

## TESTAMENTS OF THE TWELVE PATRIARCHS

3 Israel.<sup>b</sup> •Then the angel led me back to the earth, and gave me a shield and a sword, and said to me, 'Perform vengeance on Shechem for the sake of Dinah, your sister, and I shall be with you, for the Lord sent me.' •At that time I put an end to the sons of Hamor, as is written in the tablets of the fathers.<sup>c</sup> •And I said to him, 'I beg you, Lord, teach me your name, so that I may call on you in the day of tribulation.' •And he said, 'I am the angel who makes intercession<sup>d</sup> for the nation Israel, that they might not be beaten.' •And after this I awoke<sup>e</sup> and blessed the Most High.

1 6 "And as I was going to my father, I found a brass shield. Thus the name of the mountain is Aspis, which is near Gebal to the right of Abima.<sup>a</sup> •And I guarded these words in my heart. •Then I advised my father and Reuben that they tell the sons of Hamor that they should not be circumcised,<sup>b</sup> because I was filled with zeal on account of the abominable thing they had done to my sister. •And I destroyed Shechem first, and Simeon destroyed Hamor. •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,<sup>c</sup> and so he passed us by in his blessings. •Thus we sinned in doing this contrary to his opinion, and he became sick that very day. •But I saw that God's sentence was 'Guilty,' because they had wanted to do 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 Eblaen,<sup>d</sup> 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.

1 7 "And I said to my father, Jacob, 'Through you the Lord will bring the Canaanites to nothing and will give their land to you and your descendants after you. •For from this day forward, Shechem shall be called "City of the Senseless,"<sup>a</sup> because as one might scoff at a fool, so we scoffed at them, •because by defiling my sister they committed folly in Israel,' •and we left there and came to Bethel.

1 8 "There I again saw the vision as formerly,<sup>a</sup> after we had been there seventy

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; 32:15f.; 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. 1En 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; TAsh 6:4; TBenj 6:1; and in 1En 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; TMos 10:1f.

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 Gk. 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 Gk.-speaking setting. *Abima*, though not distinctively Gk., is also otherwise unknown. The wide range of textual variants (*Abila*, *Amēba*, *Abēma*, *Abina*) and conjectural readings (*Abilēne*) 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, Simeon and Levi are cursed; in Deut 33, Moses' farewell blessings omit Simeon but promise Levi the roles of priest and instructor in the Law of God (Deut 33:8–11).

d. Eblaen 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; Jub 27:19–27) is replaced—or supplemented—in TLevi by Levi's vision. Jub 3:3–9, however, depicts Levi as fulfilling the role of priest for his father and the clan at Bethel.

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days. •And I saw seven men<sup>b</sup> in white put on the vestments of the priesthood: understanding, the robe of truth, the apron for prophetic power. •And I said, 'From now on be anointed me with holy oil and gave me water, fed me by hand with bread and vestment. •The third put on me some placed . . . around me a girdle which of rich olive wood. •The sixth placed the priestly diadem on me and fill serve as priest for the Lord God.<sup>d</sup> •The first lot shall be great; no other in the priestly role. •But the third a king will arise and shall found a kingdom for all nations. •His presence descendant of Abraham, our father, desired in Israel, and you shall be posterity will share among them be priests, judges, and scribes, and When I awoke, I understood that my heart as well, and I did not

9 "And after two days Judah grandfather. •And my father's father had seen. And he did not want my father, Jacob, saw a vision<sup>b</sup>. •He arose early and paid tithes for to Hebron to settle there. •And remembrance the Law of the Law taught me the law of the priest the first produce, offerings for occupying himself with me. A of promiscuity, for it is constant

b. Jub 32:3 represents Jacob as clothed the priestly garments. The investiture here is performed by seven men (angels?) who agents, as are the six who execute judgment 9:2. The scene is offered in a more elaborate in 4QSirSabb 39. Similar references to angels are found in 1En 20; 81:5; 87:2 17–18. The basic biblical description of garb is given in Ex 28:3–43; Sir 45:8 Aaron in a brief sketch. The virtues in various garments are reminiscent of E where the armor of God is described lines.

c. The anointing, as in Ex 28:41–4 133:2. The process of robing the high Day of Atonement is described in Bread and wine are Melchizedek's of 14:18; cf. Ps 110:4. 1QapGen 22:14 of Melchizedek's bringing food and drink but with no elaboration of the account.

d. The climax of the investiture of is the giving of the priestly diadem followed by an enigmatic reference to office (8:11). The first office is "grand others; the second is the priesthood;

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and gave me a shield and a sword for the sake of Dinah, my sister. At that time I put an oath on the fathers.<sup>c</sup> And I said, 'I may call on you in the day of need; for you make intercession<sup>d</sup> for me.' This I awoke<sup>e</sup> and blessed

my shield. Thus the name of my son was Abime.<sup>a</sup> And I guarded my son Reuben that they tell the truth, because I was filled with zeal for my sister. And I destroyed my other sons, because they came and destroyed my daughter as angry and sorrowful, so he passed us by in his opinion, and he became my enemy, because they had done to Dinah, our daughter, what they did to her. And I was angry with Abraham when he was a descendant, and they grossly defiled her. This is how they treated my daughter. But the wrath of

Gen 34:25-31  
Jub 30:1-26

will bring the Canaanites and the Hittites after you. For the senseless,<sup>a</sup> because of the defiling of my sister, I came to Bethel.

Sir 50:25f.

Deut 22:21

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2 days. And I saw seven men<sup>b</sup> 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.<sup>c</sup> The second washed me with pure water, fed me by hand with bread and holy wine, and put on me a holy and glorious vestment. The third put on me something made of linen, like an ephod. The fourth placed . . . 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.<sup>d</sup> 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 gentile model and for all nations. His presence is beloved, as a prophet of the Most High,<sup>e</sup> a descendant of Abraham, our father. To you and your posterity will 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 human being on the earth.

9 "And after two days Judah and I went with our father, Jacob, to Isaac, our grandfather. And my father's father blessed me<sup>a</sup> 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<sup>b</sup> 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,<sup>c</sup> 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 through your descendants it is about

Gen 28:10-22

b. Jub 32:3 represents Jacob as clothing Levi in the priestly garments. The investiture here described is performed by seven men (angels?) who are God's agents, as are the six who execute judgment in Ezek 9:2. The scene is offered in a more elaborate form in 4QSirSabb 39. Similar references to the seven angels are found in 1En 20; 81:5; 87:2; 90:21; 3En 17-18. The basic biblical description of the priestly garb is given in Ex 28:3-43; Sir 45:8-12 portrays Aaron in a brief sketch. The virtues linked with the various garments are reminiscent of Eph 6:13-17, where the armor of God is described along similar lines.

c. The anointing, as in Ex 28:41-43; 29:1-8; Ps 133:2. The process of robing the high priest on the Day of Atonement is described in Lev 16:1-34. Bread and wine are Melchizedek's offering in Gen 14:18; cf. Ps 110:4. 1QapGen 22:14 retells the story of Melchizedek's bringing food and drink to Abram, but with no elaboration of the concise Genesis account.

d. The climax of the investiture of Levi as priest is the giving of the priestly diadem, but that is followed by an enigmatic reference to a threefold office (8:11). The first office is "greater" than the others; the second is the priesthood; the third is the

kingship, although it is granted to Judah rather than to Levi (8:14) and is immediately defined as a "new priesthood." That new role, which is said to follow the model of the gentiles, may allude to the Maccabean priest-kings, with their increasingly secular discharge of the dual role.

e. Having blended priestly and kingly roles, the office is associated with that of prophet, and then with those of judge and scribe. Clearly the present form of the text is confused, or at least has undergone substantial modification from the typical dyarchic pattern of Levi as priest and Judah as king. But cf. Jub 31:14f.

9 a. The story parallels that of Isaac's blessing Jacob and Esau (Gen 27) and is given in a more elaborate form in Jub 31:8-23, where Levi is blessed (as priest) by Isaac's right hand and Judah by his left hand (as king).

b. In Jub 32:1, it is Levi rather than Jacob who has the dream vision at Bethel (Gen 28). The paying of tithes recalls Abraham's payment to Melchizedek in Gen 14:20.

c. Isaac's instructions to Levi are a briefer version of those given by Abraham to Isaac in Jub 21:1-25.