6 "And as I was going to my father, I found a brass shield. Thus did the name of Shechem. And in my heart, I advised my father and Reuben that they tell the sons of Hamor that they should not be circumcised, because I was filled with zeal on account of the abominable thing they had done to my sister. But the Lord prevented them. They persecuted Abraham when he was a nomad, and they harassed his flocks when they were pregnant, and they grossly mistreated Eblain, who had been born in this house. This is how they treated my sister. But the Lord prevented them. Then my brothers came and destroyed that city by the sword. When my father heard of this he was angry and sorrowful, because they had received circumcision and died, and so he passed us by in his blessings.

7 "And I said to my father, Jacob, 'Through you the Lord will bring the Canaanites to nothing and give their land to you and your descendants after you.' For this reason I wanted to obtain the same thing to Sarah and Rebecca that they did to Dinah, our sister. But the Lord prevented them. They persecuted Abraham when he was a nomad, and they harassed his flocks when they were pregnant, and they grossly mistreated Eblain, who had been born in this house. This is how they treated the nomadic people, seizing their wives and murdering them. But the wrath of God ultimately came upon them.

8 "There I again saw the vision as formerly, after we had been there seventy days. And I saw seven men in a place name, a phenomenon which suggests that the text as we have it, including the names of the locales, originated in a Greek-speaking setting. Abimelech, though not distinctively Greek, is also otherwise unknown. The wide range of textual variants (Abila, Abimelâ, Abíma, Abíma) and conjectural readings (Abimêlech) show that the difficulty is an ancient one.

b. In this passage—though not in Gen 34—Levi's opposition to circumcising the Shechemites was based on his determination to kill them in revenge, but he wanted to do so without resort to a subterfuge and without involving them, however superficially, in the sacred rites of the covenant people.

c. Circumcision is not mentioned in the accounts of this incident in Jub 30 or Josephus, Ant 1.21; apparently on the ground that it was wrong to kill circumcised persons. In the Gen 49 account of Jacob's deathbed pronouncements, Simon and Levi are cursed; in Deut 33, Moses' farewell blessings omit Simon but promise Levi the roles of priest and instructor in the Law of God (Deut 33:8-11).

d. Eblain is otherwise unknown. The textual tradition offers a wide range of variants.

7 a. Sir 50:25-26 declares that the 'foolish people' of Shechem are a non-nation; cf. CD 13.23-14.2.

8 a. Jacob's vision (Gen 28:10-17; 35:9; Jud 28:19-27) is replaced—or supplemented—in TLevi by Levi's vision. Jud 3:3-9, however, depicts Levi as fulfilling the role of priest for his father and the clan at Bethel.

c. The tablets are thought of as the record of divine historical decrees, which are fixed and immutable, just as were the laws written by the hand of God (Ex 24:12; 32:15; Deut 9:9, 11, 15).

d. The intercessory angel served a necessary function at a time when stress on the notion of God's transcendence distanced him from mankind, as in this document. Michael fulfills this mediatorial role in Dan 10:13, 21; 12:1 (cf. 1Esr 20:5). An unnamed 'one' intercedes in 1En 89:76 and in 90:14. The angel of peace aids the faithful in TDan 6:5, TAb 6:4, TBen 6:1; and in 1Esr 52:5; 53:4. In 1En 40:8 the roles of Michael and that of the angel of peace are linked. Cf. also Rev 12:7; 1Macc 10:11.

e. The vision is ended, but the message is to be guarded until the time appropriate for its disclosure (6:2), with which is to be compared Dan 4:25 (LXX).

6 a. The common Greek word aspis is unknown as a place name, a phenomenon which suggests that the text as we have it, including the names of the locales, originated in a Greek-speaking setting. Abimelech, though not distinctively Greek, is also otherwise unknown. The wide range of textual variants (Abila, Abimelâ, Abíma, Abíma) and conjectural readings (Abimêlech) show that the difficulty is an ancient one.
And I saw seven men dressed in white clothing, who were saying to me, ‘Arise, put on the vestments of the priesthood, the crown of righteousness, the oracle of understanding, the robe of truth, the breastplate of faith, the miter for the head, and the apron for prophetic power.’ Each carried one of these and put them on me and said, ‘From now on be a priest, you and all your posterity.’ The first anointed me with holy oil and gave me a staff. The second washed me with pure water, fed me by bread and with holy wine, and put on me a holy and glorious place...around me a girdle which was like purple. The fifth gave me a branch of rich olive wood. The sixth placed a wreath on my head. The seventh placed the priestly diadem on me and filled my hands with incense, in order that I might serve as priest for the Lord God. And they said to me, ‘Levi, your posterity shall be divided into three offices as a sign of the glory of the Lord who is coming. The first lot shall be great; no other shall be greater than it. The second shall be in the priestly role. But the third shall be granted a new name, because from Judah a king will arise and shall found a new priesthood in accord with the gentle model and for all nations. His presence is beloved, as a prophet of the Most High, a descendant of Abraham, our father. To you and your posterity shall be everything desired in Israel, and you shall eat everything attractive to behold, and your posterity will share among themselves the Lord’s table. From among them will be priests, judges, and scribes, and by their word the sanctuary will be controlled.’ When I awoke, I understood that this was like the first dream. And I hid this in my heart as well, and I did not report it to any other human being on the earth.

And after two days Judah and I went with our father, Jacob, to Isaac, our grandfather. And my father’s father blessed me in accord with the vision that I had seen. And he did not want to go with us to Bethel. When we came to Bethel my father, Jacob, saw a vision concerning me that I should be in the priesthood. He arose early and paid tithes for all to the Lord, through me. And thus we came to Hebron to settle there. And Isaac kept calling me continually to bring to my remembrance the Law of the Lord, just as the angel had shown me. And he taught me the law of the priesthood: sacrifices, holocausts, voluntary offerings of the first produce, offerings for safe return. Day by day he was informing me, occupying himself with me. And he said to me, ‘Be on guard against the spirit of promiscuity, for it is constantly active and indulges your descendants it is about the second shall be the principal among them, but the first shall be the greatest.’