὰ τῷ θεῷ. ² Πολλοὶ γὰρ ἀναιροῦντες τοὺς πονηροὺς, δύο ποιοῦσιν ἔργα, κακὸν διὰ καλοῦ, ὅλον ἐστὶ δὲ καλόν· ὅτι τὸ κακὸν ἐκριζώσας ἀπώλεσεν. ³ Ἔστι τις μισῶν τὸν ἐλεήμονα, καὶ ἀδικῶν τὸν μοιχὸν καὶ ληστεύοντα· καὶ αὐτό ἐστι διπρόσωπον· ἀλλὰ τὸ πᾶν ἔργον ἀγαθὸν ἐστίν, ὅτι μιμεῖται κύριον, μὴ προσδεχόμενος τὸ δοκοῦν καλὸν μετὰ τοῦ ἀληθινοῦ κακοῦ. ⁴ Ἄλλος οὐ θέλει ἡμέραν ἀγαθὴν ἰδεῖν μετὰ ἀσώτων, ἵνα μὴ χράνη τὸ στόμα, καὶ μολύνει τὴν ψυχὴν· καί γε τοῦτο διπρόσωπον, ὅλον δὲ καλόν ἐστίν, ⁵ ὅτι οἱ τοιοῦτοι δόρκοις καὶ ἐλάφοις ὅμοιοί εἰσιν· ὅτι ἐν ἡθελίᾳ δοκοῦσιν ἀκάθαρτοι εἶναι, τὸ δὲ πᾶν καθαροὶ εἰσιν, ὅτι ἐν ζήλῳ θεοῦ πορεύονται, ἀπεχόμενοι ὧν καὶ ὁ θεὸς διὰ τῶν ἐντολῶν μισῶν ἀπαγορεύει, ἀπειργον τὸ κακὸν τοῦ ἀγαθοῦ.

TESTAMENT OF ASHER 4

¹ “For, good men, even those of single face, though they be thought by those who are two-faced to sin, are just before God. ² For, many, in killing the wicked, do two works, a good thing through an evil one, but the whole is good, because he has uprooted and destroyed that which is evil. ³ One man hates the merciful and unjust man, and the man who commits adultery and fornication; this, too, has a two-fold aspect, but the whole work is good, because he follows the Lord’s example, in that he accepts not the seeming good as the genuine good. ⁴ Another desires not to see a good day with them that riot, lest he defile his body and pollute his soul; this, too, is two-faced, but the whole is good. ⁵ For, such men are like stags and hinds because, in the manner of wild animals, they seem to be unclean but they are altogether clean, because they walk in zeal for the Lord and abstain from what God also hates and forbids by his commandments, warding off the evil from the good.

TESTAMENT OF ASHER 4

¹ Sparks has ‘aspect’ in place of ‘face’.

² For ‘a good thing through an evil one’, some MSS have ‘an evil thing through a good one’.

³ One MS has, through corruption, a different text for this verse, with an impossible meaning.

⁴ In place of ‘two-faced’, Charles has ‘double-faced’.

⁵ Sparks has ‘they live their lives full of zeal’ in place of ‘they walk in zeal’.

Διαθήκη Ασηρ 5

¹ Ὁρᾶτε οὖν, τέκνα, πῶς δύο εἰσὶν ἐν πᾶσιν, ἐν κατέναντι τοῦ ἐνός, καὶ ἐν ὑπὸ τοῦ ἐνός κέκρυπται. ² Τὴν ζωὴν ὁ θάνατος διαδέχεται, τὴν δόξαν ἢ ἀτιμία, τὴν ἡμέραν ἢ νύξ, καὶ τὸ φῶς τὸ σκότος· τὰ δὲ πάντα ὑπὸ ἡμέραν εἰσὶ, καὶ ὑπὸ ζωὴν τὰ δίκαια· διὸ καὶ τὸν θάνατον ἢ αἰώνιος ζωὴ ἀναμένει. ³ καὶ οὐκ ἔστιν εἰπεῖν τὴν ἀλήθειαν ψεῦδος, οὐδὲ τὸ δίκαιον ἄδικον· ὅτι πᾶσα ἀλήθεια ὑπὸ τοῦ φωτός ἐστι· καθὼς τὰ πάντα ὑπὸ τὸν θεόν. ⁴ Ταῦτα πάντα ἐδοκίμασα ἐν τῇ ζωῇ μου, καὶ οὐκ ἐπλανήθην ἀπὸ τῆς ἀληθείας κυρίου, καὶ τὰς ἐντολὰς τοῦ ὑψίστου ἐξεζήτησα, κατὰ πᾶσαν ἰσχύν μου πορευόμενος μονοπροσώπως εἰς τὸ ἀγαθόν.

TESTAMENT OF ASHER 5

¹ “So, you see, my children, how there are two in all things, one against the other, and the one is hidden by the other. ² Death succeeds to life, dishonour to glory, night to day, and darkness to light; and all things are under the day, just things under life, unjust things under death; therefore, also eternal life awaits death. ³ Nor may it be said that truth is a lie, nor right wrong; for, all truth is under the light, just as all things are under God. ⁴ All these things, therefore, I proved in my life, and I wandered not from the truth of the Lord, and I searched out the commandments of the Most High, walking according to all my strength with singleness of face to that which is good.

TESTAMENT OF ASHER 5

- ¹ At the end of this verse, Charles adds, “in wealth (is hidden) covetousness, in conviviality drunkenness, in laughter grief, in wedlock profligacy.”
² Charles has ‘and all things are under the day, just things under life, unjust things under death’ in brackets and has a dagger symbol before ‘awaits’.
³ In place of ‘just as’, Charles has ‘even as’.
⁴ Sparks lacks ‘therefore’.

Διαθήκη Ασηρ 6

¹ Προσέχετε οὖν, τέκνα, καὶ ὑμεῖς τὰς ἐντολὰς τοῦ κυρίου μονοπροσώπως ἀκολουθοῦντες τῇ ἀληθείᾳ, ² ὅτι οἱ διπρόσωποι δισσως κολάζονται. Τὰ πνεύματα τῆς πλάνης μισήσατε τὰ κατὰ τὸν ἄνθρωπον ἀγωνιζόμενα. ³ Τὸν νόμον κυρίου φυλάξατε, καὶ μὴ προσέχετε τὸ κακόν, ὡς καλόν· ἀλλ' εἰς τὸ ὄντως καλὸν ἀποβλέπετε, καὶ διατηρεῖτε αὐτὸ ἐν πάσαις ἐντολαῖς κυρίου, εἰς αὐτὸν ἀναστρεφόμενοι, καὶ ἐν αὐτῷ καταπαύοντες, ⁴ ὅτι τὰ τέλη τῶν ἀνθρώπων δείκνυσι τὴν δικαιοσύνην αὐτῶν, γνωρίζοντες τοὺς ἀγγέλους κυρίου καὶ τοῦ Σατανᾶ. ⁵ Ἐὰν γὰρ τεταραγμένη ἡ ψυχὴ ἀπέρχεται, βασανίζεται ὑπὸ τοῦ πονηροῦ πνεύματος, οὗ καὶ ἐδούλευσεν ἐν ἐπιθυμίαις καὶ ἔργοις πονηροῖς. ⁶ Ἐὰν δὲ ἡσυχῶς ἐν χαρᾷ, ἐγνώρισε τὸν ἄγγελον τῆς εἰρήνης, παρακαλέσει αὐτὸν ἐν ζωῇ.

TESTAMENT OF ASHER 6

¹ "Take heed, then, also, my children, to the commandments of the Lord, following the truth with singleness of face. ² For, two-faced men receive a two-fold punishment. Hate the spirits of deceit that contend against men. ³ Keep the law of the Lord, and give not heed to evil as to good; but look to the thing that is really good, and keep it in all commandments of the Lord, having your conversation therein, and resting therein. ⁴ For, the latter ends of men do show their righteousness (or unrighteousness), when they meet the angels of the Lord and of Satan. ⁵ For, when the soul departs troubled, it is tormented by the evil spirit that also it served in lusts and evil works. ⁶ But, if peacefully with joy, he has met the angel of peace, he †comforts him with life.

TESTAMENT OF ASHER 6

- ¹ In place of 'then', Charles has 'therefore'; Sparks lacks 'also'.
- ² For this verse, here loosely following Sparks, Charles has, "*For, they that are double-faced are guilty of a twofold sin; for, they both do the evil thing and they have pleasure in them that do it, following the example of the spirits of deceit, and striving against mankind.*" The longer version comprises what is clearly a secondary addition.
- ³ At the start of the verse, Charles adds 'Therefore, my children' (cf. #2).
- ⁴ Before 'of Satan', Sparks adds 'the angels' in italics.
- ⁵ Sparks opens with 'For, if' in place of 'For, when'.
- ⁶ The 'α' family MSS end the verse with, "*and he leads him into eternal life.*"

Διαθήκη Ασηρ 7

¹ Μὴ γίνεσθε, τέκνα, ὡς Σόδομα, ἣτις ἡγνόησε τοὺς ἀγγέλους κυρίου, καὶ ἀπώλετο ἕως αἰῶνος. ² Οἶδα γὰρ ὅτι ἀμαρτήσετε, καὶ παραδοθήσεσθε εἰς χεῖρας ἐχθρῶν ὑμῶν· καὶ ἡ γῆ ὑμῶν ἐρημωθήσεται, καὶ ὑμεῖς διασκορπισθήσεσθε εἰς τὰς τέσσαρας γωνίας τῆς γῆς, καὶ ἔσεσθε ἐν διασπορᾷ ἐξουθενωμένοι ὡς ὕδωρ ἄχρηστον, ³ ἕως οὗ ὁ ὕψιστος ἐπισκέπῃται τὴν γῆν, καὶ αὐτὸς ἐλθὼν ὡς ἄνθρωπος, μετὰ ἀνθρώπων ἐσθίων καὶ πίνων, καὶ ἐν ἡσυχίᾳ συντρίβων τὴν κεφαλὴν τοῦ δράκοντος δι' ὕδατος. Οὗτος σώσει τὸν Ἰσραὴλ καὶ πάντα τὰ ἔθνη, θεὸς εἰς ἄνδρα ὑποκρινόμενος. ⁴ Εἴπατε οὖν ταῦτα τοῖς τέκνοις ὑμῶν μὴ ἀπειθεῖν αὐτῷ. ⁵ Ἀνέγων γὰρ ἐν ταῖς πλαξὶ τῶν οὐρανῶν, ὅτι ἀπειθοῦντες ἀπειθήσετε αὐτῷ, καὶ ἀσεβοῦντες ἀσεβήσετε εἰς αὐτόν, μὴ προσέχοντες τὸν νόμον τοῦ θεοῦ ἀλλ' ἐντολαῖς ἀνθρώπων. ⁶ Διὰ τοῦτο διασκορπισθήσεσθε, ὡς Γὰδ καὶ ὡς Δὰν οἱ ἀδελφοί μου· οἱ χώρας αὐτῶν ἀγνοήσουσι καὶ φυλὴν καὶ γλῶσσαν αὐτῶν. ⁷ Ἀλλ' ἐπισυνάξει ὑμᾶς κύριος ἐν πίστει δι' ἐλπίδα εὐσπλαγχνίας αὐτοῦ, διὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ.

TESTAMENT OF ASHER 7

¹ "Do not become, children, as Sodom, which sinned against the angels of the Lord, and perished for ever. ² For, I know that you shall sin and be delivered into the hands of your enemies; and your land shall be made desolate, and your holy places destroyed, and you shall be scattered to the four corners of the earth. ³ And you shall be set at nought in the dispersion, vanishing away as water, until the Most High shall visit the earth, coming himself as man, eating and drinking with men, and breaking the head of the dragon in the water. In this way, he shall save Israel and all the Gentiles, God playing the part of a man. ⁴ Therefore, also, my children, tell these things to your children, that they do not disobey him. ⁵ For, I have read in the heavenly tablets that you shall assuredly be disobedient, and assuredly act ungodly, not giving heed to the law of God, but to the commandments of men, being corrupted through wickedness. ⁶ And, therefore, shall you be scattered as Gad and Dan my brothers, and you shall know not your lands, tribe, and tongue. ⁷ But the Lord will gather you together in faith through his tender mercy, and for the sake of Abraham, and Isaac, and Jacob."

TESTAMENT OF ASHER 7

- ¹ Charles adds 'my' before 'children' and some MSS omit the latter.
- ² Some MSS omit 'and your holy places destroyed'.
- ³ Sparks includes the words up to 'visit the earth' as part of v. 2. Charles ends, "God speaking in the person of man."
- ⁴ Charles has vv. 4-7 enclosed in (square) brackets.
- ⁵ In place of 'read in the heavenly tablets', Charles has just 'known'.
- ⁶ Sparks has 'who will forget' in place of 'you shall not know'.
- ⁷ Charles lacks 'and' before 'Isaac'.

Διαθήκη Ασηρ 8

¹ Καὶ εἰπὼν αὐτοῖς ταῦτα, ἐνετείλατο αὐτοῖς λέγων·
Θάψατέ με εἰς Χεβρών. Καὶ ἀπέθανεν ὕπνῳ καλῷ
κοιμηθείς· ² καὶ μετὰ ταῦτα ἐποίησαν οἱ υἱοὶ αὐτοῦ ὡς
ἐνετείλατο αὐτοῖς, καὶ ἀναγαγόντες αὐτὸν ἔθαψαν μετὰ
τῶν πατέρων αὐτοῦ.

TESTAMENT OF ASHER 8

¹ And, when he had finished speaking to them, he commanded
them, saying, "Bury me in Hebron." ² And he died, having
fallen asleep with a good sleep. And his sons did as he had
commanded them, and they carried him up and buried him with
his fathers.

TESTAMENT OF ASHER 8

¹ In place of 'finished speaking', Charles has 'said these things'.

² For the 1st sentence, Charles has, "And he fell asleep and died at a good old age."

Διαθήκη Ιωσηφ 1

Διαθηκη Ιωσηφ Ια Περι Σωφροσυνης

¹ Ἀντίγραφον διαθήκης Ἰωσήφ. Ἐν τῷ μέλλειν αὐτὸν ἀποθνήσκειν, καλέσας τοὺς υἱοὺς αὐτοῦ καὶ τοὺς ἀδελφούς αὐτοῦ, εἶπεν αὐτοῖς·

² Τέκνα μου καὶ ἀδελφοί,
ἀκούσατε Ἰωσήφ τοῦ ἡγαπημένου ὑπὸ Ἰσραήλ·
ἐνωτίσασθε, υἱοί, τοῦ πατρὸς ὑμῶν.

³ Ἐγὼ εἶδον ἐν τῇ ζωῇ μου τὸν φθόνον καὶ τὸν θάνατον,
καὶ οὐκ ἐπλανήθην ἐν τῇ ἀληθείᾳ κυρίου.

⁴ Οἱ ἀδελφοί μου οὗτοι ἐμίσησάν με, καὶ κύριος ἡγάπησέ με·
αὐτοὶ ἤθελόν με ἀνελεῖν καὶ ὁ θεὸς τῶν πατέρων μου
ἐφύλαξέ με·

εἰς λάκκον με ἐχάλασαν,
καὶ ὁ ὕψιστος ἀνήγαγέ με·

⁵ ἐπράθην εἰς δοῦλον, καὶ ὁ κύριος ἐλευθέρωσέ με·
εἰς αἰχμαλωσίαν ἐλήφθην,
καὶ ἡ κραταιὰ αὐτοῦ χεὶρ ἐβοήθησέ μοι·
ἐν λιμῷ συνεσχέθην,
καὶ αὐτὸς ὁ κύριος διέθρεψέ με·

TESTAMENT OF JOSEPH 1

The Testament of Joseph – About Chastity

¹ A copy of the Testament of Joseph. When he was about to die, he called his sons and his brothers together, and said to them:

² “My children and brothers,
listen to Joseph the beloved of Israel;
give ear, my sons, to your father.

³ I have seen in my life envy and death,
yet I did not go astray from the truth of the Lord.

⁴ These, my brothers, hated me but the Lord loved me;
they wished to slay me but the God of my fathers
guarded me;
they let me down into a pit
and the Most High brought me up again.

⁵ I was sold into slavery, and the Lord set me free:
I was taken into captivity
and his strong hand succoured me.
I was beset with hunger
and the Lord Himself nourished me.

TESTAMENT OF JOSEPH 1

¹ Charles opens with a definite article in place of the indefinite.

² Sparks includes the 1st line in the preceding paragraph; here, we follow Charles' layout.

³ The literal translation of 'from' is 'in'.

⁴ In the 1st 2 lines, the literal translation of 'but' is 'and'.

⁵ After 'the Lord', in the 1st line, some MSS (and Charles) add 'of all'.

⁶ μόνος ἦμην, καὶ ὁ θεὸς παρεκάλεσέ με·
ἐν ἀσθενείᾳ ἦμην, καὶ ὁ ὑψιστος ἐπεσκέψατό με·
ἐν φυλακῇ ἦμην, καὶ ὁ σωτὴρ ἐχαρίτωσέ με·
ἐν δεσμοῖς, καὶ ἔλυσέ με·
⁷ ἐν διαβολαῖς, καὶ συνηγόρησέ μοι·
ἐν λόγοις Αἰγυπτίων πικροῖς, καὶ ἐρρύσατό με·
ἐν φθόνοις σὺν δόλοις, καὶ ὕψωσε με.

⁶ I was alone and God comforted me;
I was sick and the Lord came to my help;
I was in prison and my God showed favour to me;
In bonds and he released me;
⁷ slandered and he pleaded my cause;
reviled by the Egyptians and he delivered me;
envied by my fellow-slaves and he exalted me.

⁶ In place of 'came to my help', Charles has 'visited me'.
⁷ Charles has 'bitterly spoken against' in place of 'reviled'.

Διαθήκη Ιωσηφ 2

¹ Καὶ οὕτως Φωτιμάρ, ὁ ἀρχιμάγειρος Φαραώ, ἐπίστευσέ μοι τὸν οἶκον αὐτοῦ. ² Καὶ ἠγωνισάμην πρὸς γυναῖκα ἀναιδῆ ἐπειγούση με παρανομεῖν μετ' αὐτῆς· ἀλλ' ὁ θεὸς Ἰσραὴλ τοῦ πατρός μου ἐφύλαξέ με ἀπὸ φλογὸς καιομένης. ³ Ἐφυλακίσθην, ἐτυπτίθην, ἐμυκτηρίσθην· καὶ ἔδωκέ με κύριος εἰς οἰκτιρμοὺς ἐνώπιον τοῦ δεσμοφύλακος. ⁴ Οὐ μὴ γὰρ ἐγκαταλίπη τοὺς φοβουμένους αὐτόν, οὐκ ἐν σκότει, ἢ δεσμοῖς, ἢ θλίψεσιν, ἢ ἀναγκαῖς. ⁵ Οὐ γὰρ ὡς ἄνθρωπος ἐπαισχύνεται ὁ θεός, οὐδὲ ὡς υἱὸς ἀνθρώπου δειλιᾷ, οὐδὲ ὡς γηγενῆς ἀσθενεῖ, ἢ ἀποθεῖται. ⁶ ἐπὶ πᾶσι δὲ τόποις παρίσταται, καὶ ἐν διαφόροις τρόποις παρακαλεῖ, ἐν βραχεῖ ἀφιστάμενος εἰς τὸ δοκιμάσαι τῆς ψυχῆς τὸ διαβούλιον. ⁷ Ἐν δέκα πειρασμοῖς δόκιμόν με ἀνέδειξε, καὶ ἐν πᾶσιν αὐτοῖς ἐμακροθύμησα· ὅτι μέγα φάρμακόν ἐστιν ἡ μακροθυμία, καὶ πολλὰ ἀγαθὰ δίδωσιν ἡ ὑπομονή.

TESTAMENT OF JOSEPH 2

¹ "And thus, it happened that Potiphar, Pharaoh's chief captain, entrusted to me his house. ² And I struggled against a shameless woman, urging me to transgress with her; but the God of Israel my father delivered me from the burning flame. ³ I was cast into prison, I was beaten, I was mocked; but the Lord granted me to find mercy in the sight of the keeper of the prison. ⁴ For, the Lord does not forsake those who fear him, neither in darkness, nor in bonds, nor in tribulations, nor in necessities. ⁵ For, God is not put to shame as a man, nor as the son of man is he afraid, nor as one that is earth-born is he weak or afraid. ⁶ But, in all those things, does he give protection, and in divers ways does he comfort, though for a little space he departs to try the inclination of the soul. ⁷ In ten temptations he showed his approval of me and in all of them I endured; for, endurance is a mighty charm, and patience giveth many good things.

TESTAMENT OF JOSEPH 2

- ¹ Charles has a shorter opening, "And this chief captain of Pharaoh entrusted."
- ² Sparks has 'kept me' in place of 'delivered me'.
- ³ The literal translation of 'but' is 'and'.
- ⁴ Charles formats vv. 4-7 as poetry.
- ⁵ Charles has 'weak or' in brackets.
- ⁶ Many MSS have a considerably shorter version of this verse, reading: *But, in all places, he is at hand.*
- ⁷ In place of 'showed his approval of me', Charles has 'showed me approved'.

Διαθήκη Ιωσηφ 3

¹Ποσάκις ἡ Αἴγυπτία ἠπέιλησέ μοι θάνατον; ποσάκις τιμωρίαις παραδοῦσα ἀνεκαλέσατό με, καὶ ἠπέιλησέ μοι μὴ θέλοντι συνελθεῖν αὐτῇ; Ἐλεγε δέ μοι· ²κυριεύσεις μου καὶ πάντων τῶν ἐμῶν, ἐὰν ἐπιδῶς ἑαυτὸν εἰς ἐμέ, καὶ ἔσῃ ὡς δεσπότης ἡμῶν. ³Ἐγὼ οὖν ἐμνησκόμην λόγους πατέρων πατρός μου Ἰακώβ, καὶ εἰσερχόμενος εἰς τὸ ταμιεῖον, προσηυχόμην κυρίῳ, ⁴καὶ ἐνήστευον ἐν τοῖς ἑπτὰ ἔτεσιν ἐκείνοις, καὶ ἐφαίνόμην τῷ Αἴγυπτίῳ ὡς ἐν τρυφῇ διάγων· ὅτι οἱ διὰ τὸν θεὸν νηστεύοντες τοῦ προσώπου τὴν χάριν λαμβάνουσιν. ⁵Ἐὰν δὲ ἐπεδίδη μοι οἶνον, οὐκ ἔπινον· καὶ τριημερίζων ἐλάμβανόν μου τὴν δίαιταν, καὶ ἐδίδουν αὐτὴν πένησι καὶ ἀσθενοῦσι. ⁶Καὶ ὥρθριζον πρὸς κύριον, καὶ ἔκλαιον περὶ Μεμφίας τῆς Αἴγυπτίας, ὅτι σφόδρα ἀδιαλείπτως ἐνόχλει μοι· καὶ ἐν νυκτὶ εἰσίοι λόγῳ ἐπισκέψεως πρὸς με· ⁷καὶ τὰ μὲν πρῶτα, ὅτι τέκνον ἀρρενικὸν οὐκ ἦν αὐτῇ, προσεποίετο ἔχειν με ὡς υἱόν. Καὶ ἠυξάμην πρὸς κύριον, καὶ ἔτεκεν ἄρρεν. ⁸Ἔως οὖν χρόνου

TESTAMENT OF JOSEPH 3

¹“How often did the Egyptian woman threaten me with death! How often did she give me over to punishment and then call me back and threaten me; and, when I was unwilling to company with her, she said to me, ²“You shall be lord of me, and all that is in my house, if you will give yourself to me, and you shall be as our master.” ³But I remembered the words of my father Jacob and, going into my chamber, I wept and prayed to the Lord. ⁴And I fasted in those seven years, and I appeared to the Egyptian as one living delicately; for, they that fast for God’s sake receive beauty of face. ⁵And, if he gave me wine, I would not drink it; nor for three whole days did I take my food, but I gave it to the poor and sick. ⁶And I sought the Lord early in the day, and I wept for the Egyptian woman of Memphis; for, she troubled me unceasingly; for, also at night she came to me under pretence of visiting me. ⁷And, at first, because she had no male child, she pretended to regard me as a son, and so I prayed to the Lord, and she bore a male child. ⁸Thus, for a time, she

TESTAMENT OF JOSEPH 3

- ¹ In place of ‘company’, Sparks has ‘have intercourse’.
- ² Sparks has ‘all I possess’ in place of ‘all that is in my house’.
- ³ Some MSS (and Charles) omit ‘Jacob’ (Ἰακώβ).
- ⁴ Here, ‘the Egyptian’ refers to Potiphar.
- ⁵ Charles opens, “And, if my lord were away from home, I drank no wine;” the MSS vary.
- ⁶ Sparks opens, “And I used to get up early to seek the Lord.”
- ⁷ The ‘α’ family of MSS lack ‘and so I prayed to the Lord, and she bore a male child’.
- ⁸ Some MSS omit the opening ‘Thus’.

ὥς υἱόν με περιεπτύσσετο, καὶ γὰρ ἠγνόουν· ἔσχατον εἰς πορνείαν με ἐφελκύσατο. ⁹ Καὶ νοήσας ἐλυπήθην ἕως θανάτου· καὶ ἐξελθούσης αὐτῆς, ἦλθον εἰς ἑμαυτόν, καὶ ἐπένθησα περὶ αὐτῆς ἡμέρας πολλάς, ὅτι ἔγνων τὸν δόλον αὐτῆς καὶ τὴν πλάνην. ¹⁰ Καὶ ἔλεγον αὐτῇ ῥήματα ὑψίστου, εἰ ἄρα ἀποστρέψει ἀπὸ τῆς ἐπιθυμίας αὐτῆς τῆς πονηρᾶς.

embraced me as a son, and I knew it not; but later, she sought to draw me into adultery. ⁹ And, when I perceived it, I sorrowed to death; and, when she had gone out, I came to myself, and lamented for her many days, because I recognized her guile and her deceit. ¹⁰ And I declared to her the words of the Most High, in the hope that she would turn from her evil lust.

⁹ In place of 'guile', Sparks has 'wiles'.

¹⁰ Charles has 'if haply' in place of 'in the hope that'.

Διαθήκη Ιωσηφ 4

¹ Ποσάκις ὡς ἀγίῳ ἀνδρὶ ἐν λόγοις ἐκολάκευσέ με, μετὰ δόλου διὰ ῥημάτων ἐπαινοῦσα τὴν σωφροσύνην μου ἐνώπιον τοῦ ἀνδρὸς αὐτῆς, βουλομένη καταμόνας ὑποσκελίσαι με; ² Ἐδόξαζέ με ὡς σώφρονα φανερώς, καὶ ἐν κρυφῇ ἔλεγέ μοι· Μὴ φοβηθῇς τὸν ἄνδρα μου· καὶ γὰρ πέπεισται περὶ τῆς σωφροσύνης σου· ὅτι κἂν εἴπῃ τις αὐτῷ περὶ ἡμῶν, οὐ μὴ πιστεύσῃ. ³ Ἐν τούτοις πᾶσιν ἐχαμοκοίτων ἐγὼ ἐν σάκκῳ, καὶ ἐδεόμην τοῦ θεοῦ, ὅπως ῥύσεται με ὁ κύριος ἐκ τῆς Αἰγυπτίας. ⁴ Ὡς δὲ οὐδὲν ἴσχυσε, πάλιν ἐπὶ λόγῳ κατηχήσεως ἤρχετο πρὸς με, μαθεῖν λόγον κυρίου. ⁵ Καὶ ἔλεγέ μοι· Εἰ θέλεις ἵνα καταλίπω τὰ εἰδῶλα, συνπείσθητί μοι· καὶ τὸν Αἰγύπτιον πείσω ἀποστῆναι τῶν εἰδώλων, ἐν νόμῳ κυρίου σου πορευόμενοι. ⁶ Λέγω δὲ πρὸς αὐτήν· Οὐκ ἐν ἀκαθαρσίᾳ λέγει κύριος τοὺς σεβομένους αὐτόν, οὐδὲ ἐν τοῖς μοιχεύουσιν εὐδοκεῖ. ⁷ Κακείνη ἐσιώπησε, ποθοῦσα ἐκτελέσαι τὴν ἐπιθυμίαν αὐτῆς. ⁸ Καγὼ προσετίθουν νηστείαν καὶ προσευχήν, ὅπως ῥύσεται με κύριος ἀπ' αὐτῆς.

TESTAMENT OF JOSEPH 4

¹ "How often she flattered me with words as a holy man, craftily in her talk praising my chastity before her husband, while desiring to ensnare me when we were alone. ² She lauded me openly as chaste and, in secret, she said to me, "Do not fear my husband; for, he is persuaded concerning your chastity; for, even should one tell him about us, he would not believe." ³ In all these things, I lay on the ground and besought God that the Lord would deliver me from her deceit. ⁴ And, when she had achieved nothing, she came again to me under the plea of instruction, that she might learn the word of God. ⁵ And she said to me, "If you wish that I should leave my idols, lie with me, and I will persuade my husband to depart from his idols, and we will walk in the law of your Lord." ⁶ And I said to her, "The Lord requires that those who reverence him should not be in uncleanness, nor does he take pleasure in them that commit adultery, but in those that approach him with a pure heart and undefiled lips." ⁷ But she held her peace, longing to accomplish her evil desire. ⁸ And I gave myself yet more to fasting and prayer, that the Lord might deliver me from her.

TESTAMENT OF JOSEPH 4

¹ Charles opens, "Often, therefore."

² At the end of the verse, Sparks adds 'it' in italics.

³ Charles opens with 'Owing to all' in place of 'In all'.

⁴ In place of 'achieved', Charles has 'prevailed'.

⁵ Some MSS (and Sparks) have 'persuade me' in place of 'lie with me'.

⁶ The literal translation of 'requires' is 'says'.

⁷ For this verse, Sparks reads, "And she made no reply, still craving for the satisfaction of her lust."

⁸ Sparks opens, "And, as for me, I gave."

Διαθήκη Ιωσηφ 5

¹ Πάλιν δὲ ἐν ἑτέρῳ χρόνῳ λέγει μοι· Εἰ μοιχεῦσαι οὐ θέλεις, ἐγὼ ἀναιρῶ τὸν Αἰγύπτιον, καὶ οὕτως νόμῳ λήψομαί σε εἰς ἄνδρα. ² Ἐγὼ οὖν, ὡς ἤκουσα τοῦτο, διέρρηξα τὴν στολήν μου, καὶ εἶπον· Γύναι, αἰδέσθητι τὸν κύριον, καὶ μὴ ποιήσης τὴν πράξιν τὴν πονηρὰν ταύτην, ἵνα μὴ ἐξολοθρευθῇς· ὅτι καί γε ἐγὼ ἐξαγγελῶ τὴν ἐπίνοιαν τῆς ἀσεβείας σου πᾶσι. ³ Φοβηθεῖσα οὖν ἐκείνη ἡξίου, ἵνα μηδενὶ ἐξαγγείλω τὴν κακίαν αὐτῆς. ⁴ καὶ ἀνεχώρησε θάλπουσά με δώροις, καὶ πέμπουσα πᾶσιν ἀπόλαυσιν υἱῶν ἀνθρώπων.

TESTAMENT OF JOSEPH 5

¹ "And again, at another time she said to me, "If you will not commit adultery, then I will kill the Egyptian and take you to be my husband." ² So, when I heard this, tore my garments, and said to her, "Woman, reverence God, and do not this evil deed, lest you be destroyed; for, know indeed that I will declare this you device to all men." ³ She was frightened and besought that I would never tell anyone about her wickedness. ⁴ And she departed, soothing me with gifts and sending to me every delight of the sons of men.

TESTAMENT OF JOSEPH 5

¹ In place of 'the Egyptian', Charles has 'my husband by poison'.

² Charles opens, "I, therefore, when I heard."

³ Charles opens, "She, therefore, being afraid, besought."

⁴ Sparks ends, "and sent me all kinds of delectable gifts to mollify me."

Διαθήκη Ιωσηφ 6

¹ Καὶ ἀποστέλλει μοι βρώμα ἐν γοητείᾳ πεφυραμένον. ² Καὶ ὡς ἦλθεν ὁ εὐνοῦχος ὁ κομίζων αὐτό, ἀνέβλεψα καὶ εἶδον ἄνδρα φοβερόν, ἐπιδιδούντά μοι μετὰ τοῦ τρυβλίου μάχαιραν. Καὶ συνῆκα ὅτι ἡ περιεργεία αὐτῆς εἰς ἀποπλάνησιν ψυχῆς ἐστι. ³ Καὶ ἐξελθόντος αὐτῆς ἔκλαιον, μήτε ἐκεῖνο, μήτε ἄλλο τι τῶν αἰδεσμάτων αὐτῆς γευσάμενος. ⁴ Μετὰ οὖν μίαν ἡμέραν ἐλθοῦσα πρὸς με, ἐπέγνω τὸ βρώμα, καὶ λέγει πρὸς με· Τί τοῦτο, ὅτι οὐκ ἔφαγες ἀπὸ τοῦ βρώματος; ⁵ Καὶ εἶπον πρὸς αὐτήν· Ὅτι ἐπλήρωσας αὐτὸ θανάτου· καὶ πῶς εἶπας, ὅτι οὐκ ἐγγίζω εἰδώλοις, ἀλλὰ κυρίῳ μόνῳ; ⁶ Νῦν οὖν γινῶθι, ὅτι ὁ θεὸς τοῦ πατρός μου δι' ἀγγέλου ἀπεκάλυψε μοι τὴν κακίαν σου, καὶ ἐτήρησα αὐτὸ εἰς ἔλεγχόν σου, εἰ ἄρα ἰδοῦσα αὐτὸ μετανοήσεις. ⁷ Ἴνα δὲ μάθῃς, ὅτι τῶν ἐν σωφροσύνῃ θεοσεβούντων οὐ κατισχύει κακία ἀσεβούντων, λαβὼν ἐνώπιον αὐτῆς ἔφαγον, εἰπὼν· Ὁ θεὸς τῶν πατέρων μου, καὶ ὁ ἄγγελος Ἀβραάμ ἔσται μετ' ἐμοῦ. ⁸ Ἡ δὲ ἔπεσεν ἐπὶ πρόσωπον

TESTAMENT OF JOSEPH 6

¹ “And she sent me food mixed with enchantments. ² And, when the eunuch who brought it came, I looked up and beheld a terrible man giving me with the dish a sword, and I perceived that her scheme was to beguile me. ³ And, when he had gone out, I wept, and I did not taste that or any other of her food. ⁴ So then, after one day, she came to me and observed the food, and said to me, “Why is it that you have not eaten any of the food?” ⁵ And I said to her, “It is because you have filled it with death; and how did you say, “I come not near to idols, but to the Lord alone.” ⁶ Now, therefore, know that the God of my father has revealed to me by his angel your wickedness, and I have kept it to convict you, hoping that you may see and repent.” ⁷ But that you may learn that the evil of the ungodly has no power over those who worship God in chastity, I took it and ate before her, saying, “The God of my fathers and the angel of Abraham

TESTAMENT OF JOSEPH 6

- ¹ After the opening ‘And’, Charles adds ‘afterwards’.
- ² Sparks ends, “I realized that she had recourse to magic.”
- ³ In place of ‘and I did not taste’, Charles has ‘nor did I taste’.
- ⁴ Charles lacks the word, ‘any’.
- ⁵ In place of ‘death’, Charles has ‘deadly enchantments’.
- ⁶ Charles has ‘if haply’ in place of ‘hoping that’.
- ⁷ The ‘α’ family of MSS reads slightly differently: *But that you may learn that the wickedness of the ungodly has no power over them that worship God with chastity, behold I will take of it and eat before you. And, having so said, I prayed thus, “The God of my fathers and the angel of Abraham, be with me;” and ate.*

εἰς τοὺς πόδας μου, καὶ ἔκλαυσε· καὶ ἀναστήσας αὐτὴν
ἐνουθέτησα· ⁹καὶ συνέθετο τοῦ μὴ ποιῆσαι ἔτι τὴν ἀσέβειαν
ταύτην.

shall be with me.” ⁸ And she fell on her face at my feet,
weeping; and I raised her up and admonished her. ⁹ And she
promised to do this iniquity no more.

⁸ After the opening ‘And’, Charles adds ‘when she saw this’.

⁹ Charles includes this as part of v. 8.

Διαθήκη Ιωσηφ 7

¹ Ὅτι δὲ ἡ καρδία αὐτῆς ἐνέκειτο εἰς ἐμὲ πρὸς ἀκολασίαν, στενάζουσα προσέπιπτεν. ² Ἰδὼν δὲ αὐτὴν ὁ Αἰγύπτιος, λέγει πρὸς αὐτήν· Τί συνέπεσε τὸ πρόσωπόν σου; Ἡ δὲ εἶπε· Πόνον καρδίας ἐγὼ ἀλγῶ, καὶ οἱ στεναγμοὶ τοῦ πνεύματος μου συνέχουσίν με. Καὶ ἐθεράπευεν αὐτὴν μὴ ἀσθενοῦσαν. ³ Τότε εἰσεπήδησε πρὸς με, ἔτι ὄντος ἔξω τοῦ ἀνδρὸς αὐτῆς, καὶ λέγει μοι· Ἄγχομαι, ἢ εἰς φρέαρ ἢ εἰς κρημνὸν ῥίπτω ἑμαυτήν, ἐὰν μὴ μοι συμπεισθεῖς. ⁴ Καὶ νοήσας, ὅτι τὸ πνεῦμα τοῦ Βελίαρ αὐτὴν ἐνοχλεῖ, προσευξάμενος κυρίῳ, εἶπον αὐτῇ· ⁵ Ἵνα τί ταράσση καὶ θορυβῇ, ἐν ἀμαρτίαις τυφλώττουσα; Μνήσθητι ὅτι ἐὰν ἀνελῇς σεαυτήν, ἢ Σηθῶν, ἢ παλλακὴ τοῦ ἀνδρός σου, ἢ ἀντίζηλός σου, κολαφίσει τὰ τέκνα σου, καὶ ἀπολέσει τὸ μνημόσυνόν σου ἀπὸ τῆς γῆς. ⁶ Καὶ λέγει πρὸς με· Ἴδε οὖν ἀγαπᾷς με· ἀρκεῖ μοι μόνον, ὅτι ἀντιποιῇ τῆς ζωῆς μου, καὶ τῶν τέκνων μου· ἔχω προσδοκίαν ἀπολαῦσαι τῆς ἐπιθυμίας μου. ⁷ Καὶ οὐκ ἔγνω, ὅτι διὰ τὸν θεόν μου εἶπον οὕτως, καὶ οὐ δι' αὐτήν.

TESTAMENT OF JOSEPH 7

¹ "But her heart was still set on me with a view to lewdness; and, sighing, she became downcast. ² And, when the Egyptian saw her, he said to her, "Why is your face fallen?" And she said, "I have a pain in my heart and the groanings of my spirit oppress me;" and so he comforted her who was not sick. ³ Then, seizing an opportunity, she rushed to me while her husband was still outside and said to me, "I will hang myself, or cast myself down a well or over a cliff, if you will not lie with me." ⁴ And, when I saw the spirit of Belial was in her, I prayed to the Lord, and said to her, ⁵ "Why are you troubled and disturbed, blinded through sins? Remember that, if you kill yourself, Setho, the concubine of your husband, your rival, will beat your children, and you will destroy your memorial from off the earth." ⁶ And she said to me, "Lo, then, you love me; let this suffice me: only strive for my life and my children, and I expect that I shall enjoy my desire." ⁷ And she did not know that, because of my lord, I spoke thus, and not because of her. ⁸ For, if a man has fallen before the passion of a

TESTAMENT OF JOSEPH 7

- ¹ The MSS vary considerably for this verse; most of the 'α' family read: *But her heart was still set upon evil, and she looked around how to ensnare me, and sighing deeply she became downcast, though she was not sick.*
- ² In place of 'the Egyptian', Charles has 'her husband'.
- ³ Before 'seizing', Charles adds 'accordingly'.
- ⁴ Charles has 'Beliar' in place of 'Belial'.
- ⁵ In place of 'Setho' (Σηθῶν), Charles has 'Asteho'.
- ⁶ At the end of the verse, Charles adds 'also'.
- ⁷ Charles opens with 'But' in place of 'And'.
- ⁸ Sparks ends, "he takes it as a justification of his evil desire."

⁸ Ἐὰν γὰρ τις πάθει ὑποπέσῃ ἐπιθυμίας πονηρᾶς, καὶ τούτῳ
δουλωθῇ ὡς κακείνη· κἂν ἀγαθόν τι ἀκούσῃ, εἰς τὸ πάθος,
ὃ ἡττᾶται, ἐκλαμβάνει αὐτὸ πρὸς ἐπιθυμίαν πονηράν.

wicked desire, and become enslaved by it, even as she, whatever
good thing he may hear with regard to that passion, he receives
it with a view to his wicked desire.

Διαθήκη Ιωσηφ 8

¹ Λέγω ὑμῖν, τέκνα, ὅτι ὥρα ἦν ὥσει ἕκτη, ὅτε ἐξῆλθεν ἀπ' ἐμοῦ· κάγω γόνυ κλίνας πρὸς κύριον ὅλην τὴν ἡμέραν, καὶ ὅλην τὴν νύκτα συνάψας, περὶ τὸν ὀρθρον ἀνέστην δακρύων, καὶ αἰτῶν λύτρωσιν ἀπὸ τῆς Αἰγυπτίας. ² Τέλος οὖν ἐπιλαμβάνεταιί μου τῶν ἱματίων, μετὰ βίας ἐφελκομένη με εἰς συνουσίαν. ³ Ὡς οὖν εἶδον ὅτι μαινομένη βία κρατεῖ τὰ ἱμάτιά μου, γυμνὸς ἔφυγον. ⁴ Κἀκεῖνη ἐσυκοφάντισέ με πρὸς τὸν ἄνδρα αὐτῆς· καὶ ἐνέβαλέ με εἰς φυλακὴν ἐν οἴκῳ αὐτοῦ ὁ Αἰγύπτιος· καὶ τῇ ἐξῆς μαστίξας με, ἔπεμψέ με εἰς φυλακὴν ἐν οἴκῳ αὐτοῦ ὁ Αἰγύπτιος. ⁵ Ὡς οὖν ἤμην ἐν πέδαις, ἡ Αἰγυπτία ἠσθένει ἀπὸ τῆς λύπης, καὶ ἐπηκροᾷτό μου, πῶς ὕμνουν κύριον ὦν ἐν οἴκῳ σκότους, καὶ ἐν ἰλαρᾷ φωνῇ χαίρων ἐδόξαζον τὸν θεόν μου, μόνον ὅτι διὰ προφάσεως ἀπηλλάγην τῆς Αἰγυπτίας.

TESTAMENT OF JOSEPH 8

¹ "I tell you, my children, that it was about the sixth hour when she departed from me; and I knelt before the Lord all day, and all the night; and, about dawn, I rose up, weeping the while and praying for a release from the Egyptian woman. ² At last, then, she laid hold of my garments, forcibly dragging me to have connexion with her. ³ When, therefore, I saw that in her madness she was holding fast by force to my garment, I fled away naked. ⁴ And she falsely accused me to her husband, and the Egyptian cast me into prison in his house; and, on the morrow, he scourged me and sent me into Pharaoh's prison. ⁵ And, when I was in fetters, the Egyptian was sick with grief, and she heard how I sang praises unto the Lord, although I was in the house of darkness, and with glad voice rejoicing, glorified God only that I was delivered from the lustful desire of the Egyptian woman.

TESTAMENT OF JOSEPH 8

¹ Charles opens, "I declare, therefore, to you."

² Sparks has 'intercourse' in place of 'connexion'.

³ Some MSS lack 'by force'.

⁴ Some MSS (and Sparks) omit 'to her husband'.

⁵ Some MSS lack 'although I was'.

Διαθήκη Ιωσηφ 9

¹ Πολλάκις ἔπεμψε πρὸς με, λέγουσα· Εὐδόκησον πληρῶσαι τὴν ἐπιθυμίαν μου, καὶ λυτρώσω σε τῶν δεσμῶν, καὶ ἀπαλλάξω σε τοῦ σκούτου. ² Καὶ οὐδὲ ἕως ἐννοιῶν ποτὲ ἔκλινα πρὸς αὐτήν. Ἀγαπᾷ γὰρ ὁ θεὸς μᾶλλον τὸν ἐν λάκκῳ σκούτου νηστεύοντα ἐν σωφροσύνῃ, ἢ τὸν ἐν ταμείοις τρυφῶντα μετὰ ἀκολασίας. ³ Ὁ δὲ ἐν σωφροσύνῃ διάγων θέλει καὶ δόξαν, καὶ εἰ οἶδεν ὁ ὕψιστος, ὅτι συμφέρει, παρέχει αὐτῷ καὶ ταῦτα ὡς κάμοι. ⁴ Ποσάκις καίπερ ἀσθενοῦσα κατήει πρὸς με ἐν ἁωρίᾳ, καὶ ἤκουε τῆς φωνῆς μου προσευχομένου; συνίων δὲ ἐγὼ τοὺς στεναγμοὺς αὐτῆς, ἐσιώπων. ⁵ Καὶ γὰρ ὅτε ἤμην ἐν τῷ οἴκῳ αὐτῆς, ἐγύμνου τοὺς βραχίονας αὐτῆς καὶ τὰ στέρνα καὶ τὰς κνήμας, ἵνα συμπέσω εἰς αὐτήν· πάνυ γὰρ ἦν ὡραία, μάλιστα κοσμουμένη πρὸς ἀπάτησίν μου. Καὶ ὁ κύριος ἐφύλαξέ με ἀπὸ τῶν ἐγχειρημάτων αὐτῆς.

TESTAMENT OF JOSEPH 9

¹ "And she often sent to me saying, "Consent to fulfil my desire, and I will release you from your bonds, and I will free you from the darkness." ² And not even in thought did I incline to her. For, God loves him who, in a den of wickedness, combines fasting with chastity, rather than the man who lives in extravagance and wantonness in the inner rooms of palaces. ³ And, if a man lives in chastity and desires also glory, and the Most High knows that it is expedient for him, he bestows this also on me. ⁴ How often, though she were sick, did she come down to me in the dead of night, and listened to my voice as I prayed! And, when I heard her groanings, I held my peace. ⁵ For, when I was in her house, she would bare her arms, and breasts, and legs, that I might lie with her; for, she was very beautiful, splendidly adorned in order to beguile me. And the Lord guarded me from her devices.

TESTAMENT OF JOSEPH 9

¹ Charles opens, "And often has she sent to me."

² For this verse, here loosely following Sparks, Charles ends, "rather than the man who, in kings' chambers, combines luxury with licence."

³ Sparks has this verse in parentheses.

⁴ In place of 'in the dead of night', here following Sparks, Charles has 'at unlooked for times'.

⁵ Sparks opens the last sentence with 'But' in place of 'And'.

Διαθήκη Ιωσηφ 10

¹ Ὁρᾶτε οὖν, τέκνα μου, πόσα κατεργάζεται ἡ ὑπομονή, καὶ προσευχή μετὰ νηστείας. ² Καὶ ὑμεῖς οὖν, ἐὰν τὴν σωφροσύνην καὶ τὴν ἀγνείαν μετέλθητε ἐν ὑπομονῇ καὶ ταπεινώσει καρδίας, κύριος κατοικήσει ἐν ὑμῖν, ὅτι ἡγάπησε τὴν σωφροσύνην. ³ Ὅπου δὲ κατοικεῖ ὁ ὕψιστος, καὶ τις περιπέσῃ φθόνῳ ἢ δουλείᾳ ἢ συκοφαντίᾳ, κύριος ὁ ἐν αὐτῷ κατοικῶν διὰ τὴν σωφροσύνην οὐ μόνον ἐκ τῶν κακῶν ῥύεται, ἀλλὰ καὶ ὑψοῖ καὶ δοξάζει αὐτὸν ὡς καὶ ἐγώ. ⁴ Πάντως γὰρ ὁ ἄνθρωπος, ἢ ἐν ἔργῳ, ἢ ἐν λόγῳ, ἢ ἐν διανοίᾳ συνέχεται. ⁵ Γινώσκουσιν οἱ ἀδελφοί μου, πῶς ἡγάπησέ με ὁ πατήρ μου· καὶ οὐχ ὑψούμην ἐν τῇ καρδίᾳ μου· καί περ νήπιος ὢν, εἶχον τὸν φόβον τοῦ θεοῦ ἐν τῇ διανοίᾳ μου. Ἦιδειν γάρ, ὅτι τὰ πάντα παρελεύσεται, ⁶ καὶ ἐμέτρουν ἐμαυτὸν καὶ ἐτίμουν τοὺς ἀδελφούς μου· καὶ διὰ τὸν φόβον αὐτῶν ἐσιώπων πιπρασκόμενος, μὴ εἰπεῖν τοῖς Ἰσμαηλίταις τὸ γένος μου, ὅτι υἱὸς εἰμι Ἰακώβ, ἀνδρὸς μεγάλου καὶ δυνατοῦ.

TESTAMENT OF JOSEPH 10

¹ "So, you see, my children, how great things patience works, and prayer with fasting. ² And you too, if you follow after chastity and purity with patience and prayer, with fasting in humility of the heart, the Lord will dwell among you, because he loves chastity. ³ And, wherever the Most High dwells, even though envy, or slavery, or slander, or darkness should befall a man, the Lord who dwells in him, for the sake of his chastity, not only delivers him from evil, but also exalts him even as he did me. ⁴ For, in every way the man is constrained, whether in deed, or in word, or in thought. ⁵ My brothers knew how my father loved me, and yet I did not exalt myself in my mind or in my heart; although I was a child, I had the fear of God in my heart; for, I knew that all things would pass away. ⁶ And I knew my proper place and honoured my brothers; and, out of respect for them, I kept quiet when I was being sold and did not tell the Ishmaelites my race, or that I was a son of Jacob, a great and powerful man.

TESTAMENT OF JOSEPH 10

¹ Sparks has 'fortitude' in place of 'patience'.

² Charles opens with 'So' in place of 'And'.

³ Some MSS (and Charles) omit 'or darkness'.

⁴ In place of 'constrained', here following Sparks, Charles has 'lifted up'.

⁵ Some MSS (and Charles) omit 'or in my heart'.

⁶ For this verse, here (loosely) following Sparks, Charles reads, "And I did not raise myself (against them) with evil intent, but I honoured my brothers; and, out of respect for them, even when I was being sold, I refrained from telling the Ishmaelites that I was a son of Jacob, a great man and a mighty."

Διαθήκη Ιωσηφ 11

¹ Καὶ ὑμεῖς οὖν ἔχετε ἐν πράξει ὑμῶν τὸν τοῦ θεοῦ φόβον, καὶ τιμᾶτε τοὺς ἀδελφούς ὑμῶν. Πᾶς γὰρ ὁ ποιῶν νόμον κυρίου, ἀγαπηθήσεται ὑπ’ αὐτοῦ. ² Ἐλθὼν δὲ εἰς Ἰνδοκολπίτας μετὰ τῶν Ἰσμαηλιτῶν, ἠρώτουν με· καὶ γὰρ εἶπον ὅτι δοῦλος αὐτῶν εἰμι ἐξ οἴκου, ἵνα μὴ αἰσχύνω τοὺς ἀδελφούς μου. ³ Λέγει δέ μοι ὁ μεῖζων αὐτῶν· Οὐκ εἶ δοῦλος σὺ, ὅτι καὶ ἡ ὄψις σου δηλοῖ περὶ σου· καὶ ἠπεῖλει μοι ἕως θανάτου. Ἐγὼ δὲ ἔλεγον ὅτι δοῦλος αὐτῶν εἰμί. ⁴ Ὡς δὲ ἦλθομεν εἰς Αἴγυπτον, περὶ ἐμοῦ ἐμάχοντο, τίς προσδοῖ χρυσίον λάβη με. ⁵ Διὸ πᾶσιν ἔδοξεν εἶναί με εἰς Αἴγυπτον πρὸς μεταβολὸν ἐμπορίας αὐτῶν, ἕως ἐπιστρέψωσι φέροντες ἐμπορίαν. ⁶ Καὶ ὁ κύριος ἔδωκέ μοι χάριν ἐν ὀφθαλμοῖς τοῦ μεταβόλου, καὶ ἐπίστευσέ μοι τὸν οἶκον αὐτοῦ. ⁷ Καὶ εὐλόγησεν αὐτὸν κύριος ἐν χειρὶ μου, καὶ ἐπλήθυνεν αὐτὸν ἐν ἀργυρίῳ καὶ χρυσίῳ. ⁸ καὶ ἤμην μετ’ αὐτοῦ μῆνας τρεῖς καὶ ἡμέρας πέντε.

TESTAMENT OF JOSEPH 11

¹ “You too, then, must have the fear of God before your eyes in what you do, and honour your brothers; for, all who keep the law of the Lord will be loved by him. ² And, when I came to the Indocolpitae with the Ishmaelites, they questioned me. And I said that I was a home-born slave, so that I might not put my brothers to shame. ³ And the eldest of them said to me, “You are not a slave; for, even your appearance makes it manifest.” But I said that I was their slave. ⁴ Now, when we came into Egypt, they quarrelled concerning me, which of them should buy me and take me. ⁵ Therefore, it seemed good to all that I should remain in Egypt with the merchant of their trade, until they should return bringing merchandise. ⁶ And the Lord gave me favour in the eyes of the merchant, and he entrusted to me his house. ⁷ And the Lord blessed him by my means and increased him in gold and silver and in household servants. ⁸ And I was with him for three months and five days.

TESTAMENT OF JOSEPH 11

- ¹ For this verse, here loosely following Sparks, Charles reads, “So also, my children, have the fear of God in all your works before your eyes, and honour your brothers.”
- ² Charles has the latter sentence of v. 1 as part of this verse. The ‘Indocolpitae’ were probably a people from a region on the Canaan-Egypt trade route.
- ³ For the last sentence, Sparks has, “And they threatened me with death.”
- ⁴ In place of ‘quarrelled’, Charles has ‘strove’.
- ⁵ Sparks opens with ‘However’ in place of ‘Therefore’.
- ⁶ Sparks has ‘retailer’ in place of ‘merchant’.
- ⁷ Charles has ‘God’ in place of ‘the Lord’.
- ⁸ Both Charles and Sparks lack the word, ‘for’.

Διαθήκη Ιωσηφ 12

¹ Κατ' ἐκεῖνον τὸν καιρὸν παρίει ἡ Μεμφία γυνὴ τοῦ Πετεφρι μετὰ δόξης πολλῆς, καὶ ἐπέβαλεν ἐπ' ἐμέ τοὺς ὀφθαλμοὺς αὐτῆς· ὅτι εἶπον αὐτῇ οἱ εὐνοῦχοι περὶ ἐμοῦ. ² Καὶ λέγει τῷ ἀνδρὶ αὐτῆς περὶ τοῦ μεταβόλου, ὅτι ἐπλούτισεν ἐν χειρὶ νέου τινὸς Ἑβραίου· λέγουσι δὲ ὅτι κλοπῇ ἔκλεψαν αὐτὸν ἐκ γῆς Χαναάν· ³ νῦν οὖν ποιήσον μετ' αὐτοῦ κρίσιν, καὶ ἀφελοῦ τὸν νεανίαν εἰς οἰκονόμον σου· καὶ εὐλογήσει σε ὁ θεὸς τῶν Ἑβραίων, ὅτι χάρις ἐκ τοῦ οὐρανοῦ ἐστὶν ἐπ' αὐτῷ.

TESTAMENT OF JOSEPH 12

¹ “And, about that time, the Memphian woman, the wife of Petephris, came down in a chariot, with great pomp, because she had heard from her eunuchs concerning me. ² And she told her husband that the merchant had become rich by means of a young Hebrew, and they say that he had assuredly been stolen out of the land of Canaan. ³ Now, therefore, render justice to him, and take away the youth to your house; so shall the God of the Hebrews bless you; for, favour from heaven is upon him.

TESTAMENT OF JOSEPH 12

- ¹ For ‘Petephris’ (Πετεφρι), Charles read ‘Pentephris’. Some MSS lack ‘in a chariot’.
² Sparks has the woman’s report about the merchant as a direct quote.
³ Charles has ‘grace’ in place of ‘favour’.

Διαθήκη Ιωσηφ 13

¹ Ὁ δὲ Πετεφρίς πεισθεὶς τοῖς λόγοις αὐτῆς, ἐκέλευσεν ἀχθῆναι τὸν μετὰβολον, καὶ λέγει αὐτῷ· Τί ταῦτα ἀκούω, ὅτι κλέπτεις τὰς ψυχὰς ἐκ γῆς Ἑβραίων εἰς παῖδας μετεμπωλῶν; ² Πесὼν οὖν ἐπὶ πρόσωπον αὐτοῦ ὁ μετὰβολος, ἐδέετο λέγων· Δέομαί σου, κύριε, οὐκ οἶδα ὃ λέγεις. ³ Ὁ δὲ ἔφη· Πόθεν οὖν σοι ὁ παῖς ὁ Ἑβραῖος; καὶ εἶπεν· Οἱ Ἰσμαηλῖται παρέθεντό μοι αὐτόν, ἕως οὗ ἐπιστρέψωσι. ⁴ Καὶ οὐκ ἐπίστευσεν αὐτῷ, ἀλλ' ἐκέλευσε γυμνὸν τύπτεσθαι αὐτόν. Ἐπιμένοντος δὲ αὐτοῦ, λέγει ὁ Πετεφρίς· Ἀχθήτω ὁ νεανίσκος. ⁵ Καὶ εἰσαχθεὶς προσεκύνησα τῷ ἀρχευνούχῳ· τρίτος γάρ ἦν ἐν ἀξίᾳ παρὰ τῷ Φαραῷ, ἀρχων πάντων τῶν εὐνούχων, ἔχων γυναῖκα καὶ τέκνα καὶ παλλακάς. ⁶ Καὶ διαχωρίσας με ἀπ' αὐτοῦ, εἶπέ μοι· Δοῦλος εἶ, ἢ ἐλεύθερος; καὶ εἶπον· Δοῦλος. ⁷ Καὶ λέγει πρὸς με· Τίνος εἶ δοῦλος; καὶ λέγω αὐτῷ· Τῶν Ἰσμαηλιτῶν. ⁸ Καὶ πάλιν λέγει μοι· Πῶς αὐτῶν ἐγένου δοῦλος; καὶ εἶπον ὅτι ἐκ τῆς Χαναὰν ἐπρίαντό με. ⁹ Ὁ δὲ

TESTAMENT OF JOSEPH 13

¹ "And Petephris was persuaded by her words, and commanded the merchant to be brought, and said to him, "What is this that I hear concerning you, that you steal people out of the land of Canaan, and sell them as slaves?" ² But the merchant fell on his face and besought him, saying, "I beseech you, my lord, I do not know what you say." ³ And Petephris said to him, "Whence, then, is the Hebrew slave?" And he said, "The Ishmaelites entrusted him to me until they return." ⁴ And he did not believe him but commanded him to be stripped and beaten. And, when he persisted in this statement, Petephris said, "Let the youth be brought." ⁵ And, when I was brought in, I did obeisance to Petephris (for, he was third in rank of the officers of Pharaoh). ⁶ And he took me apart from him, and said to me, "Are you a slave or a freeman?" And I said, "A slave." ⁷ And he said to me, "Whose?" And I said, "The Ishmaelites'." ⁸ And he said, "How did you become their slave?" And I said, "They bought me out of the land of Canaan." ⁹ And he did not believe me and said to me,

TESTAMENT OF JOSEPH 13

¹ The literal translation of 'people' is 'souls'.

² In place of 'fell on his face', Charles as 'fell at his feet'.

³ On 'Petephris', see #12:1.

⁴ Charles opens with 'But' in place of 'And'.

⁵ Both Charles and Sparks have the parentheses around the latter part of this verse.

⁶ In place of 'a freeman', Charles has 'free'.

⁷ Charles does not include 'to me', here following Sparks (who has the word in brackets).

⁸ Some MSS omit 'the land of' before 'Canaan'.

⁹ Some MSS (and Charles) omit 'And he did not believe me'.

ἠπίστησε, λέγων ὅτι ψεύδῃ· καὶ γυμνὸν με ἐκέλευσε
τύπτεσθαι.

“Truly, you lie;” and, straight away, he commanded me to be
stripped and beaten.

Διαθήκη Ιωσηφ 14

¹ Ἡ δὲ Μεμφίς ἐώρα διὰ θυρίδος τυπτομένου μου, καὶ ἀποστέλλει πρὸς τὸν ἄνδρα αὐτῆς, λέγουσα· Ἄδικός ἐστιν ἡ κρίσις σου, ὅτι καὶ τὸν κλαπέντα ἐλεύθερον τιμωρεῖς, ὡς ἀδίκησαντα. ² Ὡς δὲ οὐκ ἥλλαξα λόγον τυπτόμενος, ἐκέλευσε φυλακισθῆναί με, ἕως οὗ ἔλθωσι, φησὶν, οἱ κύριοι τοῦ παιδός. ³ Καὶ ἡ γυνὴ αὐτοῦ λέγει πρὸς αὐτόν· Διὰ τί συνέχεις τὸν αἰχμάλωτον καὶ εὐγενῆ παῖδα, ὃν ἔδει εἶναι μᾶλλον ἄνετον, καὶ ὑπηρετεῖν σου; ⁴ Ἦθελε γάρ με ὁρᾶν ἐν πόθῳ ἁμαρτίας· καὶ ἠγνόουν ἐπὶ πᾶσι τούτοις. ⁵ Ὁ δὲ εἶπε πρὸς τὴν Μεμφίν· Οὐκ ἔστι παρ' Αἰγυπτίοις πρὸ ἀποδείξεως ἀφαιρεῖσθαι τὰ ἀλλότρια. ⁶ Ταῦτα εἶπε περὶ τοῦ μεταβόλου, καὶ περὶ ἐμοῦ, ὅτι ὄφειλα ἐγκατάκλειστος εἶναι.

TESTAMENT OF JOSEPH 14

¹ "But the Memphian woman saw through the window of my house, and sent to her husband, saying, "Your judgement is unjust; for, you punish a free man, who has been stolen, as though he were a transgressor." ² But, when I made no change in my statement, though I was beaten, he ordered me to be imprisoned, until, he said, the owners of the boy should come. ³ And his wife said to him, "Why do you detain the captive and well-born lad in bonds, who ought rather to be set at liberty, and be waited on?" ⁴ For, she wished to see me out of a desire for sin, but I was ignorant concerning all these things. ⁵ But he said to the Memphian woman, "It is not the custom of the Egyptians to take what belongs to others before proof is given." ⁶ This, therefore, he said concerning the merchant; but, as for the boy, he must be imprisoned.

TESTAMENT OF JOSEPH 14

- ¹ For this verse, Sparks opens, "But the Memphian woman was looking out of the window while I was being beaten and she sent her husband, saying," and Charles opens, "Now, the Memphian woman was looking through a window at me while I was being beaten; for, her house was near, and she sent to him saying." Here, we follow the presented Greek text.
- ² Charles opens with 'And' in place of 'But'.
- ³ Charles opens, "And the woman said to her husband."
- ⁴ Sparks has this verse in parentheses.
- ⁵ In place of 'the Memphian woman', Charles has 'her'.
- ⁶ Sparks ends, "and, about me, he said that I must be kept in prison."

Διαθήκη Ιωσηφ 15

¹ Μετὰ δὲ εἰκοσιτέσσαρας ἡμέρας ἦλθον οἱ Ἰσμαηλῖται· καὶ ἀκούσαντες ὅτι Ἰακώβ ὁ πατήρ μου πενθεῖ περὶ ἐμοῦ, εἶπον πρὸς με· ² Τί ὅτι εἶπας ἑαυτὸν δοῦλον εἶναι; καὶ ἰδοὺ ἔγνωμεν, ὅτι υἱὸς εἶ ἀνδρὸς μεγάλου ἐν τῇ Χαναάν· καὶ πενθεῖ ὁ πατήρ σου ἐν λάκκῳ. ³ Καὶ πάλιν ἤθελον δακρῦσαι, καὶ ἐπέσχον ἑμαυτόν, ἵνα μὴ αἰσχύνω τοὺς ἀδελφούς μου. Καὶ εἶπα· Ἐγὼ οὐκ οἶδα· δοῦλός εἰμι. ⁴ Τότε βουλευόνται πωλῆσαί με, ἵνα μὴ εὕρεθῶ ἐν χερσὶν αὐτῶν. ⁵ Ἐφοβοῦντο γὰρ τὸν Ἰακώβ, ἵνα μὴ ποιήσῃ ἐν αὐτοῖς ἐκδίκησιν κινδύνου. Ἠκούσθη γάρ, ὅτι μέγας ἐστὶ παρὰ κυρίῳ καὶ ἀνθρώποις. ⁶ Τότε λέγει ὁ μετὰβολος αὐτοῖς· Λύσατέ με ἀπὸ τῆς κρίσεως Πετεφρί. ⁷ Προσελθόντες οὖν αἰτοῦνταί με, λέγοντες· Ὅτι ἐν ἀργυρίῳ ἡγοράσθη ἡμῖν· κακεῖνος ἀπέλυσεν ἡμᾶς.

TESTAMENT OF JOSEPH 15

¹ "Now, after twenty-four days, the Ishmaelites came and they had heard that Jacob my father was mourning for me. ² And they said to me, "How is it that you said you were a slave? We have learnt that you are the son of a mighty man in the land of Canaan, and your father still mourns for you in sackcloth and ashes." ³ And, again, I could have wept but I restrained myself so as not to shame my brothers. And I said, "I do not know, I am a slave." ⁴ Then they took counsel to sell me, that I should not be found in their hands. ⁵ For, they feared Jacob, lest he execute on them a grievous vengeance. For, they had heard that he was mighty with God and with men. ⁶ Then the merchant said to them, "Release me from the judgement of Petephris." ⁷ And they came and requested me, saying, "Say that you were bought by us with money, and he will set us free."

TESTAMENT OF JOSEPH 15

- ¹ Charles has 'for, they had heard' in place of 'and they had heard'.
- ² Before 'said to me', Charles adds 'came and'.
- ³ For this verse, Charles (following a different MSS tradition?) has: *When I heard this, my bowels were dissolved and my heart melted, and I desired greatly to weep, but I restrained myself, that I should not put my brothers to shame. And I said to them, "I know not, I am a slave."*
- ⁴ After the opening 'Then', Charles adds 'therefore'.
- ⁵ In place of 'Jacob', Charles has 'my father'.
- ⁶ On 'Petephris', see #12:1.
- ⁷ The text of vv. 6-7 is clearly in disarray; in v. 7, there are wide variations between MSS and none, taken alone or together, yields anything consistently sensible.

Διαθήκη Ιωσηφ 16

¹ Ἡ δὲ Μεμφίς ἐδήλωσε τῷ ἀνδρὶ αὐτῆς, πριάσθαι με· ἀκούω γάρ, φησίν, ὅτι πωλοῦσιν αὐτόν. ² Καὶ ἀπέστειλεν εὐνοῦχον τοῖς Ἰσμαηλίταις, [...] ἥτειτο εἰς πρᾶσιν· ³ καὶ μὴ θελήσας ποιῆσαι μετ' αὐτῶν, ἀνεχώρησεν. Ὁ δὲ εὐνοῦχος πειραθεὶς αὐτῶν δηλοῖ τῇ δεσποίνῃ, ὅτι πολλὴν αἰτοῦσι τιμὴν τοῦ παιδός. ⁴ Ἡ δὲ ἀπέστειλεν ἕτερον εὐνοῦχον, λέγουσα· Ἐὰν καὶ δύο μνᾶς χρυσίου ζητοῦσι, πρόσεχε μὴ φείσασθαι χρυσίου, μόνον πριάμενος τὸν παῖδα ἀγάγετε. ⁵ Καὶ δίδει αὐτοῖς ὀγδοήκοντα χρυσίνους ἀντ' ἑμοῦ, ἑκατὸν εἰπὼν τῇ Αἰγυπτίᾳ δεδῶσθαι ἀντ' ἑμοῦ. ⁶ Καὶ ἰδὼν ἐγὼ ἐσιώπησα, ἵνα μὴ ἔτασθῃ ὁ εὐνοῦχος.

TESTAMENT OF JOSEPH 16

¹ "But the Memphian woman said to her husband, "Buy the youth; for, I hear," said she, "that they are selling him." ² And she sent a eunuch to the Ishmaelites and asked them to sell me. The chief captain, therefore, called the Ishmaelites and asked them to sell me. ³ And, since he did not agree with them, he departed. But the eunuch, when he had made trial of them, told his mistress that they asked a large price for the boy. ⁴ And she sent another eunuch, saying, "Even if they demand two gold minas, give them; do not spare the gold but buy the boy, and bring him to me." ⁵ And he gave them eighty pieces of gold for me and told the Egyptian woman that a hundred had been given. ⁶ And, although I knew (this), I held my peace, lest the eunuch should be put to shame.

TESTAMENT OF JOSEPH 16

- ¹ In place of the opening 'But', Charles has 'Now' and Sparks as 'And'.
- ² For this verse, at least 4 MSS (including the text presented here) have an omission (through homeoteleuton) and read: *And, straight away, she sent a eunuch to the Ishmaelites and asked them to sell me.*
- ³ In place of 'with them', Charles has 'to their price' in parentheses.
- ⁴ Charles lacks 'gold' before 'minas'.
- ⁵ After 'a hundred', Charles repeats 'pieces'.
- ⁶ In place of 'knew', some MSS (and Sparks) have 'had seen'.

Διαθήκη Ιωσηφ 17

¹ Ὁρᾶτε, τέκνα, πόσα ὑπέμεινα, ἵνα μὴ καταισχύνω τοὺς ἀδελφούς μου; ² Καὶ ὑμεῖς οὖν ἀγαπᾶτε ἀλλήλους· καὶ ἐν μακροθυμίαις συγκρύπτετε ἀλλήλων τὰ ἐλαττώματα. ³ Τέρπεται γὰρ ὁ θεὸς ἐπὶ ὁμονοίᾳ ἀδελφῶν, καὶ ἐπὶ προαιρέσει καρδίας εὐδοκημούσης εἰς ἀγάπην. ⁴ Καὶ ὅτε ἦλθον οἱ ἀδελφοί μου εἰς Αἴγυπτον, ὡς ἔγνωσαν ὅτι ἀπέστρεψα τὸ ἀργύριον αὐτοῖς, καὶ οὐκ ὠνεΐδισα, ἀλλὰ καὶ παρεκάλεσα αὐτούς, ⁵ καὶ μετὰ θάνατον Ἰακώβ περισσοτέρως ἠγάπησα αὐτούς, καὶ πάντα, ὅσα ἐκέλευσεν ἐκ περισσοῦ ἐποίησα, καὶ ἐθαύμαζον. ⁶ Οὐκ ἀφῆκα γὰρ αὐτοὺς θλιβῆναι, ἕως μικροῦ πράγματος· καί γε πᾶν, ὃ ἦν ἐν χειρί μου, αὐτοῖς ἔδωκα. ⁷ Οἱ υἱοὶ αὐτῶν, υἱοί μου· καὶ οἱ υἱοί μου, ὡς δοῦλοι αὐτῶν· ἡ ψυχὴ αὐτῶν, ψυχὴ μου· καὶ πᾶν ἄλγημα αὐτῶν, ἄλγημά μου· καὶ πᾶσα μαλακία αὐτῶν, ἀσθένειά μου· ἡ γῆ μου, γῆ αὐτῶν· ἡ βουλή μου, βουλή αὐτῶν. ⁸ Καὶ οὐχ ὕψωσα ἑμαυτὸν ἐν αὐτοῖς ἐν ἀλαζονήᾳ, διὰ τὴν κοσμικὴν δόξαν μου, ἀλλ' ἤμην ἐν αὐτοῖς ὡς εἷς τῶν ἐλαχίστων.

TESTAMENT OF JOSEPH 17

¹ "You see, my children, what great things I endured that I should not put my brothers to shame. ² You must also love one another and, with patience, hide one another's faults. ³ For, God delights in the unity of brothers, and in the purpose of a heart that takes pleasure in love. ⁴ And, when my brothers came into Egypt, they learnt I had returned their money to them, and did not upbraid them, and welcomed them. ⁵ And, after the death of Jacob, I loved them more abundantly, and all things whatsoever he commanded I did very abundantly for them. ⁶ And I suffered them not to be afflicted in the smallest matter; and all that was in my hand I gave to them. ⁷ And their sons were my sons, and my sons as their servants; and their life was my life, and all their suffering was my suffering, and all their sickness was my infirmity. ⁸ My land was their land, and their counsel my counsel. And I did not exalt myself among them in arrogance because of my worldly glory, but I was among them as one of the least.

TESTAMENT OF JOSEPH 17

- ¹ After 'You see', Charles adds 'therefore'.
- ² After 'You must also', Charles adds 'therefore'.
- ³ In place of 'unity of brothers', Sparks has 'brotherly concord'.
- ⁴ Charles has 'comforted' in place of 'welcomed', here following Sparks.
- ⁵ After 'Jacob', Charles adds 'my father'.
- ⁶ Sparks ends, "gave them everything I had."
- ⁷ Charles has 'children' in place of 'sons' (thrice in this verse).
- ⁸ Sparks has 'will' in place of 'counsel' (twice in this verse).

Διαθήκη Ιωσηφ 18

¹ Ἐὰν οὖν καὶ ὑμεῖς πορευθῆτε ἐν ταῖς ἐντολαῖς κυρίου, τέκνα μου, ὑψώσει ὑμᾶς ἐνταῦθα, καὶ εὐλογήσει ἐν ἀγαθοῖς εἰς αἰῶνας. ² Καὶ ἐὰν θέλῃ τις κακοποιῆσαι ὑμᾶς, ὑμεῖς τῇ ἀγαθοποιίᾳ εὐχεσθε ὑπὲρ αὐτοῦ· καὶ ἀπὸ παντὸς κακοῦ λυτρωθήσεσθε διὰ κυρίου. ³ Ἴδου γὰρ ὁρᾶτε, ὅτι διὰ τὴν μακροθυμίαν καὶ θυγατέρα κυρίων μου ἔλαβον εἰς γυναῖκα· καὶ ἑκατὸν τάλαντά μοι χρυσίου δέδοται σὺν αὐτῇ· ὅτι κύριός μοι αὐτοὺς ἐδούλευσε. ⁴ Καί γε ὠραιότητα ἔδωκέ μοι, ὡς ἄνθος ὑπὲρ ὠραίους Ἰσραὴλ· καὶ διεφύλαξέ με ἕως γήρως ἐν δυνάμει καὶ ἐν κάλλει, ὅτι ἐγὼ ὅμοιος ἐν πᾶσι τῷ Ἰακώβ.

TESTAMENT OF JOSEPH 18

¹ "If you, also, walk in the commandments of the Lord, my children, he will exalt you here, and will bless you with good things for ever and ever. ² And, if anyone seeks to do evil to you, do well to him, and pray for him, and you shall be redeemed by the Lord from all evil. ³ For, behold, you see that, out of my humility and patience, I took to wife the daughter of my master. And a hundred talents of gold were given me with her; for, the Lord made them to serve me. ⁴ And he gave me also beauty as a flower beyond the beautiful ones of Israel; and he preserved me to old age in strength and in beauty, because I was like in all things to Jacob.

TESTAMENT OF JOSEPH 18

- ¹ Charles has 'there' in place of 'here'.
- ² In place of 'redeemed', Sparks has 'delivered'.
- ³ Charles places the opening 'For' in brackets.
- ⁴ Sparks has 'splendour' in place of 'beauty'.

Διαθήκη Ιωσηφ 19

¹ Ἀκούσατε, τέκνα μου, καὶ ὧν εἶδον ἐνυπνίων. ² Δώδεκα ἔλαφοι ἐνέμοντο, καὶ οἱ ἐννέα διαιρέθησαν καὶ διεσπάρησαν τῇ γῇ· ὁμοίως καὶ οἱ τρεῖς.

[³⁻⁷...]

⁸ Καὶ εἶδον, ὅτι ἐκ τοῦ Ἰούδα ἐγεννήθη παρθένος, ἔχουσα στολὴν βυσσίνην· καὶ ἐξ αὐτῆς προῆλθεν ἀμνὸς ἄμωμος,

TESTAMENT OF JOSEPH 19

¹ “And hear, my children, also the vision that I saw. ² There were twelve harts feeding; and nine of them were dispersed over all the earth, and likewise also the three.

³ “And I saw that the three stags became three lambs, and they cried to the Lord, and he brought them forth into a flourishing and well-watered place, yea he brought them out of darkness into light. ⁴ “And there they cried to the Lord until there gathered together to them the nine stags, and they became like twelve sheep; and, after a little time, they increased and became many flocks. ⁵ And, after these things, I saw and behold, twelve bulls were sucking one cow, which produced a sea of milk, and there drank thereof the twelve flocks and innumerable herds. ⁶ And the horns of the fourth bull went up unto heaven and became as a wall for the flocks; and, in the midst of the two horns, there grew another horn. ⁷ And I saw a bull calf that surrounded them twelve times, and it became a help to the bulls wholly.

⁸ “And I saw that from Judah was born a virgin wearing a linen garment, and from her was born a lamb, without spot; and, on

TESTAMENT OF JOSEPH 19

- ¹ In place of ‘vision’, the Armenian MSS have ‘visions’.
- ² Before ‘dispersed’, Charles adds ‘first’ in parentheses.
- ³ Vv. 3–7 are extant only in the Armenian MSS; Sparks includes his translation in a footnote.
- ⁴ Sparks lacks ‘time’ after ‘little’.
- ⁵ Sparks starts a new paragraph with this verse.
- ⁶ Charles has a dagger symbol before ‘fourth’.
- ⁷ Sparks lacks ‘bull’ before ‘calf’.
- ⁸ Charles has much of the text of this verse in brackets.

καὶ ἐξ ἀριστερῶν αὐτοῦ, ὡς λέων· καὶ πάντα τὰ θηρία ὤρμουν κατ' αὐτοῦ, καὶ ἐνίκησεν αὐτὰ ὁ ἀμνός, καὶ ἀπώλεσεν εἰς καταπάτησιν. ⁹ Καὶ ἔχαιρον ἐπ' αὐτῷ οἱ ἄγγελοι, καὶ οἱ ἄνθρωποι, καὶ πᾶσα ἡ γῆ. ¹⁰ Ταῦτα δὲ γενήσεται ἐν καιρῷ αὐτῶν, ἐν ἐσχάταις ἡμέραις. ¹¹ Ὑμεῖς οὖν, τέκνα μου, φυλάξατε τὰς ἐντολὰς κυρίου, καὶ τιμᾶτε τὸν Ἰούδαν καὶ τὸν Λευί· ὅτι ἐξ αὐτῶν ἀνατελεῖ ὑμῖν ὁ ἀμνὸς τοῦ θεοῦ, χάριτι σώζων πάντα τὰ ἔθνη, καὶ τὸν Ἰσραήλ. ¹² Ἡ γὰρ βασιλεία αὐτοῦ βασιλεία αἰῶνος, ἣτις οὐ παρασαλεύσεται. Ἡ δὲ ἐμὴ βασιλεία ἐν ὑμῖν ἐπιτελεῖται, ὡς ὀποροφυλάκιον, ὅτι μετὰ τὸ θέρος οὐ φανήσεται.

his left hand, there was as it were a lion; and all the beasts rushed against him, and the lamb overcame them, and destroyed them, and trod them under foot. ⁹ And, because of him, the angels and men rejoiced, and all the land. ¹⁰ And these things shall come to pass in their season, in the last days. ¹¹ So, my children, observe the commandments of the Lord, and honour Levi and Judah; for, from them shall arise in you the Lamb of God, who takes away the sin of the world one who says all the Gentiles and Israel. ¹² For, his kingdom is an everlasting kingdom, which shall not pass away; but my kingdom among you shall come to an end as a watcher's hut, which after the summer disappears.

⁹ In vv. 8–9, the *Armenian MSS* have a number of variations that are not likely to be original.

¹⁰ Sparks has 'proper time' in place of 'season'.

¹¹ Charles has 'the Lamb of God, who takes away the sin of the world' in brackets.

¹² After 'hut', Sparks adds 'in a fruit garden'.

Διαθήκη Ιωσηφ 20

¹ Οἶδα ὅτι μετὰ τὴν τελευτὴν μου οἱ Αἰγύπτιοι θλίψωσιν ὑμᾶς· ἀλλ' ὁ θεὸς ποιήσει τὴν ἐκδίκησιν ὑμῶν, καὶ εἰσάξει ὑμᾶς εἰς τὴν ἐπαγγελίαν τῶν πατέρων ὑμῶν. ² Ἀλλὰ συνανοίσετε τὰ ὀστέα μου μεθ' ὑμῶν, ὅτι ἀναγομένων τῶν ὀστέων μου, κύριος ἐν φωτὶ ἔσται μεθ' ὑμῶν, καὶ Βελίαρ ἐν σκότει ἔσται μετὰ τῶν Αἰγυπτίων. ³ Καὶ Ζελφάν τὴν μητέρα ὑμῶν ἀναγάγετε, καὶ ἐγγὺς Βάλλας παρὰ τὸν Ἰππόδρομον, πλησίον Ῥαχήλ, θέτε αὐτήν.

⁴ Καὶ ταῦτα εἰπὼν, ἐκτείνας τοὺς πόδας αὐτοῦ, ἐκοιμήθη ὕπνον αἰώνιον. ⁵ Καὶ ἐπένθησεν αὐτὸν πᾶς Ἰσραὴλ καὶ πᾶσα ἡ Αἴγυπτος πένθος μέγα. ⁶ Καὶ γὰρ καὶ τοῖς Αἰγυπτίοις ὡς ἰδίοις μέλεσι συνέπασχε, καὶ εὐεργέτει, παντὶ ἔργῳ καὶ βουλῇ καὶ πράγματι παριστάμενος.

TESTAMENT OF JOSEPH 20

¹ "For, I know that, after my death, the Egyptians will afflict you, but God will avenge you, and will bring you into the land he promised to your fathers. ² But you must carry up my bones with you; for, when my bones are being taken up thither, the Lord shall be with you in light, and Belial shall be in darkness with the Egyptians. ³ And carry up Zilpah your mother and, near to Bilhah by the Hippodrome, lay her near Rachel."

⁴ And, when he had said this, he stretched out his feet and slept the eternal sleep. ⁵ And all Israel mourned for him, and all Egypt, with a great mourning. ⁶ For, he felt for the Egyptians as for his own limbs, and showed them kindness, aiding them in every work, and counsel, and matter.

TESTAMENT OF JOSEPH 20

¹ Sparks lacks the opening 'For'.

² In place of 'must carry', Charles has 'shall carry'.

³ Cf. Jub 34:16.

⁴ Charles ends, "died at a good old age."

⁵ Sparks and Charles have effectively identical translations for this verse.

⁶ In place of 'for his own limbs', Sparks has 'part of himself'.

Διαθήκη Βενιαμιν 1

Διαθήκη Βενιαμιν Περι Διανοιασ Καθαρασ

¹ Ἀντίγραφον λόγων Βενιαμίν, ὧν διέθετο τοῖς υἱοῖς αὐτοῦ, ζήσας ἔτη ἑκατὸν εἴκοσι. ² Καὶ φιλήσας αὐτούς, εἶπεν· Ὡς Ἰσαὰκ ἑκατοστῷ ἔτει ἐτέχθη τῷ Ἀβραάμ, οὕτως καὶ γὰρ τῷ Ἰακώβ. ³ Ἐπειδὴ οὖν Ῥαχήλ τέθνηκε γεννῶσά με, γάλα οὐκ ἔσχον, Βάλλαν οὖν τὴν παιδίσκην αὐτῆς ἐθήλασα. ⁴ Ἡ γὰρ Ῥαχήλ μετὰ τὸ τεκεῖν τὸν Ἰωσήφ, δώδεκα ἔτη ἐστεῖρευσεν· καὶ προσηύξατο κυρίῳ μετὰ νηστείας δώδεκα ἡμέρας· καὶ συλλαβοῦσα ἔτεκέ με. ⁵ Σφόδρα γὰρ ὁ πατὴρ ἡμῶν ἠγάπα τὴν Ῥαχήλ, καὶ ἠύχετο δύο υἱοὺς ἰδεῖν ἀπ' αὐτῆς. ⁶ Διὰ τοῦτο ἐκλήθη υἱὸς ἡμερῶν, ὃ ἐστὶ Βενιαμίν.

TESTAMENT OF BENJAMIN 1

The Testament of Benjamin – About Purity of Mind

¹ A copy of the words of Benjamin, which he left as a testament to his sons, after he had lived a hundred and twenty-five years. ² And he kissed them and said, “As Isaac was born to Abraham in his hundredth year, so also was I to Jacob. ³ And, since Rachel died giving me birth, I had no milk; therefore, I was suckled by Bilhah her handmaid. ⁴ For, Rachel remained barren for twelve years after she had borne Joseph; and she prayed to the Lord with fasting for twelve days, and she conceived and bore me. ⁵ For, our father loved Rachel dearly and prayed that he might see two sons born from her. ⁶ That is why I was called ‘Son of Days’ – that is, Benjamin.

TESTAMENT OF BENJAMIN 1

- ¹ One MS has ‘a hundred and twenty’ in place of ‘a hundred and twenty-five’.
- ² In place of ‘hundredth year’, Charles has ‘old age’.
- ³ After ‘Rachel’, Charles adds ‘my mother’.
- ⁴ Before ‘she conceived’, Sparks adds ‘afterwards’ in italics.
- ⁵ Charles has ‘my father’ in place of ‘our father’.
- ⁶ For this verse, here following Sparks, Charles has, “Therefore, was I called Benjamin, that is, a son of days.”

Διαθήκη Βενιαμιν 2

¹ Ὅτε οὖν εἰσῆλθον εἰς Αἴγυπτον, καὶ ἀνεγνώρισέ με Ἰωσήφ ὁ ἀδελφός μου, λέγει μοι· Τί εἶπον τῷ πατρί μου, ὅτι ἐπώλησάν με; ² Καὶ εἶπον αὐτῷ ὅτι ἔφυραν τὸν χιτῶνά σου αἵματι, καὶ πέμψαντες εἶπον· Ἐπίγνωθι εἰ ὁ χιτῶν τοῦ υἱοῦ σου οὗτος. ³ Καὶ λέγει μοι· Ναί, ἄδελφε· καὶ γὰρ ὅτε ἔλαβόν με οἱ Ἰσμαηλῖται, εἷς ἐξ αὐτῶν ἀποδύσας με τὸν χιτῶνα, ἔδωκέ μοι περίζωμα, καὶ φραγελλώσας με εἶπε τρέχειν. ⁴ Ἐν δὲ τῷ ὑπάγειν αὐτὸν κρύψαι τὸ ἱμάτιόν μου, ὑπήντησεν αὐτῷ λέων καὶ ἀνείλεν αὐτόν. ⁵ Καὶ οὕτως οἱ μέτοχοι φοβηθέντες διαπωλοῦσί με τοῖς ἐτέροις αὐτῶν.

TESTAMENT OF BENJAMIN 2

¹ "So, when I went into Egypt, and my brother Joseph recognized me, he said to me, "What did they tell my father when they sold me?" ² And I said to him, "They dabbled your coat with blood and sent it, and said, "Know whether this is your son's coat." ³ And he said to me, "Even so, brother;" for, when the Ishmaelites took me, one of them stripped off my coat, and gave me a loin cloth, and scourged me, and bade me run. ⁴ And, as he went away to hide my garment, a lion met him and slew him. ⁵ And so his associates were afraid and sold me to their companions.

TESTAMENT OF BENJAMIN 2

- ¹ Charles opens, "And, when I went into Egypt, to Joseph, and my brother recognized me."
² In place of 'dabbed', Sparks has 'spattered'.
³ For this verse, the Armenian MSS read: And Joseph said to me, "Even so, brother, the Canaanite merchants stole me by force."
⁴ For this verse, the Armenian MSS read: And it came to pass that, as they went on their way, they concealed my garment, as though a wild beast had met me and slain me.
⁵ For this verse, the Armenian MSS read: And so his associates sold me to the Ishmaelites. They also add vv. 6-8: ⁶ And they did not lie in saying this. For, he wished to conceal from me the deeds of my brothers. And he called to him his brothers and said, ⁷ "Do not tell my father what you have done to me but tell him as I have told Benjamin. ⁸ And let the thoughts among you be such and do not let these things come to the heart of my father."

Διαθήκη Βενιαμιν 3

¹ Καὶ ὑμεῖς οὖν, τέκνα μου, ἀγαπήσατε κύριον τὸν θεὸν τοῦ οὐρανοῦ καὶ φυλάξατε ἐντολὰς αὐτοῦ, μιμούμενοι τὸν ἀγαθὸν καὶ ὅσιον ἄνδρα Ἰωσήφ. ² Καὶ ἔστω ἡ διάνοια ὑμῶν εἰς τὸ ἀγαθόν, ὡς καὶ ἐγὼ οἶδατε. Ὁ ἔχων τὴν διάνοιαν ἀγαθὴν πάντα βλέπει ὀρθῶς. ³ Φοβεῖσθε κύριον, καὶ ἀγαπᾶτε τὸν πλησίον· καὶ ἐὰν τὰ πνεύματα τοῦ Βελίαρ εἰς πᾶσαν πονηρίαν θλίψεως ἐξαιτήσωνται ὑμᾶς, οὐ μὴ κατακυριεύσῃ ὑμῶν πᾶσα πονηρία θλίψεως, ὡς οὐδὲ Ἰωσήφ τοῦ ἀδελφοῦ μου. ⁴ Πόσοι τῶν ἀνθρώπων ἠθέλησαν ἀνελεῖν αὐτόν, καὶ ὁ θεὸς ἐσκέπασεν αὐτόν; Ὁ γὰρ φοβούμενος τὸν θεόν, καὶ ἀγαπῶν τὸν πλησίον αὐτοῦ, ὑπὸ τοῦ ἀερίου πνεύματος τοῦ Βελίαρ οὐ δύναται πληγῆναι, σκεπαζόμενος ὑπὸ τοῦ φόβου τοῦ θεοῦ. ⁵ καὶ ὑπὸ ἐπιβουλῆς ἀνθρώπων ἢ θηρίων οὐ δύναται κυριευθῆναι, βοηθούμενος ὑπὸ τῆς τοῦ κυρίου ἀγάπης, ἧς ἔχει πρὸς τὸν πλησίον. ⁶ Καὶ γὰρ ἐδεήθηεν τοῦ πατρὸς ἡμῶν Ἰακώβ, ἵνα προσεύξηται περὶ τῶν ἀδελφῶν ἡμῶν, ἵνα μὴ λογίσηται αὐτοῖς ὁ κύριος, εἴτι ἐνεθυμήθησαν πονηρόν περὶ αὐτοῦ. ⁷ Καὶ

TESTAMENT OF BENJAMIN 3

¹ “And you, my children, love the Lord, the God of heaven and earth, and keep his commandments, imitating the good and holy man Joseph. ² And let your mind be for good, even as you know me; for, he that has his mind right sees all things rightly. ³ Fear the Lord and love your neighbour; and, though the spirits of Belial claim you to afflict you with every evil and hardship, they will not have dominion over you, even as they had not over Joseph my brother. ⁴ How many men wished to slay him, and God shielded him! For, he that fears God and loves his neighbour cannot be smitten by the airy spirit of Belial, being shielded by the fear of God. ⁵ Nor can he be ruled over by the device of men or beasts; for, he is helped by the love of the Lord, which he has towards his neighbour. ⁶ For, Joseph also begged our father to pray for his sons, that the Lord would not impute to them as sin whatever evil they had done to him. ⁷ And it was because of this that Jacob cried out, “My good child Joseph, you have prevailed over the bowels

TESTAMENT OF BENJAMIN 3

- ¹ In place of ‘imitating’, Charles has ‘following the example of’.
- ² For vv. 2–5, the Armenian MSS read: *For, until his death, he was not willing to tell regarding himself; but Jacob, having learnt it from the Lord, told it to him. Nevertheless, he kept denying it. And then with difficulty he was persuaded by the adjurations of Israel.*
- ³ Charles lacks ‘and hardship’, here following Sparks.
- ⁴ Charles lacks ‘airy’.
- ⁵ Charles ends, “he is helped by the Lord through the love that he has towards his neighbour.”
- ⁶ Some MSS open, “For, I begged our father Jacob.”
- ⁷ Charles opens, “And thus.”

οὕτως ἐβόα Ἰακώβ· ὦ τέκνον Ἰωσήφ, ἐνίκησας τὰ σπλάγχνα
Ἰακώβ τοῦ πατρός σου. Καὶ περιλαβὼν αὐτόν, ἐπὶ δύο ὥρας
κατεφίλει, λέγων· ⁸ Πληρωθήσεται ἐν σοὶ προφητεία οὐρανοῦ
περὶ τοῦ ἀμνοῦ τοῦ θεοῦ, καὶ σωτήρος τοῦ κόσμου, ὅτι ἄμωμος
ὑπὲρ ἀνόμων παραδοθήσεται, καὶ ἀναμάρτητος ὑπὲρ ἀσεβῶν
ἀποθανεῖται, ἐν αἵματι διαθήκης, ἐπὶ σωτηρίᾳ ἐθνῶν καὶ
Ἰσραήλ, καὶ καταργήσει Βελίαρ καὶ τοὺς ὑπηρετοῦντας αὐτῷ.

of your father Jacob.” And he embraced him, and kissed him
for two hours, saying, ⁸ “In you shall be fulfilled the prophecy
of heaven concerning the Lamb of God, and Saviour of the
world, and that a blameless one shall be delivered up for
lawless men, and a sinless one shall die for ungodly men in
the blood of the covenant, for the salvation of the Gentiles and
of Israel; and he shall destroy Belial and his servants.”

⁸ For this verse, the Armenian MSS read: *In you shall be fulfilled the prophecy of heaven, which says that the blameless one shall be defiled for lawless men, the sinless one shall die for ungodly men.*

Διαθήκη Βενιαμιν 4

¹ Εἶδετε, τέκνα, τοῦ ἀγαθοῦ ἀνδρὸς τὸ τέλος; μιμήσασθε ἐν ἀγαθῇ διανοίᾳ τὴν εὐσπλαγχνίαν αὐτοῦ, ἵνα καὶ ὑμεῖς στεφάνους δόξης φορέσητε. ² Ὁ ἀγαθὸς ἄνθρωπος οὐκ ἔχει σκοτεινὸν ὀφθαλμόν· ἔλεᾱ γὰρ πάντας, καὶ ὧσιν ἁμαρτωλοὶ, ³ καὶ βουλεύονται περὶ αὐτοῦ εἰς κακά. Οὕτως ὁ ἀγαθοποιῶν νικᾷ τὸ κακόν, σκεπαζόμενος ὑπὸ τοῦ ἀγαθοῦ· τοὺς δὲ δικαίους ἀγαπᾷ, ὡς τὴν ψυχὴν αὐτοῦ. ⁴ Ἐάν τις δοξάζεται, οὐ φθονεῖ· ἔάν τις πλουτῇ, οὐ ζηλοῖ· ἔάν τις ἀνδρεῖος, ἐπαινεῖ τὸν σὺφρονα πιστεύων ὑμνεῖ τὸν πένητα ἔλεει· τῷ ἀσθενεῖ συμπαθεῖ· τὸν θεὸν ἀννυμεῖ· ⁵ τὸν ἔχοντα φόβον θεοῦ, ὑπερασπίζει αὐτοῦ· τῷ ἀγαπῶντι τὸν θεὸν συνεργεῖ· τὸν ἀθετοῦντα τὸν ὑψιστον νουθετῶν ἐπιστρέφει, καὶ τὸν ἔχοντα χάριν πνεύματος ἀγαθοῦ ἀγαπᾷ κατὰ τὴν ψυχὴν αὐτοῦ.

TESTAMENT OF BENJAMIN 4

¹ "You saw, my children, the end of the good man? Be followers of his compassion, therefore, with a good mind, that you also may wear crowns of glory. ² The good man has not a dark eye; for, he shows mercy to all men, even though they are sinners. ³ This *man*, by doing good, overcomes evil, since he is protected by the good; and he loves the righteous as his own soul. ⁴ If anyone is glorified, he does not envy him; if anyone is enriched, he is not jealous; if anyone is valiant, he praises him; the virtuous man he lauds; on the poor man he has mercy; on the weak he has compassion; and to God he sings praises. ⁵ As for him who has the fear of God, he protects him as with a shield; him that loves God he helps; him that rejects the Most High he admonishes and turns back; and him that has the grace of a good spirit he loves as his own soul.

TESTAMENT OF BENJAMIN 4

¹ Charles opens, "See, therefore."

² In place of 'a dark eye', Sparks has 'an eye that cannot see'.

³ Charles opens the verse, here following Sparks, with, "And, though they devise with evil intent concerning him, by doing good."

⁴ Sparks has 'honoured' in place of 'glorified'.

⁵ The Armenian MSS have a much shorter version of the verse: *And him that has the grace of a good spirit he loves as his own soul.*

Διαθήκη Βενιαμιν 5

¹ Ἐὰν ἔχητε ἀγαθὴν διάνοιαν, τέκνα, καὶ οἱ πονηροὶ ἄνθρωποι εἰρηνεύσωσιν ὑμῖν, καὶ οἱ ἄσωτοι αἰδεσθέντες ὑμᾶς ἐπιστρέψουσιν εἰς ἀγαθόν, καὶ οἱ πλεονέκται οὐ μόνον ἀποστήσονται τοῦ πάθους, ἀλλὰ καὶ τὰ τῆς πλεονεξίας δώσουσι τοῖς θλιβομένοις. ² Ἐὰν ᾗτε ἀγαθοποιοῦντες, καὶ τὰ ἀκάθαρτα πνεύματα φεύξεται ἀφ' ὑμῶν, καὶ αὐτὰ τὰ θηρία φεύξεται ἀφ' ὑμῶν φοβηθέντες. ³ Ὅπου γὰρ ἔνι φόβος ἀγαθῶν ἔργων εἰς διάνοιαν, τὸ σκότος ἀποδιδράσκει αὐτοῦ. ⁴ Ἐὰν γὰρ ὑβρίσῃ τις ἄνδρα ὅσιον, μετανοεῖ· ἐλεεῖ γὰρ ὁ ὅσιος τὸν λοιδωρον, καὶ σιωπᾷ. ⁵ Κἂν τις ψυχὴν δικαίαν προδοίῃ, καὶ ὁ δίκαιος προσευχόμενος πρὸς ὀλίγον ταπεινωθῇ, μεθ' οὗ πολὺ φαιδρότερος ἀναφαίνεται, οἷος γέγονεν Ἰωσήφ ὁ ἀδελφός μου.

TESTAMENT OF BENJAMIN 5

¹ "If then, you also have a good mind, children, then will wicked men be at peace with you and the profligate will reverence you and turn to good; and the covetous will not only cease from their inordinate desire, but even give the objects of their covetousness to those who are afflicted. ² If you do well, even the unclean spirits will flee from you; and the beasts will dread you. ³ For, where there is fear of good works in the mind, even darkness flees away from him. ⁴ For, if anyone insults a holy man, he repents; for, the holy man is merciful to his insulter and holds his peace. ⁵ And, if anyone betrays a righteous soul, and the righteous man, though he prays, be humbled for a little, yet not long after he appears more glorious, even as was Joseph my brother.

TESTAMENT OF BENJAMIN 5

¹ Some MSS (and Charles) omit 'children'.

² One MS ends, "will run from you in fear."

³ Sparks has 'light' in place of 'fear'; the Greek word (φόβος) is possibly a corruption of φως.

⁴ In place of 'insults', Charles has 'does violence to'.

⁵ Sparks has 'man' in place of 'soul'.

Διαθήκη Βενιαμιν 6

¹Τὸ διαβούλιον τοῦ ἀγαθοῦ ἀνδρὸς οὐκ ἔστιν ἐν χειρὶ πλάνης πνεύματος Βελίαρ· ὁ γὰρ ἄγγελος τῆς εἰρήνης ὁδηγεῖ τὴν ψυχὴν αὐτοῦ. ²Οὐχ ὁρᾷ ἐμπαθῶς τοῖς φθαρτοῖς, οὐδὲ συνάγει πλοῦτον εἰς φιληδονίαν. ³οὐ τέρπεται ἡδονῇ, οὐ λυπεῖ τὸν πλησίον, οὐκ ἐμπιπλάται τροφῆς, οὐ πλανᾶται μετεωρισμοῖς ὀφθαλμῶν· κύριος γὰρ ἔστι μερὶς αὐτοῦ. ⁴Τὸ ἀγαθὸν διαβούλιον οὐκ ἐπιδέχεται δόξης καὶ ἀτιμίας ἀνθρώπων, καὶ πάντα δόλον ἢ ψεῦδος, μάχην καὶ λοιδωρίαν οὐκ οἶδε. κύριος γὰρ ἐν αὐτῷ κατοικεῖ, καὶ φωτίζει τὴν ψυχὴν αὐτοῦ, καὶ χαίρει πρὸς πάντας ἐν παντὶ καιρῷ. ⁵Ἡ ἀγαθὴ διάνοια οὐκ ἔχει δύο γλώσσας, εὐλογίας καὶ κατάρας, ὕβρεως καὶ τιμῆς, λύπης καὶ χαρᾶς, ἡσυχίας καὶ ταραχῆς, ὑποκρίσεως καὶ ἀληθείας, πενίας καὶ πλούτου· ἀλλὰ μίαν ἔχει περὶ πάντας εἰλικρινῇ καθαρὰν διάθεσιν. ⁶Οὐκ ἔχει ὄρασιν, οὐδὲ ἀκοὴν διπλῇν· πᾶν γάρ, ὃ ποιεῖ, ἢ λαλεῖ, ἢ ὁρᾷ, οἶδεν ὅτι κύριος ἐπισκέπτει ψυχὴν αὐτοῦ, ⁷καὶ καθαίρει τὴν διάνοιαν αὐτοῦ, πρὸς τὸ μὴ καταγνωσθῆναι ὑπὸ θεοῦ καὶ ἀνθρώπων· καὶ τοῦ Βελίαρ δὲ πᾶν ἔργον διπλοῦν ἔστι, καὶ οὐκ ἔχει ἀπλότητα.

TESTAMENT OF BENJAMIN 6

¹“The good man’s impulse is not in the power of the deceit of the spirit of Belial; for, the angel of peace guides his soul. ² And he does not gaze passionately on things that perish, nor gathers together riches through a desire of pleasure. ³ He does not delight in pleasure, he does not grieve his neighbour, he sates not himself with luxuries, he does not err in the uplifting of the eyes; for, the Lord is his portion. ⁴ The good impulse does not receive glory or dishonour from men, and it knows not any guile, or lie, or fighting or reviling; for the Lord dwelleth in him and lights up his soul, and he rejoices towards all men always. ⁵ The good mind does not have two tongues, of blessing and of cursing, of insult and of honour, of sorrow and of joy, of quietness and of confusion, of hypocrisy and of truth, of poverty and of wealth; but it has one disposition, incorrupt and pure, concerning all men. ⁶ It has no double sight, nor double hearing; for, in everything which he does, or speaks, or sees, he knows that the Lord looks on his soul. ⁷ And he purifies his mind so he is not condemned by God and men. And all the works of Belial are twofold and there is no singleness in them.

TESTAMENT OF BENJAMIN 6

- ¹ Charles opens, “The inclination of the good man.”
- ² In place of ‘things that perish’, Charles has ‘corruptible things’.
- ³ Sparks ends, “for, the Lord is in all to him.”
- ⁴ Sparks opens with ‘His’ in place of ‘The’.
- ⁵ Charles has ‘contumely’ in place of ‘insult’.
- ⁶ Sparks lacks the repeat of ‘double’ before ‘hearing’.
- ⁷ Charles ends the 1st sentence with ‘men and God’ in place of ‘God and men’.

Διαθήκη Βενιαμιν 7

¹ Διὰ τοῦτο, τέκνα μου, φεύγετε τὴν κακίαν τοῦ Βελίαρ, ὅτι μάχαιραν δίδωσι τοῖς πειθομένοις αὐτῇ. ² Ἡ δὲ μάχαιρα ἑπτὰ κακῶν μήτηρ ἐστί. Πρῶτον συλλαμβάνει ἡ διάνοια διὰ τοῦ Βελίαρ· ἔστι δὲ πρῶτος ὁ φθόνος· δεύτερον ἀπώλεια· τρίτον θλίψις· τέταρτον αἰχμαλωσία· πέμπτον ἔνδεια· ἕκτον ταραχή· ἑβδομον ἐρήμωσις. ³ Διὰ τοῦτο καὶ ὁ Κάιν ἑπτὰ ἐκδικίαις παραδίδεται ὑπὸ τοῦ θεοῦ· κατὰ γὰρ ἑκατὸν ἔτη μίαν πληγὴν ἐπήγαγεν αὐτῷ ὁ κύριος. ⁴ Διακοσίων ἐτῶν πάσχει, καὶ ἐννακοσιοστῷ ἔτει ἐρημοῦται ἐπὶ τοῦ κατακλυσμοῦ διὰ Ἀβελ τὸν δίκαιον ἀδελφὸν αὐτοῦ. Ἐν τοῖς ἑπτακοσίοις ἔτεσιν ὁ Κάιν ἐκρίνετο, ὁ δὲ Λάμεχ ἐν τοῖς ἑβδομηκοντάκις ἑπτὰ. ⁵ ὅτι ἕως τοῦ αἰῶνος οἱ ὁμοιούμενοι τῷ Κάιν ἐν φθόνῳ εἰς τὴν μισαδελφίαν τῇ αὐτῇ κολάσει κριθήσονται.

TESTAMENT OF BENJAMIN 7

¹ "Therefore, my children, I tell you, flee the malice of Belial; for, he gives a sword to those who obey him. ² And the sword is the mother of seven evils. First the mind conceives through Belial; and sometimes it brings forth first, bloodshed; secondly, ruin; thirdly, tribulation; fourthly, captivity; fifthly, dearth; sixthly, panic; seventhly, destruction. ³ Therefore, was Cain also given over to seven vengeance by God; for, in every hundred years the Lord brought one plague on him. ⁴ When he was two hundred years old, he began to suffer; and, in his nine-hundredth year, he was destroyed at the Flood, on account of Abel, his righteous brother. With the seven evils, therefore, was Cain judged, but Lamech with seventy times seven. ⁵ Because, for ever, those who are like Cain in envy and hatred of brothers shall be punished with the same judgement.

TESTAMENT OF BENJAMIN 7

¹ For this verse, the Armenian MSS read: *Flee, my children, malice [and fornication]; for, it gives a sword to those who obey it.*

² In place of 'destruction', Sparks has 'desolation'.

³ Charles has 'delivered' in place of 'given'.

⁴ At least one MS omits 'at the Flood' (Charles has the words in brackets).

⁵ Sparks ends, "judged with the same punishment."

Διαθήκη Βενιαμιν 8

¹ Καὶ ὑμεῖς οὖν, τέκνα μου, ἀποδράσατε τὴν κακίαν, φθόνον τε καὶ τὴν μισαδελφίαν, καὶ προσκολλᾶσθε τῇ ἀγαθότητι καὶ τῇ ἀγάπῃ. ² Ὁ ἔχων διάνοιαν καθαρὰν ἐν ἀγάπῃ οὐχ ὁρᾷ γυναικὰ εἰς πορνείαν· οὐ γὰρ ἔχει μiasmὸν ἐν καρδίᾳ, ὅτι ἀναπαύεται ἐν αὐτῷ τὸ πνεῦμα τοῦ θεοῦ. ³ Ὡσπερ γὰρ ὁ ἥλιος οὐ μiasmείται προσέχων ἐπὶ κόπρον καὶ βόρβορον, ἀλλὰ μᾶλλον ἀμφοτέρα ψύγει, καὶ ἀπελαύνει τὴν δυσωδίαν, οὕτω καὶ ὁ καθαρὸς νοῦς ἐν τοῖς μiasμοῖς τῆς γῆς συνεχόμενος μᾶλλον οἰκοδομεῖ, αὐτὸς δὲ οὐ μiasmείται.

TESTAMENT OF BENJAMIN 8

¹ “And so, you, my children, must turn your backs on malice, envy, and hatred of brothers, and cleave to goodness and love. ² He that has a pure mind in love looks not after a woman with a view to fornication; for, he has no defilement in his heart, because the Spirit of God rests on him. ³ “For, as the sun is not defiled by shining on dung and mire but rather dries up both and drives away the evil smell, so also the pure mind, though encompassed by the defilements of earth, rather cleanses them and is not itself defiled.

TESTAMENT OF BENJAMIN 8

- ¹ For vv. 1–2, the Armenian MSS read: ¹ Therefore, my children, flee evil-doing and cleave to goodness. ² For, he that has it looks not on a woman with a view to fornication, and he beholds no defilement; for, there rests upon him a holy spirit.
- ² Sparks opens, “A man with a pure mind.”
- ³ The literal translation of ‘shining on’ is ‘turning towards’.

Διαθήκη Βενιαμιν 9

¹ Ὑπονοῶ δὲ καὶ πράξεις ἐν ὑμῖν οὐ καλὰς ἔσεσθαι, ἀπὸ λόγων Ἐνῶχ τοῦ δικαίου. Πορνεύσετε γὰρ πορνείαν Σοδόμων, καὶ ἀπώλησθε ἕως βραχύ, καὶ ἀνανεώσησθε ἐν γυναιξὶ στρίνους, καὶ ἡ βασιλεία κυρίου οὐκ ἔσται ἐν ὑμῖν· ὅτι εὐθὺς αὐτὸς λήψεται αὐτήν. ² Πλὴν ἐν μερίδι ὑμῶν γενήσεται ὁ ναὸς τοῦ θεοῦ, καὶ ἔνδοξος ἔσται ἐν ὑμῖν. Ὅτι αὐτὸς λήψεται αὐτήν, καὶ δώδεκα φυλαὶ ἐκεῖ συναχθήσονται, καὶ πάντα τὰ ἔθνη· ἕως οὗ ὁ ὕψιστος ἀποστείλῃ τὸ σωτήριον αὐτοῦ, ἐν ἐπισκοπῇ μονογενοῦς. ³ Καὶ εἰσελεύσεται εἰς τὸν πρῶτον ναόν, καὶ ἐκεῖ κύριος ὑβρισθήσεται, καὶ ἐξουθενωθήσεται, καὶ ἐπὶ ξύλου ὑψωθήσεται. ⁴ Καὶ ἔσται τὸ ἄπλωμα τοῦ ναοῦ σχιζόμενον, καὶ καταβήσεται τὸ πνεῦμα τοῦ θεοῦ ἐπὶ τὰ ἔθνη, ὡς πῦρ ἐκχυνόμενον. ⁵ Καὶ ἀνελθὼν ἐκ τοῦ ᾗδου, ἔσται ἀναβαίνων ἀπὸ γῆς εἰς οὐρανόν. Ἔγνω δὲ οἷος ἔσται ταπεινὸς ἐπὶ γῆς, καὶ οἷος ἔνδοξος ἐν οὐρανῷ.

TESTAMENT OF BENJAMIN 9

¹ “But I gather from the words of the righteous Enoch that you shall commit fornication like the men of Sodom, and shall perish, all save a few, and shall renew wanton deeds with women; and the kingdom of the Lord shall not be among you; for, immediately, he shall take it away. ² Nevertheless, the temple of God shall be in your portion, and the last shall be more glorious than the first. And the twelve tribes shall be gathered together there, and all the Gentiles, until the Most High shall send forth his salvation in the visitation of an only begotten prophet. ³ And he shall enter into the first temple, and there shall the Lord be treated with outrage, and he shall be lifted up upon a tree. ⁴ And the veil of the temple shall be torn, and the Spirit of God shall pass on to the Gentiles as fire poured forth. ⁵ And he shall ascend from Hades and shall pass from earth into heaven. And I know how lowly he shall be upon earth, and how glorious in heaven.

TESTAMENT OF BENJAMIN 9

¹ Charles opens, “And I believe that there will be also evildoings among you, from the words of Enoch the righteous.”

² After ‘last’, Charles adds ‘temple’ in parentheses.

³ Charles encloses vv. 3–5 in brackets.

⁴ The Armenian MSS lack this verse.

⁵ For this verse, the Armenian MSS read: *And he will depart from earth to heaven: for, I knew how he is on earth and how in heaven, or what is his measure and place and way.*

Διαθήκη Βενιαμιν 10

¹ Ὅτι δὲ Ἰωσήφ ἦν ἐν Αἰγύπτῳ, ἐπεθύμουν ἰδεῖν τὴν εἰδέαν αὐτοῦ καὶ τὴν μορφήν τῆς ὄψεως αὐτοῦ· καὶ δι' εὐχῶν Ἰακώβ τοῦ πατρός μου εἶδον αὐτόν, ἐν ἡμέρᾳ γρηγορῶν, καθ' ὃ ἦν πᾶσα ἡ εἰδέα αὐτοῦ. ² Γινώσκετε οὖν, τέκνα μου, ὅτι ἀποθνήσκω. ³ Ποιήσατε οὖν ἀλήθειαν καὶ δικαιοσύνην ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ, καὶ κρῖμα εἰς πιστοποίησιν, καὶ τὸν νόμον κυρίου καὶ τὰς ἐντολὰς αὐτοῦ φυλάξατε. ⁴ ταῦτα γὰρ ὑμᾶς ἀντὶ πάσης κληρονομίας διδάσκω. Καὶ ὑμεῖς οὖν δότε αὐτὰ τοῖς τέκνοις ὑμῶν εἰς κατάσχεσιν αἰώνιον. Τοῦτο γὰρ ἐποίησαν καὶ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ. ⁵ Πάντα ταῦτα ἡμᾶς κατεκληρονόμησαν, εἰπόντες· Φυλάξατε τὰς ἐντολὰς τοῦ θεοῦ, ἕως ὅτε ὁ κύριος ἀποκαλύψῃ τὸ σωτήριον αὐτοῦ πᾶσι τοῖς ἔθνεσι. ⁶ Τότε ὄψεσθε Ἐνὼχ Νῶε καὶ Σὴμ καὶ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἀνισταμένους ἐκ δεξιῶν ἐν ἀγαλλιάσει. ⁷ Τότε καὶ ἡμεῖς ἀναστησόμεθα, ἕκαστος ἐπὶ σκῆπτρον ἡμῶν, προσκυνοῦντες τὸν βασιλέα τῶν οὐρανῶν, τὸν ἐπὶ γῆς φανέντα μορφῇ ἀνθρώπου ταπεινώσεως. Καὶ ὅσοι ἐπίστευσαν αὐτῷ ἐπὶ γῆς,

TESTAMENT OF BENJAMIN 10

¹ “Now, when Joseph was in Egypt, I longed to see his figure and what his face looked like; and, through the prayers of Jacob my father, I saw him, while awake in the daytime, even his entire figure exactly as he was. ² Know, therefore, my children, that I am dying. ³ Deal, therefore, honestly, each one with his neighbour, and keep the law of the Lord and his commandments. ⁴ For, these things I leave you instead of all inheritance. Also, therefore, give them to your children for an everlasting possession; for, so did both Abraham, and Isaac, and Jacob. ⁵ All these things they gave us as an inheritance, saying, “Keep the commandments of God, until the Lord shall reveal his salvation to all Gentiles. ⁶ And then shall you see Enoch, Noah, and Shem, and Abraham, and Isaac, and Jacob, rising on the right hand in gladness. ⁷ “Then shall we also rise, each one over our tribe, worshipping the King of heaven, who appeared upon earth in the form of a man in humility. And as many as believe in

TESTAMENT OF BENJAMIN 10

- ¹ In place of ‘what his face looked like’, here following Sparks, Charles has ‘the form of his countenance’.
- ² At the start of this verse, Charles adds, “And, when he had said these things, he said to them.”
- ³ The Armenian MSS have a somewhat longer version of this verse: *Do, therefore, truth and righteousness each one to his neighbour, and judgement unto confirmation, and keep the law of the Lord and his commandments.*
- ⁴ Sparks opens, “For, these things, I tell you, are of greater value than anything I can bequeath to you.”
- ⁵ At the start of this verse, Charles adds ‘For’.
- ⁶ Charles and Spark have identical translations for this verse.
- ⁷ The Armenian MSS lack ‘who appeared ... rejoice with him’ and Charles has the text in brackets.

συγχαρίζονται αὐτῷ· ⁸ τότε καὶ πάντες ἀναστήσονται, οἱ μὲν εἰς δόξαν, οἱ δὲ εἰς ἀτιμίαν. Καὶ κρινεῖ κύριος ἐν πρώτοις τὸν Ἰσραὴλ, περὶ τῆς εἰς αὐτὸν ἀδικίας, ὅτι παραγενάμενον θεὸν ἐν σαρκὶ ἐλευθερωτὴν οὐκ ἐπίστευσαν. ⁹ Καὶ τότε κρινεῖ πάντα τὰ ἔθνη, ὅσα οὐκ ἐπίστευσαν αὐτῷ ἐπὶ γῆς φανέντι· ¹⁰ καὶ ἐλέγξει ἐν τοῖς ἐκλεκτοῖς τῶν ἐθνῶν τὸν Ἰσραὴλ, ὥσπερ ἤλεγξε τὸν Ἡσαὺ ἐν τοῖς Μαδιναίοις, τοῖς ἀπατήσασιν ἀδελφούς αὐτῶν γενέσθαι διὰ τῆς πορνείας, καὶ τῆς εἰδωλολατρείας· καὶ ἀπηλλοτριώθησαν θεοῦ, γενόμενοι οὐ τέκνα ἐν μερίδι φοβουμένων κύριον· ¹¹ ὑμεῖς δὲ ἐὰν πορεύεσθε ἐν ἁγιασμῷ κατὰ πρόσωπον κυρίου, πάλιν κατοικήσετε ἐπ' ἐλπίδι ἐν ἐμοί· καὶ συναχθήσεται πᾶς Ἰσραὴλ πρὸς κύριον.

him on the earth shall rejoice with him. ⁸ Then also all men shall rise, some unto glory and some unto shame. And the Lord shall judge Israel first, for their unrighteousness; for, when he appeared as God in the flesh to deliver them, they did not believe him. ⁹ And then shall he judge all the Gentiles, as many as did not believe him when he appeared on earth. ¹⁰ And he shall convict Israel through the chosen ones of the Gentiles, even as he reproved Esau through the Midianites, who deceived their brothers, so that they fell into fornication, and idolatry; and they were alienated from God, becoming therefore children in the portion of them that fear the Lord.

⁸ For this verse, the Armenian MSS read: *Then shall we all be changed, some into glory and some into shame; for, the Lord judges Israel first for the unrighteousness which they have committed.*

⁹ The Armenian MSS lack 'as many ... on earth' and Charles has the text in brackets.

¹⁰ For this verse, the Armenian MSS read: *And he shall convict Israel through the chosen Gentiles, as he convicted Esau through the Midianites who loved their brothers. Therefore, my children, be in the portion of them that fear the Lord.*

Διαθήκη Βενιαμιν 11

¹ Καὶ οὐκέτι κληθήσομαι λύκος ἄρπαξ διὰ τὰς ἀρπαγὰς ὑμῶν, ἀλλ' ἐργάτης κυρίου, διαδιδὼν τροφήν τοῖς ἐργαζομένοις τὸ ἀγαθόν. ² Καὶ ἀναστήσεται ἐκ τοῦ σπέρματός μου ἐν ὑστέροις καιροῖς ἀγαπητὸς κυρίου, ἀκούων ἐπὶ γῆς φωνὴν αὐτοῦ, γινῶσιν καινὴν φωτίζων πάντα τὰ ἔθνη, φῶς γνώσεως ἐπεμβαίνων τῷ Ἰσραὴλ ἐν σωτηρίᾳ. καὶ ἀρπάζων ὡς λύκος ἀπ' αὐτοῦ, καὶ διδοὺς τῇ συναγωγῇ τῶν ἐθνῶν. ³ Καὶ ἕως συντελείας τῶν αἰώνων ἔσται ἐν συναγωγαῖς ἐθνῶν καὶ ἐν τοῖς ἄρχουσιν αὐτῶν, ὡς μουσικὸν μέλος ἐν στόματι πάντων. ⁴ καὶ ἐν βίβλοις ἁγίαις ἔσται ἀναγραφόμενος, καὶ τὸ ἔργον καὶ ὁ λόγος αὐτοῦ. καὶ ἔσται ἐκλεκτὸς θεοῦ ἕως τοῦ αἰῶνος. ⁵ καὶ δι' αὐτὸν συνέτισέ με Ἰακώβ ὁ πατήρ μου, λέγων. Αὐτὸς ἀναπληρώσει τὰ ὑστερήματα τῆς φυλῆς σου.

TESTAMENT OF BENJAMIN 11

¹ "And I shall no longer be called a ravening wolf on account of your ravages, but a worker of the Lord, providing food to those who labour. ² And there shall rise up from my seed, in the latter times, one beloved of the Lord, hearing on the earth his voice and a doer of the good pleasure of his will, enlightening with new knowledge all the Gentiles, even the light of knowledge, bursting in on Israel for salvation and tearing away from them like a wolf, and giving to the synagogue of the Gentiles. ³ And, until the consummation of the age shall he be in the synagogues of the Gentiles, and among their rulers, as a strain of music in the mouth of all. ⁴ And he shall be inscribed in the holy books, both his work and his word, and he shall be a chosen one of God for ever. ⁵ And, for this, my father Jacob made me swear, saying, "He shall fill up that which lacks in your tribe."

TESTAMENT OF BENJAMIN 11

- ¹ The Armenian MSS have 'captain of robbers' in place of 'ravening wolf'.
² For this verse, the Armenian MSS read: *But one beloved of the Lord, and a doer of the good pleasure of his mouth.*
³ Charles lacks the opening conjunction.
⁴ Sparks opens, "And both his deeds and his works will find a place in the sacred books."
⁵ Charles opens, "And, through them, he shall go to and fro as Jacob my father, saying."

Διαθήκη Βενιαμιν 12

¹ Καὶ ὡς ἐπλήρωσε τοὺς λόγους αὐτοῦ, εἶπεν· Ἐντέλλομαι ὑμῖν, τέκνα μου, ἀνενέγκατε τὰ ὀστέα μου ἐξ Αἰγύπτου, καὶ θάψατέ με εἰς Χεβρών, ἐγγὺς τῶν πατέρων μου. ² Καὶ ἀπέθανε Βενιαμὶν ἑκατὸν εἰκοσιπέντε ἐτῶν, ἐν γήρι καλῷ· καὶ ἔθηκαν αὐτὸν ἐν παραθήκῃ. ³ Καὶ ἐνενηκοστῷ πρώτῳ ἔτει τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐξ Αἰγύπτου, αὐτοὶ καὶ οἱ ἀδελφοὶ αὐτῶν, ἀνήγαγον τὰ ὀστέα τῶν πατέρων αὐτῶν ἐν κρυφῇ, ἐν τόπῳ λεγομένῳ Χαναάν· καὶ ἔθαψαν αὐτοὺς ἐν Χεβρών, παρὰ τοὺς πόδας τῶν πατέρων αὐτῶν. ⁴ Καὶ αὐτοὶ ἐπέστρεψαν ἐκ γῆς Χαναάν, καὶ ὤκησαν ἐν Αἰγύπτῳ, ἕως ἡμέρας ἐξόδου αὐτῶν ἐκ γῆς Αἰγύπτου.

TESTAMENT OF BENJAMIN 12

¹ And, when he had finished speaking, he said, "I command you, my children, carry up my bones out of Egypt, and bury me at Hebron, near my fathers." ² And Benjamin died a hundred and twenty-five years old, at a good old age, and they placed him in a coffin. ³ And, in the ninety-first year from the **entrance into** Egypt of the children of Israel, they and their brothers brought up the bones of their fathers secretly during the Canaanite war; and they buried them in Hebron, by the feet of their fathers. ⁴ And they returned from the land of Canaan and dwelt in Egypt until the day of their departure from the land of Egypt.

TESTAMENT OF BENJAMIN 12

¹ Charles has 'his words' in place of 'speaking'.

² In place of 'And', Charles opens with 'So'.

³ All MSS read 'exodus from Egypt' in place of 'entry into Egypt' but this must be wrong in the light of v. 4.

⁴ Sparks and Charles have near-identical translations of this verse.