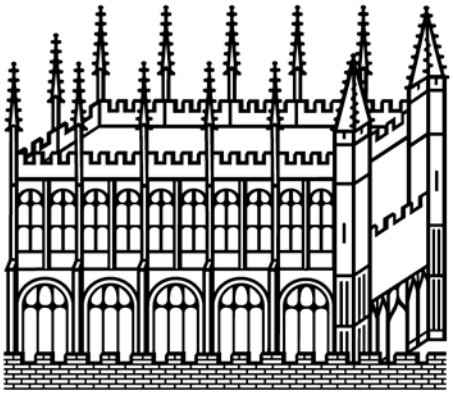

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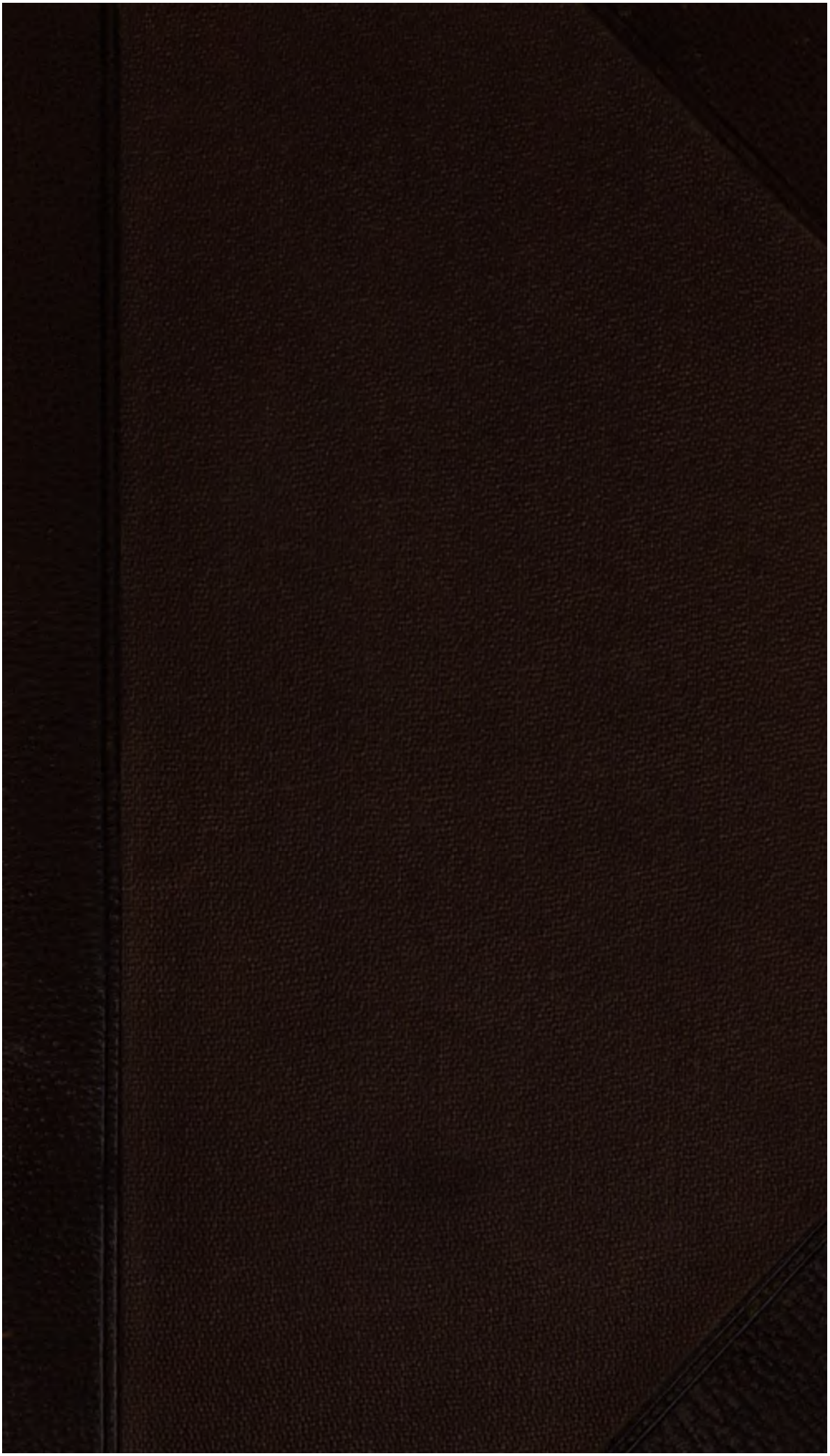

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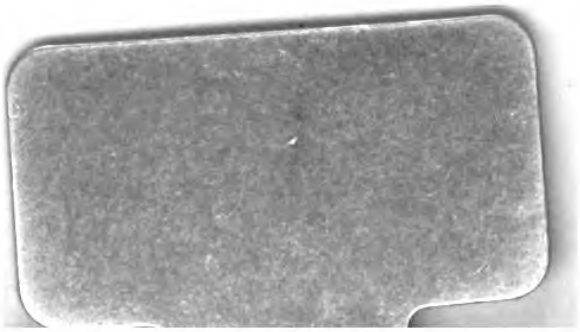

THE TESTAMENT OF THE Twelve PATRIARCHS, The Sons of *JACOB.*

Tranſlated out of *Greek* into *Latin*, by *ROBERT GROTSHEAD*, ſometime Biſhop of *LINCOLN*: And out of his Copy, into *French* and *Dutch* by others; and now *Engliſhed.*

To the Credit whereof, an Ancient Greek *Copy, written in Parchment is kept in the Univerſity-Library of* Cambridge.

LONDON:

Printed by *Jane Ilive*, for the Company of STATIONERS. 1731.

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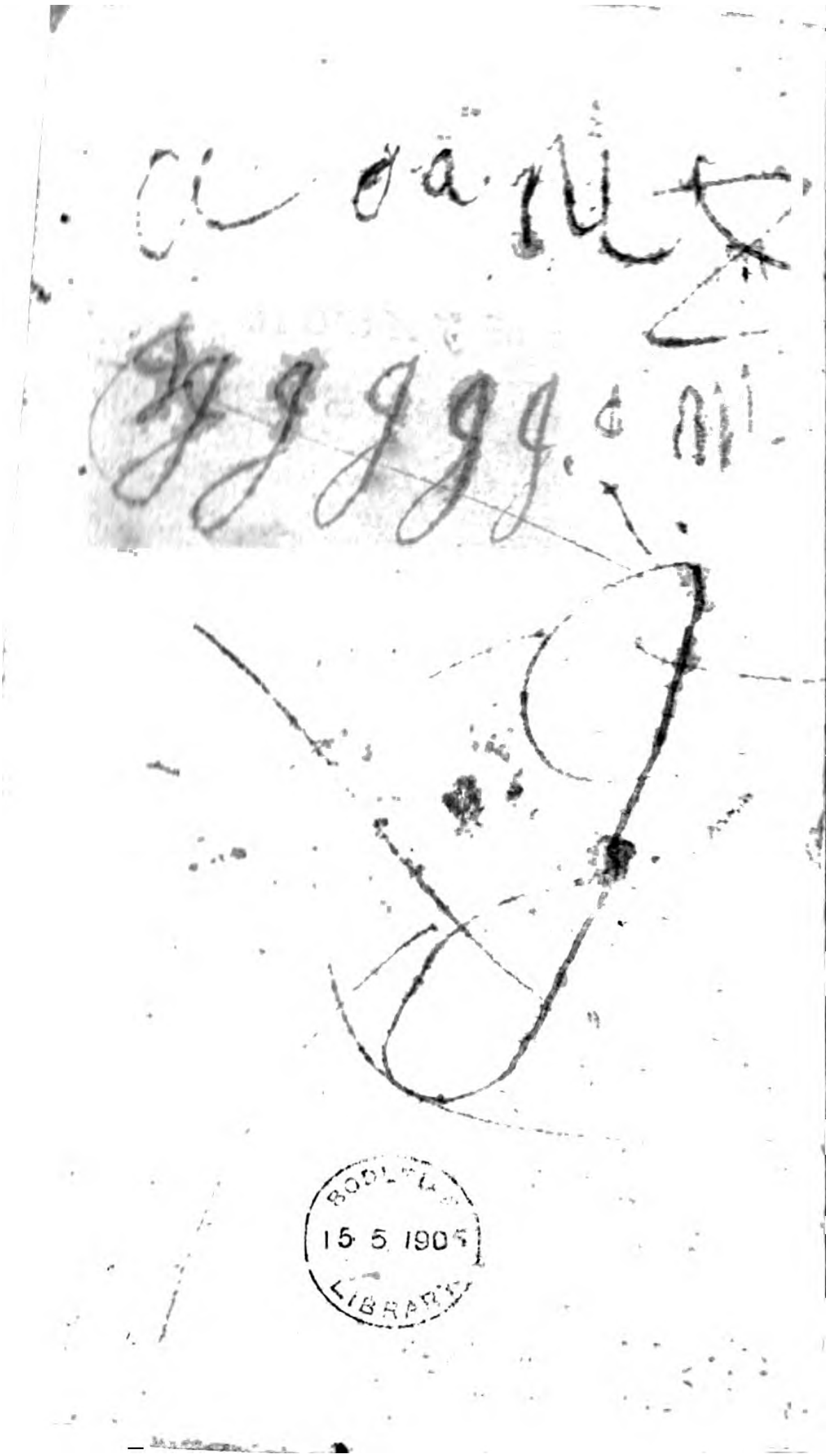
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To the Chriſtian

READER.

ALBEIT theſe our happy Days in ſome Reſpect, good Chriſtian, have and enjoy divers and ſundry Works, tending to the ſubverſion of Belial, *and erection of* Godlineſs; *yet conſidering, that as earthly, ſo we ſpiritual Soldiers ſeldom run to the Watch without Allarm, I thought it convenient to call upon you with this grave and godly Book, of long time hid in* Hebrew, *now come to light in* Engliſh. *The Malice of the* Jewiſh *People in concealing it, by reaſon of Chriſt the Righteous ſo often prefigured, was intolerable; but the ſingular Providence of* God *in preſerving it, unſpeakable; and now at laſt, though chargeable, yet fruitful is the expreſſing, and printing in our natural Language, of this ſo worthy, ſo golden a Writ: being of itſelf, without the acceſſory pointing of eloquent Speech, a Mirrour for Princes, a Preacher for all Chriſtians, a beautiful Glaſs for Women, for Children, Servants, and ſuch-like; a wiſe, plauſible, and moſt ready School-Maſter, for to apply to every particular State, his peculiar Property.*

Art thou a Prince, a Magiſtrate, a Ruler, let Judah *rule thee. If thou thinkeſt upon manly Courage, he teacheth Valiantneſs. If thou ſeek to Govern aright, he willeth thee to fly Tyranny. If thou thirſt after Manners of Life, he ſoundeth it out, that Vain-glory, Fornication and Diſcord, blemiſh, weaken, and at length utterly conſume Nobility.*

Let me proceed farther, and ask a Queſtion, Art thou a Biſhop, a Miniſter, a Preacher of Chriſt's Birth, Life, and Death? Behold Levi *as a Lanthorn. Thou canſt teach thyſelf, but he can teach thee better. Thou ſpeakeſt to others, hearken to him that talketh to thee of thy Office, how holy it is, how honourable; the Contemners thereof, how miſerable; by whom begun, continued, and confirmed. Of thy State of Life, what, and how it ſhould be,* Nunquam ſine Sale, ſine Sole. *To be ſhort, of thy Bleſſedneſs, if thou be Godly, Wiſe, and Learned; of thine, and their Plagues where thou liveſt, if Wicked and Ignorant.*

What ſhould I ſay more! Look upon Jacob, *O you Parents, purſue the Twelve godly Fathers in Time and Order: Learn of him, and his, to pray to God in Chriſt's Name for your Children, have regard to their Inſtruction: The Want of the former, your Children ſhall miſs; the Neglect of the latter, you yourſelves ſhall bewail. For the hearty Prayer of a Father to the Almighty for his Children, is a right ſingular Benefit; but he that for fooliſh Pity giveth them the Bridle, is before God accounted a guilty*

Partaker

Partaker of this ſinful Race. View this Book therefore; hearken how to teach yourſelves and your Children.—— You have already handled a ſick Man's Salve, enjoy at length a ſick Man's Tongue to inſtruct them when you leave them, and what to leave them when you die, elſe their End will be Lamentation, but yours lamentable Miſery.

And come you hither, you Children of the Earth, read, ſee, and ſay, that Old Father Reuben, *with his good Brethren, readily, and rightly deſcribe the bleſſed Path of Righteouſneſs, and the forlorn Way of* Belial; *the one to fly, the other to follow. Wilt thou begin with the Elect, for that Old Age ſeemeth wiſeſt? Stop not then the Ears of thy Heart and Body to ſo wiſe and ſweet a Charmer. O the Number! O the ugly Pictures of thoſe deadly Spirits, that he hath ſo orderly Numbered, and cunningly Coloured!*

Lechery,	Pride,
Envy,	Vain Glory,
Gluttony,	Unrighteouſneſs,
Bravery,	Wilful Ignorance.

All theſe, as they ſeem, are indeed pernicious: But the former is moſt deteſtable, the end whereof is conſumption of this earthly Body, and deſtruction of the Soul. Which Well-Spring and Puddle of Evil, if thou wilt have dried up, ceaſe from Drunkenneſs; if not, ſee it have not a narrow and greedy Eye upon a beautiful Face.

If not Drink, yet ſtop thy Mouth from buſy Queſtions with Women. To conclude, if not therein be ducked and drowned, uſe Labour, tame Youthfulneſs. For in this I over-ſhooting myſelf (*ſaith* Reuben *to his Children*) I defiled my Father's Bed. Therefore look not upon the Beauty of Women, muſe not upon their Doings, but keep yourſelves occupied either in Learning, or ſome Work: Charge your Wives and Daughters, that they trim not their Heads; will them to chaſten their Looks: for every Woman that dealeth deceitfully in thoſe Things, is reſerved to the Puniſhment of the World to come.

Which Trade of Life to eſchew, ſeeing it is difficult, without fulfilling of the Law, and the Law partly conſiſteth in mutual Love, ſtrive with Simeon, *the ſecond Brother, to avoid Strife, which blindeth the Mind, pineth the Body, and provoketh Murder. The Remedy whereof, is both forgiving and forgetting. Take to thee* Joſeph's *chearful Countenance, a perfect Platform of a quiet Mind; yet ſet before thine Eyes* Simeon's *withered Hand, a right Plague for ſuch a Sin. All which Diſquietneſs and Miſchief ſafely to ſet aſide, let not* Juda *be ſet apart. Gather by him Experience, that for a Man to glory in his own Works is ſinful, and he which upbraideth another Man's Vice, ſtandeth ſlippery.* Judah *checketh* Reuben *his eldeſt Brother with his Fornication.* Mark, *Who ſinned immediately, but envious and railing* Judah? *Did he not offend after the Fleſh in the* Canaanite's

nite's *Houſe*; *Did he not take a Wife without Conſent of his Parents? Two great Sins, and alas! in theſe our Days, too much uſed; yet puniſhed, the one with Want, or at leaſt, but little Comfort in Children, ſaith Father* Juda, *the Patriarch; but the other with intolerable Danger of Body and Soul, ſaith St.* Paul, *Wherefore abſtain from Wine, abhor Drunkenneſs, for ſuch a one ſlandereth not, rehearſeth not another Man's Sins, breedeth no Sedition, but embraceth Love and Charity in a ſingle Heart; as good Father* Iſſachar, *who never railed, nor was hurtful and ſpiteful to his Neighbour; never eat his Meat alone, but gave Part to the Poor; never removed the Bounds and Marks of other Mens Grounds, but loved all Men as his natural Children. O that as we read this, ſo we may expreſs the ſame in Life and Converſation. Mercy and Love is a precious Jewel, the Maintainers whereof being jointly connexed, proſper, once diſſevered, come to nought. For the Waters (ſaith* Zebulon) *waſh away the Sand, when the Stones and Timber are diſſolved; whoſe Mercy and ſingular Compaſſion was rewarded ſingularly. Sift his* Teſtament, *reſemble his rare Charity, in cloathing the Naked, and feeding the Hungry, known and unknown, as well Strangers as his Countrymen. Let not the Spirit of* Dan *poſſeſs your Mind. Suffer not the Wrath of* Gad *to ſettle in your Heart; for ſuch work with Three ſore Inſtruments, bitter Speech, Treachery, and*

violent Hands, yielding Fruit not much unlike, as you may read, as you may ſee.

Wilt thou be taught the ready Path to that thou doſt ſeek? Two Ways there be (ſaith Aſer) Vice *the one, the other* Virtue. Nepthalim's *Race embrace the latter, eſchew the former. But he that walketh in them both, blindeteh Men, deceiveth himſelf, and mocketh* God; *whoſe double faced Dealing ſhall be doubly puniſhed. Such are the Covetous, ſuch are they that are merciful in Wickedneſs; ſuch are they (ſaith* Aſer) *that faſt from Meats, but not from Fornication.*

Have therefore a ſimple Heart with righteous Joſeph, *the Bleſſed of the* Lord: *That right Figure of* Jesus Christ: *For Hatred he ſhewed Love; being curſed he bleſſed; being ſhot through, he did not ſo much as bend his Bow. Tho' his Brethren would have ſlain him; tho' they caſt him into a Pit; tho' they ſold him as a Bond-ſlave, and that to Strangers, ſuch as hated Shepherds mortally, of whom he was whipped and tormented, yet he, when they ſtood in Fear, gave them Comfort, when they were well nigh famiſhed, gave them Food; when by his Authority, he might deſtroy, he by his Authority did preſerve; being their Lord, he uſed them as his Betters; being their Brother, accepting them as his Children: Their Unkindneſs not ſpoken of, their Conſpiracies forgotten, their cruel Dealing, moſt lovingly, moſt mercifully forgiven. You have heard his Love towards his Neighbour, hearken to his Obedience towards*

God.

God. When he was miſerably afflicted, did he rage and ſwell? When he was made a Bond-ſlave of a Freeman's Son, did he cry out on Heaven? Being utterly forſaken, did he impatiently accuſe God's Juſtice? No, Expectans, expectavit Dominum: *And at the laſt, the Lord which hid his Face, did ſhew his Countenance; of a Caitiff, in reſpect, making him free; of a Freeman, wealthy; of a wealthy Subject, an honourable Perſonage, Lord Preſident of* Pharaoh's *Land: Whom the* Egyptians *being alive, loved; being dead, loved; being rotten, loved: Whom living, neither Wealth nor Woe could make to ſwell: Neither Promiſes or Threats of the* Egyptian *Strumpet could make ſlide: And therefore being dead, neither World, Devil, nor Man's Policy could make forgotten.* O that our mortal Race might thus begin, thus perſevere; might thus, thus, O Lord, moſt happily finiſh! The Spirit is willing, but the Fleſh is weak. *Learn therefore of* Benjamin *to inflame thy Heart, that thou mayſt be ready both in Body and Soul.* Let us (*ſaith* Eccleſiaſt.) *and ſo ſay I, Let us behold,* commend the noble famous Men, and the Generation of our Fore-Elders. For many glorious Acts hath the Lord done in them, and ſhewed his great Power ever ſince the Beginning. *Upon this Conſideration, and eſpecially for that I would have nothing wanting in this Book, that might content thee, I thought it as well pertinent to deal with the righteous Father, as with the godly Children.* For to ſha-

dow a Face only without a Body, hath his deſerved Commendation; but whoſo painteth a Leg without a Body, or a Body without a Head, it ſhall not be amiſs, as I ſuppoſe, as well to term him a fooliſh Painter, as to judge the Thing indiſcreetly painted. Wherefore as well to ſee the Head as the Leg, and to hear the Father as the Children, I have faithfully drawn out of Scripture (and not according to my Fancy faſhioned) the Death and Teſtament of *Jacob*, that bleſſed and right happy Father, added to this ancient Monument of the Children. Therefore to recompence my Pains, read them, but read them diligently; neither read only, but be content to follow: For the Imitation of good and godly Men, is the direct Way and Courſe to Godlineſs; ſo may we account of *Jacob*'s Bleſſing; ſo may we thoroughly Challenge to be his Childen; Children I mean, not by Fleſh, but Spirit.

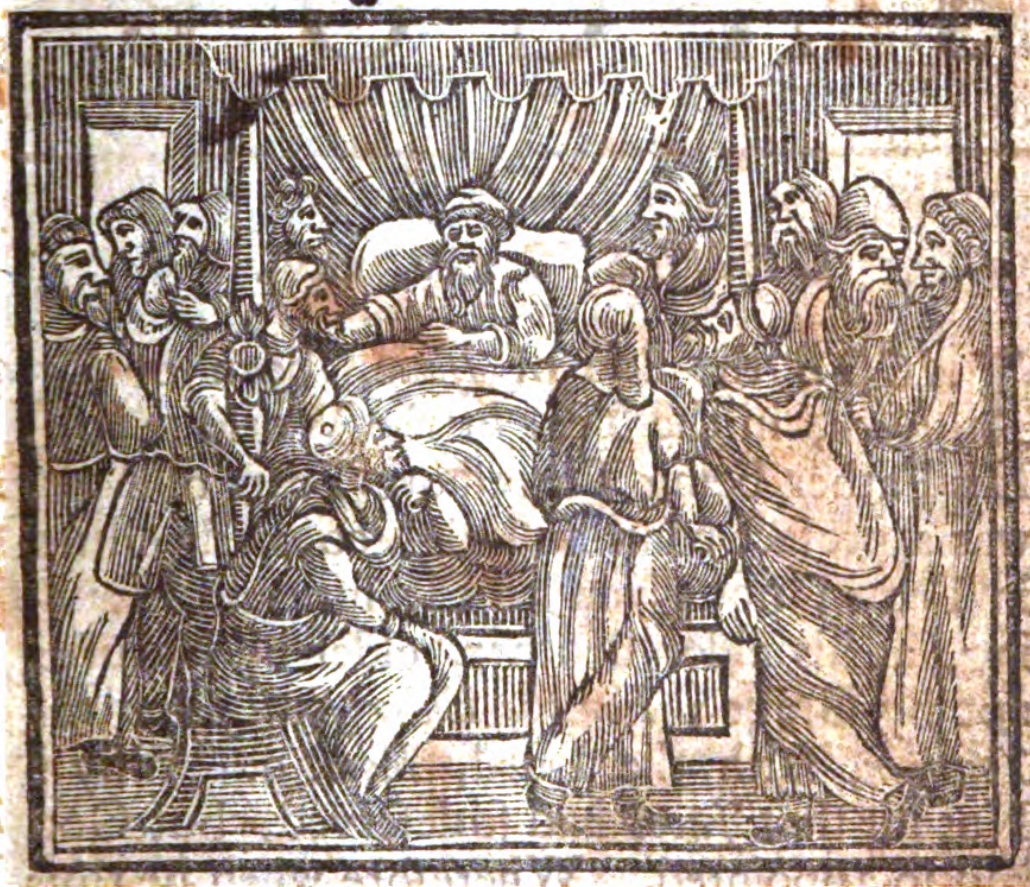
The LORD *which made Heaven and Earth, the* LORD *which gave his* SON *to ſhed his Heart's Blood for us*; GOD *which diſpoſeth all things to his Pleaſure, preſerve our* KING, *increaſe our Faith, and make us thankful for his Benefits.*

Richard Day.

The

The Teſtament of JACOB,

made at his Death to his Twelve Sons the *PATRIARCHS* concerning what ſhould betide them in the laſt Days, gathered out of *Geneſis* 48, 49, and added to this *BOOK*.



Good Father Jacob *having ſpent his Age,*
In an upright, and anxious Pilgrimage,
Before his Soul takes flight, his Head does raiſe,
And thus to Joſeph *and his Brethren ſays;*

Mark well, my Sons, the Things I give,
My Bleſſing, and my Ban;
The *firſt* to them that godly live,
The *laſt* to wicked Man.

The

THE TESTAMENT OF JACOB.

GENESIS xxv, xxvi.

JACOB the Son of *Iſaac*, born of *Rebecca*, in the Year of the World 2108. His Father being Threeſcore Years of Age, was a perfect Man and righteous, dwelling in Tents; not given to Pleaſure and Hunting, as his elder Brother, elder by Nature, not by Grace; *For the Elder ſhall ſerve the Younger*, ſaith the Lord, *Rom.* 9. Why? Not for that *Jacob* had ſo deſerved, but God had ſo appointed. Wherefore when he thus by the determinate Will of God, and heavenly Diſpoſition, which ordereth all things whatſoever, had got his Brother's Birthright, and his Father's Bleſſing, (*Gen.* 25, 26, 27.) his Parents conſidering that the ſlippery Days of carnal Copulation did approach; and warily fearing his Brother *Eſau*, for that he conceived Murder in his Heart, and inſtituted a Birth-Day for his deviliſh

deviliſh Purpoſe, ſent him from *Berſaba* to *Meſopotamia*, to *Laban* his Mother's Brother, there honeſtly to take a Wife, and quietly to live. For Matrimony without Conſent of Parents, and due Couſideration of either Party contracted, as it breedeth their Diſquietneſs, ſo it provoketh God's Diſpleaſure.

For our fond Age, let this a Maxim be,
Let Parents to thy Marriage Vows agree,
Elſe juſtly fear 'twill prove contentious Strife,
And make uneaſy all the Days of Life.
Here the Elect may ſee their Lot is Pain,
For which hereafter they ſhall Glory gain.
Herewith Examples, Bond and Free are bleſt,
Since this Life's but a Pilgrimage at beſt.

Jacob therefore after long Travel, being placed with his Uncle *Laban*, and ſerving him fourteen Years in Labour and Pain, altho' he was the Child of Promiſe, the Bleſſed of the Lord, born of a Free-Woman, and that which is more, his Uncle's Bone and Fleſh, and Lord of *Canaan*. Not arguing with himſelf as the worldly Children of this Earth, ſaying, Shall I, which am a free and a wealthy Man's Son, be made a Servant? Shall I be a Drudge in my Kinſman's Houſe, being ſent to marry, and not to ſerve? had given him by *Laban* to Wife for his good Service (by which God bleſſed that little that *Laban* had before) his two Daughters, *Leah* firſt, then

Rachel

Rachel, with their Hand-maids, *Bilha* and *Zilpha*; of whom, according to the Promiſe made to him in *Bethel*, that his Seed ſhould be multiplied, he begat twelve Sons, twelve godly Fathers of the Earth, viz. *Reuben*, *Simeon*, *Levi*, *Judah*, *Dan*, *Naphtali*, *Gad*, *Aſer*, *Iſſachar*, *Zebulun*, *Joſeph*, *Benjamin*.

Thus he being bleſſed of the Lord, as well in Children as in Subſtance, returned again to his Native Country, he and his Children there to live, and there to die. But behold the divine Providence of God! After three and thirty Years expired, he was removed from *Canaan* to *Goſhen* in *Egypt*, by means of his Son *Joſeph*, chief Steward of *Pharaoh*'s Land, whom his Brethren heretofore had ſold; where, when he had lived 17 Years, and ſeen his Family increaſed exceedingly, to his great Joy and Comfort, no doubt, eſpecially all the other Countries about being plagued with a great Famine, and he by God's Mercy not greatly feeling the ſame, perceiving alſo his troubleſome Pilgrimage drawing to an End, called his Son *Joſeph* to him, and ſaid, *If I have found Grace in thy ſight, put thine Hand under my Thigh* (for in this order they took an Oath in *Jacob*'s time) *deal mercifully with me, and truly, bury me not in* Egypt, *but let me ſleep with my Fathers*. Where noting his ſure Faith in the Promiſe of God made to his Fathers, willed him to look for *Canaan* his hoped Inheritance, and not to truſt in *Pharaoh*'s Land.

To

To which his Requeſt, when *Joſeph* his loving Son, obediently did condeſcend, *Jacob* taking a little more Strength unto him, and ſitting up, deſirous alſo to ſhew forth the great Goodneſs of the Lord, in preſerving him and his, ſaid, *God Almighty appeared unto me at* Luz, *in the Land of* Canaan, *and bleſſed me, ſaying,* " Behold, I will make " thee fruitful, and cauſe thee to multiply, " and will make a great Number of People " of thee, and will give this Land unto thy " Seed for an everlaſting Poſſeſſion. Thy " Sons *Manaſſeh* and *Ephraim*, I take as mine " own, their own Brethren ſhall be called " after their Name. [that is, *ſhall be under* " *their Tribes.*] As I came from *Meſopo-* " *tamia*, *Rachel* died in the Land of " *Canaan*, and was buried by the way to " *Ephrata*, the ſame is *Bethlehem*, "

Then *Jacob*, though ſomewhat dim for Age, beholding *Joſeph*'s two Sons, ſaid, Who are theſe? To whom *Joſeph* anſwered, They are my Sons which God hath given me. O bring them to me, (ſaid *Jacob*) and let me Bleſs them; I had not thought to have ſeen thy Face, *Joſeph*, yet lo, God hath ſhewed me thy Seed.

God, in whoſe Sight my Fathers *Abraham* and *Iſaac* did walk: God which hath fed me all my Life long unto this Day, and he Angel which hath delivered me from all il, Bleſs theſe Lads, and let my Name amed on them, and the Name of my Fathers,

Counted as one of his Children, not that they ſhould pray unto him being dead, as Eckius *gathered.*

Fathers, *Abraham*, and *Iſaac*, and that they may grow into a Multitude in the Earth.——

Then as *Joſeph* lifted his Father's Hand from *Ephraim* to *Manaſſeh*'s the *elder*, *Jacob* ſaid, Let it be, I know well my Son, he ſhall alſo be a great People, but his *younger* Brother ſhall be a greater. In thee let *Iſrael* Bleſs, and ſay, God make thee as *Ephraim* and *Manaſſeh*. *After this, he fainting, ſaid*, Behold, *Joſeph*, I die, God ſhall be with you, and bring you again to the Land of your Fathers. Moreover, I give unto thee a Portion of Land above thy Brethren, which I conquered, by Sword and Bow, of the *Amorites*. And come you hither alſo, O my Children, that I may tell you what ſhall come on you in the laſt Days. Gather you together, and hear ye Sons of *Jacob*, hearken unto *Iſrael* your Father.

God hath Mercy on whom he will. By Faith Jacob *divided the Land, as yet but hoped for.*

Reuben, *My firſt-born*, (begotten in Youth) *my might, my ſtrength, excellent in Dignity and Power, unconſtant as Water, thou ſhalt not excel, becauſe thou didſt defile my Couch.*

* Simeon *and* Levi, *Brethren in Evil, who in your Wrath ſlew a Man, and in your Self-*

* *Levi* had no Tribe, and *Simeon* was un
udges 1.

will digged down a Wall: Curſed be your Wrath, for it was ſhameleſs, and your Fierceneſs, for it was cruel. I will divide you in Jacob, *and ſcatter you in* Iſrael.

Judah, *Thy Hand ſhall be on the Neck of thine Enemies. Thy Brethren ſhall ſtoop unto thee: As a Lion's Whelp ſhalt thou come up from the Spoil: Thou ſhalt couch as a Lion, and as a Lioneſs, who ſhall ſtir thee up? 2. The Scepter ſhall not depart from thee, nor a Law-giver from between thy Feet, until* Shiloh *come:* (i. e. *Chriſt*) *All Nations ſhall ſeek after him. 3. Thou ſhalt bind thy Aſſe's Fole to the Vine, and thy Aſſe's Colt to the beſt Vine: Thou ſhalt waſh thy Garment in Wine, and thy Cloak in the Blood of Grapes, thy Eyes ſhall be red with Wine, and thy Teeth white with Milk.*

Zebulun, *Thou ſhalt dwell by the Sea-ſide, and thou ſhalt be a Haven for Ships; thy border ſhall be unto* Zidon.

Iſſachar, *Thou ſhalt be a ſtrong Aſſe, couching down between two burdens; and thou ſhalt ſee that reſt is good, that the Land is pleaſant, and ſhall bow thy Shoulder to bear, and ſhall be ſubject to Tribute.*

Dan, *Thou ſhalt judge the People, as one of the Tribes of* Iſrael; *Judg.* 13. 14, 15, 16. Dan, *thou ſhalt be a Serpent by the Way, and Adder in the Path biting the Horſe Heel, ſo that his Rider ſhall fall backwards.* Then *Jacob* foreſeeing in his Mind the great Calamity that ſhould betide his Poſterity, comforting himſelf, and reſting in God's Promiſe, cried

cried out with Heart and Mind, *O Lord, have waited for thy Salvation*, Joſh. 1. 1.

Gad, *an hoſt of Men ſhall overcome thee, bu thou ſhalt overcome at the laſt*, Num. 33.

And what ſhall I ſay to Aſer? *His Brea ſhall be fat, and he ſhall have Pleaſures for King*, Judg. 45.

Napthali *is a Hind ſent for a Preſent giving goodly Words.*

Joſeph *is a flouriſhing Bough by a Well ſide the ſmall Boughs ſhall run upon the Wall. Th Archers ſhot againſt him, and hated him, bu his Bow was made ſtrong and his Arms ſtrength ned by the Hands of the Almighty God of* Jacob *Out of him ſhall come an Herdſman, a Stone i* Iſrael. *All theſe Things ſhall come from my Fa ther's God, which hath helped thee, and bleſſe thee with Bleſſings of Heaven above, with Bleſſings of the Deep beneath, with Bleſſings o the Breaſts, and of the Womb. The Bleſſing of (me) thy Father, that I give thee, ar ſtronger than the Bleſſings that I had of min Elders. Until the End of the Hills of th World they ſhall be on thy Head.*

Benjamin *ſhall raven as a Wolf, in th Morning he ſhall devour the Prey, and a Night divide the Spoil. And now when I ſhal be gathered to my People, bury me in the Cave that is in the Field of* Ephron *the* Hittite, *in the Cave that is in the Field of* Macpelah †,

which

† Not for the Holineſs of the Place, but for Memory of God's Promiſe.

bich is before Mamre *in the Land of* Ca-
an, *which* Abraham *bought with the Field*
Ephron *the* Hittite, *for a Poſſeſſion to bury*
, *where were buried* Abraham *and* Sarah
s *Wife, and* Iſaac *with* Rebecca; *and there*
buried Leah. *The Field and Cave that is*
erein, was bought of the Children of Heth.

When *Jacob* had made an end of Com-
anding all that he would unto his Sons,
ving lived One hundred forty and ſeven
ears, he plucked up his Feet into the Bed,
d quickly died. Then *Joſeph* falling upon
s Father's Face, [*a token of a good Conſcience*]
d Kiſſing him with Tears, cauſed him to
e embalmed by Phyſicians for the Space of
rty Days, and mourned for him threeſcore
d ten Days. Who departing from *Egypt*
to *Canaan*, with Noblemen of the Land
Chariots, and Horſemen, buried him in
e Place which *Jacob* had appointed.

The

The Teſtament of *Reuben*

made to his Children at his Death concerning the Things he had in his Mind, by the Suggeſtion of the *Spirit* of *Fore-Knowledge.*

See, ſee the am'rous Bed *with its falſe Charms*
The ſturdy Bear, *unruly grown; and view*
Th' inchanting Pot, *which often Man diſarms*
And ſteals away both Senſe and Reaſon too;
Theſe Three *exemplify the vicious Ways*
Which Reuben *follow'd in his youthful Days.*
Theſe Three *are Evils that abound with*
[*Strife*
God's Spirit grieve, and cut the Thread
[*Life*

T H

THE TESTAMENT OF REUBEN.

God's Spirit works with Reuben, *and declares*
What divine Precepts he muſt leave his Heirs.
The aged Patriarch whoſe youthful Years,
And early Luſt Repentance brought with Tears,
Commands his Children round his awful View,
And thus inſtructs them what they ought to do.

THIS is the Copy of *Reuben*'s *Teſtament*, concerning all the Things which he gave in Charge to his Children before he died, in the 125th Year of his Life. Two Years after the deceaſe of *Joſeph*, his Children and Childrens Children came to viſit him in his Sickneſs, and he ſaid unto them,

My Children, I die, and go the Way of my Fathers. And ſeeing there his Brethren *Judah*, *Gad* and *Aſer*, he ſaid unto them, Lift me up, my Brethren, that I may tell you and my Children the Things that I have hidden in my Heart, for I am henceforth drawing to my long Home. Then ſtanding up, he kiſſed them, and weeping ſaid, Hearken, my Brethren,

thren, and you my Children, give Ear t
the Words of your Father *Reuben*; Ma r
what I give in Charge to you, Behold,
command you this Day, before the God o
Heaven, that ye walk not in the Ignoranc
of Youthfulneſs and Fornication, wherein
over-ſhot myſelf, and defiled the Bed of m
Father *Jacob*. For I aſſure you, that th
Lord did therefore ſtrike me with a ſor
Plague in my Flanks the Space of Seve
Months, and * I ha
periſhed, if my Fa
ther *Jacob* † had no
prayed to the Lor
for me, becauſe h
was minded to fla
me. I was Thirt
Years old, when I did this Evil in the ſigh
of the Lord, and Seven Months was I ſic
to the Death, and with a free Heart did
Seven Years Pennance before the Lord,
drank no Wine nor ſtrong Drink, no Fleſ
came within my Mouth, I taſted not an
fine Bread; but I mourned for my Sin, fo
it was great, and there ſhall none ſuch b
done in *Iſrael*. And now my Sons hear me
that I may ſhew you what I ſaw concernin
the Seven Spirits of Error in my Repentanc
Belial giveth ſeven Spirits againſt a Man
which are the well-ſprings of youthful works
and ſeven Spirits are given Man in his Crea
tion whereby all his Works are done. Th
firſt is the Spirit of Life, wherewith is create

* *Prayer and Repentance ſtayeth God's Wrath.*

† *The Bleſſing and Prayer of a Father to God for his Children, of what Benefit.*

In Repentance the Heart is to be conſidered, not external Action.

his Being, the ſecond is the Spirit of Seeing, wherewith cometh luſting. The third is the Spirit of Hearing, wherewith cometh Learning. The fourth is the Spirit of Smelling, wherewith cometh Delight, by drawing in of the Air, and breathing it out again. The fifth is the Spirit of Speech, wherewith Knowledge is made. The ſixth is the Spirit of Taſting, whereof comes the feeding upon things that are to be eaten and drank, and through them is ingendred Strength, becauſe the ſubſtance of Strength is in Meat. The ſeventh is the Spirit of Seed and Generation, wherewith entreth in the Luſt of Pleaſure. For this Cauſe it is the laſt of Creation, and the firſt of Youth, becauſe it is full of Ignorance; and Ignorance leads the younger ſort as a blind Body into the Ditch, and as an Ox to the Stall. Among all theſe is the eighth Spirit, which is of Sleep, with whom is created the waſting away of Nature, and the Image of Death.

With theſe Spirits are mingled the Spirits of Errors, whereof the firſt is the Spirit of Letchery, who lieth within the Nature and Senſes of Man. The ſecond Spirit of Unſatiableneſs lieth in the Belly. The third Spirit of Strife lieth in the Liver and in Choler. The fourth Spirit is of Bravery and Gallantneſs, that the Party may ſeem comely by Exceſs. The fifth is the Spirit of Pride, which moveth a Man to mind other great Things, or to think well of himſelf.

The

The ſixth is the Spirit of Lying, or Vain glorioufneſs, in boaſting of a Man's ſelf, an in a Deſire to fill his Talk concerning hi Kindred and Acquaintance. The ſeventh i the Spirit of Unrighteouſneſs, which ſtirreth up the Affections, that a Man ſhould perform the luſtful Pleaſures of his Heart: For Unrighteouſneſs worketh with all the othe Spirits, by taking Guile unto him. Unto al theſe Spirits is matched the eighth Spirit which is the Spirit of Sleep or Sluggiſhneſ in Error and Imagination; and ſo the Souls of young Folks periſh, becauſe their Minds are darkned, and hidden from the Truth; and underſtand not the Law of the Lord, neither obey the Doctrine of their Fathers, as befell to me in my Youth.

But now, my Children, love the Truth, and that ſhall preſerve you: Hearken to your Father *Reuben*, and let not your Eyes, 1. run a gazing after Women; neither be ye 2. alone with a Woman that is married: 3. Neither do you ſeek about what Women are doing; for if I had not ſeen *Bilba* Bathing herſelf in a ſecret Place, I had not fallen into that Wickedneſs. But my Mind ran ſo upon the naked Woman, it ſuffered me not to Sleep till I had committed Abomination. For while my Father *Jacob* was away at his Father *Iſaac*'s: and I in *Gader* hard by *Ephrata*, a Houſe of *Bethlehem*, *Bilba* fell Drunken, and as ſhe lay aſleep uncovered in her Chamber, I went in, and ſeeing her Naked-

neſs,

neſs, wrought Wickedneſs with her, and leaving her aſleep, went my way. By and by an Angel of God bewray'd my Wickedneſs to my Father *Jacob*, who, coming Home, mourned for me, and touched not *Bilba* any more. Therefore look not upon the Beauty of Women, neither muſe you upon their Doings, but walk ye with a ſingle Heart in the Fear of the Lord God, buſying your ſelves either at your Work, Learning, or your Huſbandry, until ſuch time as God gives you ſuch Wives as he pleaſeth, leſt you ſuffer as I have done; for I durſt not look my Father in the Face to his dying Day, nor ſpeak to any of my Brethren for Shame. Nay, even my Conſcience biteth me ſtill for Sin. Yet my Father comforted me, and prayed for me unto the Lord, that his Wrath might paſs away from me, as the Lord himſelf ſhewed unto me. Therefore from that time forth I was kept from ſinning any more.

And you, my Children, likewiſe keep to that I ſhall tell you, and you ſhall not ſin: For Fornication is the deſtruction of the Soul, ſeparating it from God, and leading it to Idolatry; ſubjecting the Mind and Underſtanding to Error, and bringeth Men to their Grave before their time. For Whoredom hath undone many Men: And tho' a Man be ancient or noble, yet this makes him a Laughing-Stock both before *Belial*, and the Sons of Men. But *Joſeph*, becauſe he kept himſelf from all Women, and cleanſed his

Thoughts from Fornication, found Favour before the Lord and Men. The *Egyytian* Woman did much to him by uſing the Help of Witches, and by offering him all the Delicacies they could provide; but the Purpoſe of his Mind admitted no ſuch luſtful Deſire. For this Cauſe the God of our Fathers delivered him from all Death, both ſeen and unſeen. For if Fornication over-rule not your Mind, neither ſhall *Belial* prevail againſt you. Ill Women are hurtful Things, my Sons, becauſe when they want Power and Strength againſt a Man, they work deceitfully to draw him to Ruin; and whom they cannot overmatch in Strength, they overcome by Deceit. For the Angel of the Lord which taught me, told me of them, that they are overcome by the Spirit of Fornication more than Men, and that they are ever practiſing in their Hearts againſt Men, firſt making their Minds to err by decking of themſelves, then ſhedding their Poiſon into them by their Looks, and finally catching them Priſoners by their Actions; for a Woman is not able to force a Man. Therefore, my Sons, fly Fornication; charge your Wives and Daughters that they dreſs not their Heads, and will them to chaſten their Looks; for every Woman that dealeth deceitfully in theſe things is reſerved to the Puniſhment of the World to come, *Gen.* vi. For by ſuch Means were the Watchers deceived before the Flood: As ſoon as they ſaw them they fell in Love one

with

with another, and conceived a working in their Minds, and turned themſelves into the Shape of Men, and appeared to them in their companying with their Husbands; and the Women by conceiving the Deſire of them in the Imagination of their Mind, brought forth Giants. For the Watchers appeared to them of Height unto Heaven. Therefore keep yourſelves from Fornication. And if ye intend to have a clean Mind, keep your ſelves from Women, and forbid your Wives likewiſe the Company of Men, that they may have alſo clean Minds. For altho' continual Converſation does not always work Wickedneſs, yet it breeds incurable Stings to them, and to us everlaſting Shame before *Belial*, becauſe Fornication hath neither Underſtanding nor Godlineſs in it, and all Enviouſneſs dwelleth in the Deſire thereof, and for that Cauſe ſhall ye envy the Children of *Levi*, and ſeek to be exalted above them, but ye ſhall not be able to compaſs it; for God will avenge them, and you ſhall die a dangerous Death; for unto *Levi* and *Judah* hath the Lord given the Sovereignty, and to me, and *Dan*, and *Joſeph* hath he granted to be Princes with them. Wherefore I charge you hear *Levi*, for he ſhall know the Law of the Lord, and execute Judgment, and offer Sacrifices for all *Iſrael*, till the full Time of Chriſt, the chief Prieſt, becauſe the Lord hath ſpoken it. I charge you by the God of Heaven, that every one of you deal faithfully

with his Neighbour, and ſtick unto *Levi* in humbleneſs of Heart, that ye may receive Bleſſing from his Mouth; for he ſhall bleſs *Iſrael* and *Judah*, God hath choſen *Judah* to be the King of all People, wherefore worſhip you his Seed; for he ſhall die for you in Battles, both viſible and inviſible, and ſhall reign over you World without end. *Reuben* having ſaid thus to his Children, he bleſſed them and died. Then they buried him at *Hebron* in the double Cave with his Fathers.

The Teſtament of *Simeon*,

made to his Children at his Death, concerning Envy.

The

The Teſtament of *SIMEON.*

The Miſeries of Man do much increaſe,
When his unbridled Luſts do what they pleaſe.
Women to Envy bent can never hide
The Venom which attends their Luſt and Pride.
Their Words are Swords, which pierce the in-
[ward Part,
And leave a mortal Sting within the Heart:
They, like the rav'nous Wolf, make all a Prey,
And ſwallow all that's vertuous in their Way.
Simeon *knew this full well; and therefore he*
Theſe Emblems bring of what th' Envious be.

THE Copy of *Simeon*'s Words which he ſpake unto his Sons at his Death, in the Hundred and twentieth Year of his Life, in which *Joſeph* died. For they came to viſit him upon his Death-bed, and he ſitting up, kiſſed them, ſaying,

Hearken, my Children, hear me your Father *Simeon*, whatſoever I have in my Heart, I am my Father *Jacob*'s ſecond Son, and my Mother *Leah* named me *Simeon*, becauſe the Lord heard her Prayer, (*Gen.* xxix.) I became very mighty, I went thro' the Buſineſs of my Life without Fear, and was not afraid of any thing, for my Heart was ſtout, my Mind unmoveable, and my Stomach undiſcourageable; for Hardineſs is given of the Higheſt into Mens Souls and Bodies. In thoſe Days I envied *Joſeph*, becauſe my Father loved him; I hardened my Heart againſt him to kill him, becauſe the Prince of Error

ſending forth the Spirit of Envy, ſo blinded my Mind, that I could not take heed to ſpare my Brother *Joſeph*. But his God and the God of his Fathers ſending his Angel, kept him ſafe from my Hands; for while I went into *Sichem* to carry Proviſion for our Flocks, and *Reuben* into *Dothan*, where all our Neceſſaries were laid up in ſtore, our Brother *Judah* ſold him unto the *Iſhmaelites*; and therefore when my Brother was come again, he was ſorry, for he intended to have conveyed him ſafe again to our Father; but I was angry with *Judah* for letting him go alive, and bare him grudge five Months after: Howbeit, God hindred me, and reſtrained the Work of my Hands; for my right Hand was half withered up for ſeven Days together. Then did I perceive (my Sons) that that befel me for *Judah*'s Sake. Whereupon I repented ſoon after, and beſought the Lord to reſtore my Hand, and I would abſtain from all Rancour, Envy and Folly; for I knew I had conceived a wicked Thought againſt the Lord, and againſt my Brother *Judah*, upon *Joſeph*'s account, whom I envied.

Man purpoſeth, God diſpoſeth.

Now therefore, my Children, keep your ſelves from the Spirit of Error and Envy; for Envy over-ruleth the Heart of every Man, ſuffering him not to eat and drink in reſt, or to do any good Thing; and is always egging him to ſlay the Party whom he envieth, and pining away at his Proſperity. Two

Years

Years together I puniſhed my Soul with Faſting in the Fear of the Lord; for I knew that the Way to deliver me from Envy, was the Fear of the Lord. If a Man fly unto the Lord, the wicked Spirit flieth from him, ſo as his Mind becometh meek, and of ſpiteful he becometh pitiful, bearing no grudge towards ſuch as hate him, and ſo his Envy ceaſeth. And becauſe my Father ſaw me ſad, he asked me the Cauſe of it. To whom I lied, ſaying, I have a Pain in my Stomach, for I was ſorrieſt of all my Brothers for that I had been the Cauſe of *Joſeph*'s ſelling into *Egypt*, (*Gen.* xlii.) And when I came into *Egypt*, and was put in Priſon by him as a *Spy*; then perceived I, that I was juſtly puniſhed, and I was not ſorry for it. But *Joſeph* being a good Man, and having God's Spirit in him, and being full of Pity and Mercy, minded not to do me any harm, but loved me as well as the reſt of my Brethren. Therefore, my Children, keep yourſelves from all Spite and Envy, and walk in Singleneſs of Mind and a good Conſcience, after the Example of *Joſeph*, my Brother, that God may give Grace, Glory and Bleſſedneſs, upon your Heads, as you ſee in him. Of all the Days of his Life he did never caſt us in the Teeth with it; but loved us as his own Soul, and as his Children, honouring us, and giving us Riches, Cattle and Corn, abundantly. You therefore, my Children, love ye one another with a good Heart, and put from you the

Spirit of Envy; for it maketh a Man's Soul grow ſavage, marreth his Body, breedeth Wrath and War in his Thoughts, ſets his Blood on Fire, driveth him out of his Wits, and ſuffers no Reaſon to bear any Sway or Rule. Moreover, it taketh away his Sleep, diſquiets his Mind, and maketh his Body to tremble. For even in Sleep ſome ſpice of imagined Malice gnaweth him, cumbring his Soul with Spirits of Miſchief, making his Body frightful, and his Mind terrified with Trouble; and appearing unto Men, as it were with a pernicious Spirit pouring out Poyſon. Therefore was *Joſeph* fair of Face, beautiful and comely to behold, becauſe no wicked thing dwelt in him; for he had a Countenance Clear from Incumbrance of Mind. and now, my Children, let your Hearts be meek before the Lord, and walk right before Man; ſo ſhall ye find Favour both with God and Man; and beware that ye fall not into Whoredom; for Whoredom is the Mother of all Wickedneſs, ſeparating a Man from God, and ſending him to *Belial*. For I have ſeen in *Enoch*'s Writings, that you and your Children ſhall be corrupted with Whoredom, and do *Levi* Wrong by the Sword. But they ſhall not prevail againſt *Levi*, becauſe he ſhall fight the Lord's Battels, and take all your Tents; and very Few ſhall be divided in *Levi* and *Judah*, for he ſhall be your Captain, as my Father *Jacob* propheſied in his Bleſſings.

Behold,

Behold, I tell you all theſe Things beforehand, that I may be clear from the Sin of your Souls. Now if you put from you all Enviouſneſs and Stiff-neckedneſs, all my Bones ſhall flouriſh as a Roſe in *Iſrael*, and all my Fleſh as a Lilly in *Jacob*, and my Savour ſhall be as the Scent of *Libanus*, and my holy Ones ſhall be multiplied as the Cedars for ever, and their Boughs ſhall ſpread out in length for evermore, (*Exod.* xvii.) Then ſhall the Seed of *Canaan* periſh, together with all the Remnant of *Amalek*. All the *Cappadocians* ſhall periſh, and all the *Scythians* ſhall likewiſe be deſtroyed. Then ſhall the Land of *Cham* fail, and all the People go to Ruin. Then ſhall the Earth reſt from Trouble, and all Men under Heaven from War. Then ſhall *Shem* be glorified, when the Great Lord God of *Iſrael* appears upon Earth as a Man, to ſave *Adam* in him. Then ſhall the Spirit of *Error* be trodden underfoot, and Men ſhall reign over the Agents of Hell. Then ſhall I ariſe again in Joy, and bleſs the Higheſt in his wonderful Works; for God taking a Body upon him, and eating with Men, ſhall ſave Men. And now, my Children, obey *Levi*, and you ſhall be delivered by *Judah*: And advance not your ſelves above theſe two Tribes; for of them two ſhall the ſaving Health of God ſpring unto us. For the Lord ſhall ſet up of *Levi* the Prince of Prieſts, and of *Judah* the King

Parents teaching not their Children, are guilty.

of Kings, God and Man. So ſhall he ſave all the *Gentiles*, and the Off-ſpring of *Iſrael*. For theſe Things Sake I charge you to command your Children to keep theſe Sayings throughout all their Generations.

And *Simeon* making an end of all theſe Words and Commandments to his Children, he ſlept with his Fathers. He was at the Age of One Hundred and Twenty Years. Then they laid him in a Coffin of Wood that rotteth not, that they might carry his Bones again into *Hebron*, where they conveyed him privily in the Way of the *Egyptians*; for the *Egyptians* kept the Bones of *Joſeph* in the King's Treaſury. For their Inchanters told them, That *whenſoever* Joſeph's *Bones were carried away, there ſhould be ſuch a Plague of Miſt and Darkneſs among the* Egyptians, *as one Brother ſhould not know another, no not even by Torch-light.* And *Simeon*'s Children bewailed their Father according to the Law of Mourning, and continued in *Egypt* till the Day of their departing thence under the Hand of *Moſes*.

The Teſtament of *Levi*,

made to his Children at his Death, concerning Prieſthood.

How pure and righteous Miniſters ſhould be:
What Patterns to their Flocks of Piety:
Not ſwift to Wrath, but juſt to God and Man:
Let their Lives practiſe what they Preach and [*Pen:*
And like the Sun and Moon, conſpicuous ſhine,
That all may Copy from their Truths divine.
Levi, the Head of all the Preaching Tribe,
Into his Sons theſe Principles imbibe.

THE

THE TESTAMENT OF LEVI.

THE Copy of *Levi*'s Words, namely, which he ſpake to his Children, containing all the Things which they ſhould do and which ſhould happen to them until the Day of Judgment. He was in Health when he called them unto him, for he knew before when he ſhould die. So when they were come together, he ſaid unto them:

I *Levi* was bred and born in *Charran*, and afterward came to my Father into *Sichem*, (*Gen.* xxxiv.) I was at that time but young, about 20 Years old, when I helped my Brother *Simeon* revenge our Siſter *Dinah* againſt *Hamor*. Now as we were feeding of our Flocks in *Abelmuel*, the Spirit of the Underſtanding of the Lord came upon me, and I ſaw all Men undermining their own Ways, and how Unrighteouſneſs had built herſelf a Fortreſs, and Wickedneſs ſat upon the Throne of it: And I was ſorry for Mankind, and beſought the Lord to ſave them.

Then

Then there fell a Sleep upon me, and I ſaw a very high Mountain; it was the Mountain of *Aſpis* in *Abelmuel*; and behold the Heavens opened, and the Angel of God (*Chriſt*) ſaid unto me, *Levi*, Come hither; and I went from the firſt Heaven to the ſecond, and there ſaw the Water hanging between the one and the other. And I ſaw the third Heaven much brighter than them both; for the heighth thereof was infinite. And I ſaid to the Angel, What meaneth this? And the Angel anſwered me, *Marvel not at theſe things, for thou ſhalt ſee four Heavens yet brighter, and without Compariſon, when thou comeſt up to them; for thou ſhalt ſtand by the Lord, and be his Miniſter, and utter his Secrets unto Men, and preach of the Deliverer of* Iſrael *which is to come. By thee and by* Judah *the Lord will appear to Men, to ſave all Mankind in them. Thy Life ſhall depend upon the Lord; by him ſhalt thou have thy Fields, Vineyards, Fruit, Gold and Silver. Therefore hearken as touching the ſeven Heavens. The loweſt is moſt lowring, becauſe it is neareſt to all the Unrighteouſneſs of Men. The ſecond hath Fire, Snow and Ice, prepared by the Lord's Appointment againſt the Day of God's rightful Judgment. In it are the Spirits of Vengeance for the puniſhing of the Wicked. In the third are the Powers of Hoſts, ordained againſt the Day of Judgment, to take Vengeance upon the Spirits of Error and* Belial. *In the fourth above theſe are the Saints; for in the higher Places dwelleth great Glory, in*

the

the Holy of Holies above all Holineſs. In the next unto this, are the Angels that do ſerve in God's Preſence, and ſeek his Favour in all the Perfection of the Righteous: They offer to the Lord the ſweet Savour of a reaſonable Service, a Sacrifice without Blood. In the other that is under this, are the Angels that bring Anſwers from the Angels in God's Preſence. In that which is above it, are the Thrones and Powers, wherein is continually offering up of Hymns unto God. Therefore whenſoever the Lord looketh upon us, all of us are moved; yea, and even Heaven, Earth, and the bottomleſs Deep, are moved at the ſight of his Greatneſs; but the Children of Men being witleſs, ſhall ſin and provoke the Higheſt unto Wrath. Now therefore underſtand, that the Lord will execute Judgment upon the Children of Men; becauſe that Men will ſtill continue in Unbelief and Unrighteouſneſs, even when the ſame ſhall cleave aſunder, the Sun be darkned, the Waters dried up, the Fire quake, and all Creatures be troubled at the fainting of the inviſible Spirit, and the ſpoiling of Hell in the Paſſion of the Higheſt; therefore ſhall they be condemned to Puniſhment. The Higheſt then hath heard thy Prayer to ſeparate thee from Unrighteouſneſs, and to make thee his Son and Servant, and a Miniſter in his Preſence, a Lanthorn of Knowledge to lighten Jacob *thoroughly, and to be as a Day-Sun among the Children of* Iſrael, (*Gen.* v.) *and unto thee and thy Seed ſhall the*

A Miniſter, what he ſhould be of himſelf, not Unrighteous.

Power

End of the Prieſthood propheſied.

Chriſt's Paſſion propheſied.

Power of Bleſſing be given, till God viſit all Nations in the Bowels of the Mercy of his Son for ever. Nevertheleſs thy Sons ſhall lay their Hands upon him to crucify him; and for this Cauſe is Wiſdom and Underſtanding given nnto thee, to give thy Children Knowledge of him, becauſe if they bleſs him, they ſhall be bleſſed, and they that curſe him, ſhall periſh in his ſight. And the Angel opened me the Gates of Heaven, and I ſaw the holy Temple, and the Higheſt ſitting on the Throne of Glory; and he ſaid unto me, Levi, *I have given thee the Bleſſings of the Prieſthood, till I come Myſelf to dwell in the midſt of* Iſrael. Then the Angel brought me down to the Earth, and gave me a Shield and a Sword; ſaying, *Execute Vengeance in* Sichem *for* Dinah, *and I will be with thee; for God hath ſent me.* And at that time I ſlew the Sons of *Hamor*, as it is written in the Tables of Heaven, (*Gen.* xxxiv.) And I ſaid unto him, Lord, I pray thee tell me thy Name, that I may call upon thee in the time of my Trouble; and he anſwered, *I am an Angel which excuſeth* Iſrael, (Chriſt our Redeemer) *that he might not be ſtricken for ever, becauſe all wicked Spirits lie in wait for him.* Afterward being waked as it were out of Sleep, I bleſſed the Moſt High, and the Angel that excuſeth the Off-ſpring of *Iſrael*, and all righteous Men. And when I came to my Father, I found an Aſp of Braſs,

whereupon

whereupon the Hill took the Name of *Aſpis*, which is hard by *Gebar*, on the right Side of *Abila*. And I laid up theſe Sayings in my Heart: And I counſelled my Father and my Brother *Reuben* to perſuade the Sons of *Hamor* tobe circumciſed, becauſe I was zealouſly grieved for the Abomination which they had wrought in *Iſrael*. For firſt of all I killed *Shechem*, and then *Simeon* killed *Hamor*, and after this came our Brethren, who ſmote the City with the Edge of the Sword. When my Father heard of it he was angry, becauſe they had received Circumciſion, and were killed afterward. And therefore he dealt otherwiſe with us in his Bleſſings. For we ſinned in doing it againſt his Will; and he fell ſick the ſame Day. But I knew that the Lord intended evil to the *Shechemites*, becauſe they had purpos'd to have done the like unto *Sarah*, as they had done unto our Siſter *Dinah*; but God hindred them. And they perſecuted our Father *Abraham*, (as then a Stranger) and carried away his Cattle; and furthermore did beat *Joblan* very ſore, who was born in his Houſe. After the ſame manner dealt they with all other Strangers, taking away their Wives from them by force, and driving the Men themſelves out of their Country. For which Cauſe the Wrath of the Lord came upon them in the End. And I ſaid to my Father, Sir, be not offended, for God will bring the *Canaanites* to nothing before

The Manner not the Doing rebuked.

before thee, and give their Land unto thee, and to thy holy One after thee. For from henceforth *Shechem* ſhall be called the City of Fools, becauſe as Men do ſcorn Fools, ſo have we ſcorned them for their working of Folly in *Iſrael*, in taking away our Siſter for to defile her, (*Gen.* xxxv.) Then came we into *Bethel*; and there, when I had ſacrificed threeſcore and ten Days together, I ſaw the Thing again as I had ſeen before. And I ſaw ſeven Men in white Raiment, ſaying unto me, *Up, put on the Stole of Prieſthood, the Crown of Righteouſneſs, the Reaſon of Underſtanding, the Robe of Truth, the Breaſtplate of Faith, the Mitre of Holineſs, and the Ephod of Prophecy*, (Exod xxviii. Lev. viii.) And ſo every of them bringing ſomething with him, did put them upon me; ſaying, *Be thou henceforth the Lord's Prieſt, thou and thy Seed for evermore.* The firſt of them anointed me with holy Oil, and gave me the Scepter of Judgment. The ſecond waſhed me with clean Water, and fed me with Bread and Wine; that is, to wit, with the moſt Holy of Holies, and cloathed me with a glorious Robe down to the Ground. The third did put upon me a ſilken Garment like to an Ephod. The fourth girded me with a Girdle like to Purple. The fifth gave unto me an Olive-Bough, very full of Fatneſs. The ſixth did ſet the Mitre of Prieſthood upon my Head. The ſeventh filled my Hands with Incenſe, to the Intent I ſhould execute

the

the Office of a Prieſt unto the Lord. A
he ſaid unto me, Levi, *unto three princip*
Things is thy Seed appointed of God; namel
to be a Sign of the glorious Lord that is to com
and he that believeth ſhall be the firſt. The gre
Lot ſhall not fall upon him, the ſecond ſhall
in the Prieſthood, and the third ſhall have a ne
Name, becauſe a King ſhall riſe up in Juda
and renew my Prieſthood according unto the F
gure of the Gentiles, *among all Nations. B*
the Coming of him is unutterable, as he ſhall
the Prophet of the Higheſt, born of our Fath
Abraham. *All the pleaſant Things of* Ira
ſhall be given unto thee and to thy Seed, and yo
ſhall eat all that is pleaſant
the Eye, and thy Seed ſha
diſtribute the Lord's-Table
and of them ſhall be High
Prieſts, Judges and Scribes
for in their Mouth ſhall the holy Things be kep

A Diſtributing excludeth the ſole Receiving of the Sacrament.

When I awoke, I perceived that this Viſio
was like the other, and I laid it up in m
Heart, and ſhewed it not to any Man living
upon the Earth. The firſt two Days I an
Judah went to our Grandfather *Iſaac*, an
he bleſſed me according to all the Sayings o
the Viſions that I had ſeen, but he would
not go with us unto *Bethel*. But when we
came to *Bethel*, my Father *Jacob* ſaw in a
Viſion concerning me, that I ſhould be their
Prieſt before the Lord. And he roſe in
the Morning, and tithed all Things to the
Lord by me. Then came we to *Hebron* to
dwel

well there. And by and by *Iſaac* called me
expound the Law of the Lord, according
God's Angel had ſhewed it to me; and
taught me the Law of Prieſthood, Sacrifi-
es, Burnt-Offerings, Firſtlings, Free will-
fferings, and Offerings for Health. Every
ay he taught me Underſtanding, and called
pon me continually before
ie Lord; ſaying, *My Son,* *An Exhortation for Miniſters.*
ve no Ear to the Spirit of
ornication, for he will follow thee, and defile
e holy Things by thy Seed:
herefore take thee ſuch a Wife A Miniſter may be married, *Lev.* xxi.
thy Youth as hath not any
lemiſh or Uncleanneſs, nor is
the Allophite, *or of the* Gentiles. *And be-*
re thou enter into the Holieſt,
aſh; and likewiſe before thou He muſt come with a pure Mind to execute his Office, *Lev.* i, ii.
acrificeſt, and alſo when thou
aſt done, offer unto the Lord
e Fruits of the Twelve Trees
at are ever green, as my Fa-
er Abraham *taught me to do: And the Fruits*
all clean Beaſts, and of clean Fowls offer thou
Sacrifice. Alſo offer up the Firſt-born of
ll Things, and the Firſt fruits of thy Wine, and
rinkle thy Sacrifices with Salt. Now there-
re, my Sons, keep ye all the Things that
command you; for whatſoever I have
eard of my Fathers, that have I told unto
ou. I am clear from all the
Nickedneſs and Sin which *A Comfort for godly Parents.*
ou ſhall commit to the end

of

of the World. Ye ſhall work Wickedn
againſt the Saviour of
Prophecy of the Deſtruction of Iſrael. World, and ye ſhall fed
Iſrael, ſtirring up much E
againſt him from the Lo
and dealing wickedly with him, ſo that *Je*
ſalem ſhall not continue by reaſon of yo
Wickedneſs. The Veil
The Realm plagued whoſe Miniſtry is wicked. the Temple ſhall be rent
ſunder to diſcover your fo
neſs, and ye ſhall be ſcatte
ed as Priſoners amongſt the *Heathen*, a
be ſcorned, curſed, and trodden under Fo
Nevertheleſs the Houſe which the Lord ſh
chuſe ſhall be called *Jeruſalem*, as the Boo
of *Enoch* the Righteous containeth. Ther
fore when I was twenty and eight Years o
I took a Wife whoſe Name was *Melch*
and ſhe conceived and bare me a Son, a
called his Name *Gerſhon*, becauſe we we
but Strangers in our Land; for *Gerſhon* ſig
nifieth Baniſhment. Now I knew of hi
that he ſhould not be of the chief Degre
The ſecond was *Caath*, who was born t
five and thirtieth Year. I ſaw a Viſion Eaſ
ward, how all the Congregation ſtood o
high, and therefore I called his Name *Caat*
which ſignifieth the beginning of Greatne
and Learning. The third was *Merari*, wh
was born in the five and fiftieth Year of m
Life, (*Exod.* vi.) And becauſe his Mothe
was dangerouſly delivered of him, ſhe calle
him *Merari*, which is as much as to ſay, M

Bitterne

terneſs. And in the threeſcore and fourth ar of my Life was my Daughter *Jochebed* rn in *Egypt*; and ſo was I honourable ong my Brethren. Alſo my Son *Gerſhon* ok him a Wife, who bare him *Lybni* and *bni*. The Sons of *Caath* were *Amram*, *har*, *Hebron* and *Uziel*; and the Sons of *ſerari*, were *Mebali* and *Muſhi*. In the urſcore and fourteenth Year of my Age, *mram* took unto Wife my Daughter *Joched*, becauſe that he and ſhe were born both n one Day. I was eight Years old when I ntred into the Land of *Canaan*, and eighteen ears old when I entred into the Office of he Prieſthood. At eight and twenty Years ld I took a Wife, and at forty Years old I ntred into *Egypt*; and behold ye be now ny Childrens Children in the third Generation. *Joſeph* died in the hundred and tenth Year. And now, my Children, I warn you, ear the Lord your God with all your Heart, nd walk plainly in all Things according to his Law. Moreover, bring up your Children in Learning, that they may have Underſtanding by Reading the Law of God, without ceaſing all their Life long. For whoſoever knoweth God's Law ſhall be honoured; and go whereſoever he will, he ſhall be no Stranger; alſo he ſhall have more Friends than his Forefathers had; and many ſhall be glad to ſerve him, and to hear the Law at his Mouth. My Sons, deal rightfully upon Earth, that you may find Heaven;

and

and ſow good Things in your Minds, th
you may find them in your Life: For if
ſow evil Things, ye ſhall find and reap
manner of Cumbrance and Trouble. G
ye Wiſdom in the Fear of God; for if Ca
tivity come, and Cities and Countries
deſtroyed, Gold and Poſſeſſions periſh, b
none can take the wiſe Man's Wiſdom, ſa
only the Blindneſs of Ungodlineſs and Sin
for his Wiſdom ſhall become a Shield to hi
among his Enemies, and make a ſtrang
Country to be as his own Home, and cau
him to find Friendſhip in the midſt of h
Foes. If he teach and do ſuch Things, h
ſhall ſit with Kings, as did our Brother *Jo*
ſeph. And truly, my Children, I know b
the Writings of *Enoch*, that in the End y
ſhall do wickedly, laying
your Hands moſt ſpitefully
upon the Lord; and thro
you, your Brethren ſhall b
confounded, and made
Scorning-Stock to all Nations. Howbeit
our Father *Iſrael* is clear from the Wicked
neſs of the high Prieſt, which ſhall lay Hand
upon the Saviour of the World. The Hea
vens above the Earth is clean, and you be the
Light of the Earth, as the Sun and the
Moon. What ſhall all the Heathens do, if
you be overdarkened with Wickedneſs, and
bring Curſedneſs upon your Countrymen, for
whoſe Sakes the Light of the World is put
into you, to enlighten all Men withal. This

Chriſt's Death, and ſpitefulneſs of the Jews *prophecied*, Matth. xxvii.

Ligh

ight of the World ſhall you moſt wilfully eal, and teach Commandments contrary to ıe Righteouſneſs of God. Ye ſhall purloin ıe Lord's Offering, and filch away Pieces of . Before you do your Sacrifices unto the ord ye ſhall ſteal away the choiceſt Things, nd eat them diſdainfully ith Harlots, teaching Com- nandments of Covetouſneſs. Ye ſhall defile married Wo- nen, and force Maidens in *Jeruſalem*; you ſhall match yourſelves with Whores and Harlots; you ſhall take the Daughters of the Heathen to Wife, purifying them with unrighteous Purifying, and your mingling ſhall be like unto *Sodom* and *Gomorrah*. And ye ſhall be ſwoln with Wickedneſs in the Prieſthood, in ſo much that you ſhall moſt diſdainfully and ſpitefully laugh the holy Things to ſcorn; not only vaunting and boaſting yourſelves againſt Men, but alſo being puffed and ſwoln up with Pride againſt the Commandments of God. For this Cauſe ſhall the Temple, which the Lord ſhall have choſen, be undoubtedly left deſolate in Uncleanneſs, and yourſelves become Captives to all Nations, and be loathed and abhorred among them, and receive endleſs Shame and Confuſion, thro' God's rightful Judgment; and all that ſee you ſhall ſhun you. And were it not for our Fathers *Abraham*, *Iſaac* and *Jacob*, there ſhould not one of my Seed be left upon Earth.

The wicked Prieſthood and their Miſery deſcribed, 1 Sam. ii.

Furthermore,

Furthermore, I know by the Book of *Enoch* that ye ſhall go aſtray by the Space of three ſcore and ten Weeks, and defile the Prieſthood, ſtain the Sacrifices, deſtroy the Law, frowardly perſecute righteous Folk, hate the Godly, abhor the Sayings of Faithful Men, and call him Heretick that goeth about to renew the Law by the Power of the Higheſt; and in the End ye ſhall kill him out of hand, as you think, not knowing that he ſhall riſe again, and ſo ſhall ye receive his innocent Blood wilfully upon your own Heads. For his ſake ſhall your holy places be left deſolate, which you ſhall have defiled even by utter forſwearing, and your Dwelling ſhall not be clean, but you ſhall be accurſed among the Heathen, and Deſpair ſhall vex you, till he viſit you again and mercifully receive you thro' Faith and Water. And foraſmuch as ye have heard of the threeſcore and ten Weeks, hear ye alſo of the Prieſthood. For in every Jubile ſhall be Prieſthood. In the firſt Jubile the firſt anointed into the Prieſthood ſhall be great, and talk to God, as to his Father, and his Prieſthood ſhall be full of the Fear of the Lord, and in the Day of his Gladneſs he ſhall riſe up unto the Salvation of the World. In the ſecond Jubile, the Anointed ſhall be conceived in the heavineſs of the beloved Sort, and his Prieſthood ſhall be honourable, and he ſhall be honourable, and he ſhall be glorified amongſt all Men. The third Prieſt ſhall be taken up in Sorrow, and

the

the fourth ſhall be in Grief, becauſe a multitude of Iniquities ſhall be laid upon him, and throughout all *Iſrael* every Man ſhall hate his Neighbour. The fifth ſhall be held faſt in Darkneſs, and likewiſe the ſixth and the ſeventh, and in the ſeventh ſhall be ſuch Abomination both before God and Man, as I am not able to expreſs, however the doers thereof ſhall not be known: For this Cauſe ſhall they be in captivity and corruption, and their Land and Subſtance ſhall be deſtroyed, but in the fifth Week they ſhall return to their deſolate Country, and renew the Lord's Houſe. In the ſeventh Week ſhall come idolatrous Prieſts, covetous Warriours, unrighteous Scribes, and filthy abuſers of Men, Children and Beaſts. After that the Lord hath ſent Vengeance upon them in the Prieſthood, then will God raiſe up a new Prieſt, unto whom all the Lord's word ſhall be open'd; and he ſhall execute true Judgment upon Earth many Days, and his Star ſhall ariſe in Heaven. As a King ſhall he ſhed forth the light of Knowledge in the Sun-ſhine of the Day, and ſhall be magnified over all the World, and be received and ſhine as the Sun upon the Earth, and there ſhall be peace thereon. In his Days the Heavens ſhall rejoice, the Earth be glad, the clouds merry, the Knowledge of the Lord poured out as the Seas, and the Angels of Glory ſhall rejoice in his Preſence. The Heavens ſhall be open'd, and out of the Temple of Glory ſhall Sanctification come upon him with the Father's Voice, as

from *Abraham* the father of *Iſaac*, and the glory of the Higheſt ſhall be ſpread out upon him, and the ſpirit of underſtanding and ſanctification ſhall reſt upon him, whereof he ſhall give abundantly to his children in truth for evermore, and none ſhall ſucceed him to the end of the world. In his Prieſthood all ſin ſhall have an end, and the ungodly ſhall ceaſe from their wickedneſs; but the righteous ſhall reſt in him, and he ſhall open the gates of paradiſe, and ſtay the threatning ſword againſt *Adam*, and feed the lambs with the fruit of life, and the ſpirit of holineſs ſhall be in them. He ſhall bind up *Belial*, and give his own Children power to tread down hurtful ſpirits; and the Lord ſhall rejoice in his children, and accept them as his beloved for evermore. Then ſhall *Abraham*, *Iſaac*, and *Jacob* be glad, and all his ſaints rejoice. Now my children ye have heard all. Therefore chuſe either light or darkneſs, either the law of the Lord, or works of *Belial*. We told our father, we would walk before the Lord according to his law; and my Father ſaid, The Lord is witneſs, and his Angels are witneſſes, and I am a witneſs, and you yourſelves are witneſſes of my words. And when we had anſwered, we will be witneſſes, *Levi* reſted with this charge given unto his children.

And ſtretched out his feet, and was put to his fathers, when he had lived a hundred and ſeven and thirty years, and they laid him in a Coffin, and buried him afterwards in *Hebron* beſide *Abraham*, *Iſaac*, and *Jacob*.

The Teſtament of *Judah*,

made to his Children at his Death, concerning *Valiantneſs*, *Covetouſneſs*, and *Fornication*.

Behold the bleſſed Princely State of one
Who as God's Vice-roy, ſits on Iſra'ls Throne,
The awful Scepter, and the pond'rous Crown,
Bleſs'd with a fruitful Purſe, is now his own.
Glory and Honour ſhall reſplendent ſhine,
And Judah's *Lyon guard his Royal Line.*

The Teſtament of JUDAH.

THE Copy of all the Sayings of *Judah*, to his Children, at the time of his Death, when they were come together before him, he ſaid thus:

I was my father's fourth ſon, and my mother called me *Judah*, ſaying, *I thank the Lord, for that he hath given me a fourth Son.* I was ſwift of foot, and painful in my youth, and obeyed my father in all things, and bleſſed my mother and her ſiſters. And when I came to man's eſtate, my father *Jacob* prayed over me, ſaying, *Thou ſhalt be a King, and proſperous in all things.* Behold, God gave me grace in all my works, both abroad and at home. Upon a time, I ſaw a Hind, and ran after her, caught her, and made good meat for my father. I alſo out-ran the Rioes, and overtook all things that were in the fields, inſomuch that I caught a wild Mare, and tamed her. I plucked a Kid out of the mouth of a Bear, and taking him by the paw overthrew him; and tore in pieces all wild beaſts that attack'd me, as if I had been a dog. I encountred with a wild Boar, and over-running him rent him in pieces. In *Hebron* a baſtard-Lion leaped upon a Dog, and I catched him by the tail, flung him with ſuch force that he burſt aſunder. On the borders of *Ath*, a wild Bull was feeding in the fields, and I took him by the horns and ſwung him about till he died. There came 2 Kings of the *Canaanites* armed upon our flock, and much people with them, whereupon I ran to the flock, ſtepp'd to King *Sur*, and throwing up his heels ſlew him

I alſo killed another King named *Thapes* ſitting on his Horſe, and ſo ſcattered all their people. I overtook King *Achor* a giant on Horſeback, ſhooting backwards and forwards, and throwing a ſtone of above 60 pound weight upon his Horſe, I overthrew him and kill'd him, and fighting 2 hours with *Achor*, at laſt broke his ſhield, wounded his feet, and ſlew him. As I was pulling off his breaſt-plate, behold 8 of his friends aſſailed me, whereupon I filled my hands with ſtones, and with a ſling ſlew 4 of them, and put the reſt to flight. Alſo our father *Jacob* ſlew the giant *Beeliſa* King of all the Kings, who was mighty and huge, of the ſtature of 12 cubits; by reaſon whereof fear fell upon 'em, and they deſiſted from fighting. For this cauſe was my father careful of me, when I was in battle with my brethren. He ſaw in a viſion concerning me, that the Angel of ſtrength follow'd me every where to the intent I ſhould not be overcome. The ſecond handful was a greater battle to us, than that which we had at *Sichem*; inſomuch, that in conjunction with my brethren, I purſued 1000 men, and ſlew of them 200, and 4 of their Kings; and continuing the victory, ſcaled the walls of their city, and there ſlew 2 Kings more: So we delivered *Hebron*, and led the enemy captive. The next day we went to a ſtrong wall'd, and unapproachable city, called *Areca*, which threatened to kill us. Therefore I and *Gad* went to the eaſt-ſide of the city, and *Reuben* and *Levi* to the weſt and ſouth-ſide. They

however we ſhut them up in it, and beſieged it. Now when they ſhewed not themſelves abroad in 20 days, I put on an Helmet, and in the ſight of them all, ſet up a ladder, and ſcaling the walls, ſlew 4 of their noblemen with a Stone of the weight of 3 Talents. The next day *Reuben* and *Gad* went and ſlew 60 others. Then they offer'd peace, and we by our Father's advice received them into Tribute. And they gave us 200 quarters of Corn, 500 bates of Oil, and 1500 meaſures of Wine till we went down into *Egypt*. After this, my Son married *Tamar* of *Meſopotamia*, Daughter of *Aram*. Now *Err* was a very wicked ſon, and doubted much on *Tamar*, becauſe ſhe was not of the Land of *Canaan* Therefore the Angel of the Lord ſlew him the 3d night after his marriage, when he had not yet accompanied with her, by reaſon of his Mother's ſubtlety, and ſo died in his wickedneſs, for ſhe was loth that he ſhould have had any Children by her.

When *Onan* was marriageable, I gave *Tamar* to him, and he likewiſe thro' ſpite, accompanied not with her, tho' he lived a year with her; and when I threatned him, then he lay with her, but by his Mother's commands, let his Seed fall upon the Ground; and ſo alſo he died in his Wickedneſs. I intended to give her to *Shelah* alſo, but my Wife would not ſuffer it, for ſhe envied *Tamar* becauſe ſhe was not of the Daughters of *Canaan*, as herſelf was. Now I knew the off-ſpring of *Canaan* was miſchievous, but yet did youthful fancy

blind

blind my Heart; and as I ſaw her pouring out Wine, I was deceived with Drunkenneſs, and fell in love with her.

Upon a time while I was away, ſhe married *Shelah* to a Woman of *Canaan*, Gen. xxxviii. for which I curs'd her in the bitterneſs of my Soul, and ſo ſhe died in the Wickedneſs of her Sons. Two years after this, as I went to ſhear my ſheep, *Tamar* decking herſelf like a Bride, ſate down at the gate of the City; (for it is cuſtomary with the *Amorites* to ſeat their Brides at the Gates of their Cities for the ſpace of 7 Days together, to be abuſed by Fornication) I therefore being drunk with the Waters of *Horeb*, knew her not, by reaſon of Wine, inſomuch that her Beuaty and Dreſs deceived me, and thereupon turning aſide unto her, I ſaid, ſhall I come in unto thee? And I gave her my Staff, and my Girdle, and the Crown of my Kingdom. Upon my accompanying with her ſhe conceived: Afterward, I not knowing myſelf to have been the doer thereof, would have put her to death for it, but ſhe having kept my pledges by her, ſhamed me with 'em: And when I had heard the words which I ſpake, when I lay with her in my drunkenneſs, I could not put her to death becauſe it was my own doings, but I touched her not any more to my dying Day. For, when I had done this Abomination in *Iſrael*, leſt ſhe might work Wiles with me, I ſaid I would fetch my Pledges again from her; but when I enquired for her, the Townſmen ſaid, there-

was no Bride in the City, becauſe ſhe came from another place, and had ſat there but a little while, and ſhe thought no Man knew of my going in unto her. Afterwards we came into *Egypt* to *Joſeph*, becauſe of the dearth. Six and forty Years old was I when we came hither, and 73 Years have I lived here. And now my Sons, hear me your Father, in all things that I ſhall charge you withal, and keep you my Sayings, in doing all manner of Righteouſneſs before the Lord, and in obeying the Commandments of the Lord God, and walk not after your own luſts, nor after the conceits of your own minds, in the pride of your hearts, nor glory in the works of the ſtrength of your youth, becauſe it is ſinful in the ſight of the Lord. For *tho' I reproached* my Brother *Reuben* with *Bilba* my Father's wife, becauſe no face of any beautiful Woman had yet deceiv'd me, therefore the Spirit of Fondneſs and Fornication fell upon me, ſo that I was overtaken both in *Bethſue* the *Canaanite*, and in *Tamar* the Wife of my own Sons. And I ſaid unto my Father-in-law, I have made my Father privy to the matter, and therefore I will take thy Daughter to be my Wife.

Hereupon he ſhewed me an infinite Maſs of Gold in his Daughter's behalf (for he was a King) and decking her with Gold and Pearl ordered her to pour out Wine to us at Supper. The Beauty of the Woman, and the Wine together, dazled mine Eyes, and Voluptuouſneſs did ſo darken my Underſtanding,

that

that I fell in love with her, and brake the Commandment of God, and of my Fathers, and took her to Wife.

According to the intent of my Heart, the Lord paid me home for it; for I had no Joy of the Children that I had by her. Now therefore, my Children be not drunk with Wine; for Wine turns a Man's Underſtanding away from the Truth, and kindleth in him the fire of Luſt, leading his Eyes into Error, inſomuch as Wine is a Servant of the Spirit of Lechery, to further the feeding of the Mind with Voluptuouſneſs, and ſo theſe two bereave a Man of all Power. For if a Man drink Wine till he is drunken, he traineth his Mind to the filthy Thoughts of Lechery, and kindleth the Body to carnal Copulation. And if deſired occaſion ſerve, Sin is wrought in him without Shame. Such a thing is Wine, my Sons, for a drunken Man is aſhamed of nothing. Behold it made both me and *Tamar* do amiſs, ſo as I bluſhed not at the multitude in the City, but went aſide unto her in the ſight of all Men, and committed a great Sin in diſcovering the unclean privities of my own Sons. Through drinking of Wine I was not aſhamed to break God's Commandment, in taking a Woman of *Canaan* to Wife. Wherefore, my Sons, he that drinketh Wine, had need of Diſcretion, and the Diſcretion that every Man ought to uſe in drinking of Wine, is, that he be aſhamed to

Children that marry without Conſent of Parents, plagued.

over

over-drink himſelf. For if he paſs that bound, he forgetteth his Underſtanding, and cleaveth to the Spirit of Error, which cauſeth the drunken man not to be aſham'd, but to boaſt of his Lewdneſs, thinking it to be good. He that committeth Whoredom is bereft of his Liberty, and becometh a Bondſlave to Lechery, and cannot get out of it again, after the ſame manner that I was made naked. For I gave over my Staff, that is to ſay, the Stay of my Tribe, and my Girdle, that is my Power, and my Crown, that is, the Glory of my Kingdom. Howbeit, repenting theſe things, I forbear all Wine and Fleſh to my old-Age, and was utterly unacquainted with all Mirth. And the Angel of God ſhewed me, that Women would from time to time overcome all Men, as well Kings as Captives, and bereave great Men of their Glory. For the Poverty of a poor Man is a greater Fence to him than is the Strength of a mighty Man.

Therefore, my Children, be moderate in drinking, for there are in it four noiſome Spirits, that is to ſay, of Concupiſcence, of Heartburning, of Lechery, and filthy Gain. If ye drink Wine merrily in the Fear of the Lord with ſhamefacedneſs, ye ſhall live; but if ye drink without regard of Shame and Fear of God, then it turns to drunkenneſs and diſhoneſty ſteals in. And if ye drink none at all, then ſhall ye not ſin, neither in ſlanderous Words, nor in quarrelling, nor railing, nor in breach of God's Commandments, neither ſhall ye periſh

riſh before your time. For Wine diſcovereth the Secrets of God and Man unto Strangers, like as I bewrayed the Secrets of God, and of my Father *Jacob*, to *Bethſue* the *Canaanite*, which God hath forbidden to be diſcloſed: Alſo Wine is a Cauſe of War and Sedition.

Moreover, I charge you my Sons, that you love not Money, nor look upon the Beauty of Women; for Money and womanly Beauty made me overſhoot myſelf in *Bethſue* the *Canaanite*. And I am ſure that theſe two things ſhall corrupt my Off-ſpring, and mar the wiſe Men of my Lineage, and hurt the Kingdom of *Judah*, which God hath given me for obeying my Father: for I never repined at my Father *Jacob*'s Commandmentss but did whatſoever he required me.

And *Abraham* the Father of my Fathers bleſſed me to fight for *Iſrael*, and ſo did *Iſaac* bleſs me likewiſe: And I know that the Kingdom ſhall ſtand by me, but I have read in the Book of *Enoch* the righteous, that ye ſhall work Wickedneſs in the latter Days.

Therefore, my Children, keep yourſelves from Letchery and Covetouſneſs, and give ear unto your Father *Judah*, for thoſe things withdraw Men from God's Law, and blind the Underſtanding of their Minds, and teach them Pride; neither ſuffer they any Man to ſhew Mercy to his Neighbour; they bereave his Soul of all good Things, and hold it down in Pains and Sorrows; alſo they diſappoint him of his reſt and ſleep, and conſume his fleſh.

Finally

Finally, they hinder God's Sacrifices, neglect his Bleſſings, diſobey the Speaking of the Prophets, and are offended at the Words of Godlineſs.

For theſe two Paſſions are contrary to the Comandments of God: He that ſerveth them cannot obey God, becauſe they dazle Mens Minds, and walk abroad as well a Nights as Days.

My Children, Covetouſneſs leadeth Men to idolatry. For thro' doting upon Money, he calleth them Gods, which are not, and compelleth the infected Party to grow more vilely out of kind.

For Money ſake I loſt my Children, and had not the penance of the firſt, and the humbling of my Soul, with the Prayers of my Father *Jacob* prevail'd, I had died as now without Children. But the God of my Fathers being merciful and full of pity and compaſſion, knew that I ſinned thro' Ignorance, for the Prince of Error had blinded me, and I overſhot myſelf as a fleſhly Man, and being corrupted with Sin, knew not mine own Infirmity, but thought myſelf to be invincible.

Know ye therefore, my Sons, that two Spirits do wait upon a Man, that is to ſay, the Spirit of Truth, and the Spirit of Error, and in the midſt between them is ſet the Spirit of Underſtanding of the Mind, whoſe Property is to incline which way it liſteth. The things that belong to Truth and Untruth, are written in the Breaſt of Man, and God knoweth every

whit

hit of it, and none of all Mens works can be idden at any time from him, becauſe all the rivities and ſecrets of Mens Hearts are writ-en before the Lord, and the Spirit of Truth eareth witneſs of all things, and accuſeth all, nd he that ſinneth hath a burning in his heart, nd cannot lift up his Face to his Judge.

And now my children, love ye *Levi*, that ye may abide, and exalt not yourſelves above him leſt ye periſh. The Lord hath given to him the Kingdom, and unto him the Prieſthood, and hath put the Kingdom under the Prieſthood *.

Unto *Levi* is given the Prieſthood, and unto *Judah* the Kingdom, and God hath put the Kingdom under the Prieſthood. Unto me he hath given the things that are upon the Earth, and unto him * the things that are in Heaven. As far as the Heaven doth ſurmount the Earth, ſo far the Prieſthood ſurmounts the Kingdom that is upon the Earth. For the Lord hath choſen him above me to approach unto him, and to eat of his Table, and to take the Firſtlings of the Children of *Iſrael*, and thou ſhalt be a Sea unto him.

* *In reſpect that heavenly things are better than earthly, not in external Rule and Government.*

† *Therefore* Jure Divino, *the Pope can challenge no earthly Power.*

For like as in the Sea both the righteous and unrighteous are in danger, and the one ſort are caught priſoners, and the other ſort are enriched; even ſo ſhall all kind of Men be ha-

zarde

zarded in thee, ſome ſinking in Miſery, and others floating in Proſperity. For in thee ſhall reign great Whales, which ſhall ſwallow up Men as Fiſhes, and bring Freemens Sons and Daughters into Bondage. They ſhall take away Mens Houſes, Lands, Cattle and Money by Force, and wrongfully they ſhall feed Ravens, and other greedy Fowls with many Folks Fleſh, and they ſhall proſper and flouriſh in Naughtineſs, and be exalted thro' Covetouſneſs, and there ſhall be falſe Prophets, like Storms, which perſecute all righteous Men. But the Lord ſhall ſet them together by the Ears among themſelves, and there ſhall be continual Wars in *Iſrael*, and my Kingdom ſhall be knit up in Strangers, till the Saviour of *Iſrael* come, even till the coming of the God of Righteouſneſs, that *Jacob* and all Nations may reſt in Peace, and he ſhall maintain my Kingdom in Peace for ever. For the Lord hath ſworn to me, that the Kingdom of me, and of my Seed, ſhall never fail World without End. But I am ſorry my Children, for the Filthineſs, Treachery, and Idolatry, which ye ſhall work againſt the Kingdom, by following Witches and Conjurers, by vowing your Daughters to deceitful Devils, by making 'em Inchanters, charmers, and Strumpets, and by intermeddling yourſelves with the Abominations of the *Heathen*, for which things the Lord ſhall bring upon you Famine and Peſtilence, Death and Sword, wrathful Beſiegement, and devouring Dogs, Reproach of

Friends

Friends and Foes, loſs and pain of Eyes, ſlaughter of your Children, raviſhing of your Wives, ſpoil of Goods, the burning of your Temple, the deſolation of your Country, and the captivity of yourſelves among all Nations, which ſhall geld ſome of you to make Eunuchs for their Wives; but if ye return to the Lord with hearty Repentance and Humility, and walk in all the Commandments of God, he will viſit you with Mercy, and lovingly deliver you from the Bondage of your Enemies.

After this ſhall riſe among you a Star out of *Jacob*, and a Man ſhall ſpring out of my Seed, which ſhall walk as the Day-Sun of Righteouſneſs among the children of Men, in Peace and Meekneſs, and Righteouſneſs, and no Sin ſhall be found in him. The Heavens ſhall open upon him, to pour out the Spirit of Bleſſedneſs upon him from the Father, and he ſhall ſhed out the Spirit of Grace upon you, and you ſhall be his Children in Truth, walking in his firſt and laſt Commandments.

This is the Off-ſpring of the moſt High God, and the Well-ſpring of Life to all fleſh. Then ſhall the Scepter of my Kingdom ſhine bright, and out of your Root ſhall ſpring the Veſſel of Planting, in whom ſhall grow up the Rod of Righteouſneſs unto the *Gentiles*, to judge and ſave all ſuch as call upon him. After this ſhall *Abraham*, *Iſaac*, and *Jacob*, riſe up again to Life, and I and the Princes my Brethren, ſhall be your Scepter in *Iſrael*. *Levi* 1ſt, I next, *Joſeph* the 3d, *Benjamin* the 4th, *Simeon* the

the 5th, *Iſſachar* the 6th, and ſo all the reſt.

And the Lord hath bleſſed us. Levi *ſhall be the Meſſenger of my Preſence*; Simeon *the Power of my Glory*; Reuben *Heaven*; Iſſachar *the Earth*; Zabulon *the Sea*; Joſeph *the Mountains*; Benjamin *the Tabernacle*; Dan *the Lights*; Napthtalim *the Dainties*; Gad *the Day-Snn*; *and* Aſer *an Olive-Tree.*

And there ſhall be one People of the Lord, and one Tongue; and there ſhall be no more the falſe Spirit of *Belial*, becauſe he ſhall be caſt into endleſs Fire.

They that are buried in Sorrow, ſhall riſe in Joy, and they that were Poor for the Lord's Sake, ſhall be made Rich. They that ſuffer'd Penury ſhall have Plenty; and they that were Weak ſhall be made Strong. They that Died for the Lord's Sake, ſhall wake up unto Life, and run in *Jacob.* Yea, *they ſhall run skipping and leaping, and they ſhall fly as Eagles for Joy. But the Ungodly ſhall be ſorrowful, and the Sinners mourn, and all People ſhall glorify the Lord for ever.*

Therefore, my Children, keep all the Law of the Lord, for there is Hope for all ſuch as walk aright. A Hundred and Nineteen Years old do I die in your ſight. Let none of you bury me in coſtly Cloaths; nor rip my Belly, for ſo will Rulers do; but carry me back into *Hebron* with you. With theſe Words *Judah* died; and his Children doing in all things as he commanded them, buried him with his Fathers in *Hebron.*

The

The Teſtament of *Iſſachar*, made to his Children at his Death, concerning a *ſingle Heart*.

Learn here a ſimple Life,
Not void of Pain, but Strife;
The Scythe, the Spade, the Aſs,
Set forth what Man he was.

THE Copy of *Iſſachar*'s Words. He calling his Children about him, ſaid unto them, Ye Children of *Iſſachar*, hear your Father, and hearken to the Words of the beloved of the Lord. I am *Jacob*'s fifth Son in the Reward of Mandrakes: for *Reuben* brought Mandrakes out of the Field, and *Rachel* meeting him, took 'em of him; thereat *Reuben* wept, and at his Noiſe my Mother *Leah* came out. Now the Mandrakes were ſweet-ſcented Apples, which the Land of *Aram* bringeth forth in high Countries, by the Water Vallies. And *Rachel* ſaid, I will not give thee theſe Apples, becauſe they ſhall help me to Children. Now there were 2 of theſe Apples, and *Leah* ſaid, doth it not ſuffice thee that thou haſt gotten away the Huſband of my Virginity, but that thou wilt have this alſo? She anſwered, Let *Jacob* lie with thee to Night for thy Son's Mandrakes. *Leah* ſaid unto her, Do not boaſt nor brag; for *Jacob* is mine, and I am the Wife of his Youth. And *Rachel* anſwer'd, How ſo? Was he not firſt Hand-faſted to me, and ſerv'd he not our Father 14 Years for me. What ſhall I do to thee, for many are the wiles and policies of deceitful Men. If it were not ſo, the Face of *Jacob* ſhouldſt thou not have ſeen this Day, for thou art not his Wife, but were guilefully put to him in my ſtead; my Father deceiv'd me, and conveying me away that Night, ſuffered me not to ſee him; for had I been there, this had not come to paſs. Wherefore take one

Mandrake,

Mandrake, and in lieu of the other, I grant thee him for one Night; and *Jacob* knew *Leah*, who conceiving, bare me, and called my Name *Iſſachar*, becauſe of the hire. Then an Angel appeared to *Jacob*, and ſaid that *Rachel* ſhould bear but two Sons, becauſe ſhe had forſaken the Company of her Huſband choſe continency. And if my Mother *Leah* had not given the 2 Apples for his Company, ſhe ſhould have born 8 Children, whereas by reaſon of that ſhe bare but 6, *Rachel* 2, and becauſe God viſited her in the Mandrakes: For he knew that ſhe greatly deſired to company with *Jacob* for Iſſues ſake, and not for luſt of Pleaſure: For ſhe laid up the Mandrake, and delivered it to *Jacob* the next Day, and therefore God heard *Rachel* in the Mandrakes, becauſe tho' ſhe had a mind to them, yet ſhe eat them not, but offer'd 'em to the Prieſt of the moſt High, and laid 'em up in the Lord's Houſe. Therefore my Children when I came to Man's eſtate, I walked with an upright Heart, became Bailiff of Huſbandry to my Father, and brought him the Fruits of his Lands in their due Seaſons, and my Father bleſſed me when he ſaw me walk plainly and ſimply; *I was no buſy-body, nor ſpiteful or hurtful to my Neighbour; I railed not, nor diſpraiſed the Life of any one, but walked in ſingleneſs of Mind; by reaſon hereof, when I was 30 Years old I took a Wife, becauſe Labour had conſumed my Strength. I never knew the Pleaſure of a Woman thro' Wantonneſs, but my Labour made me*

ſleep

ſleep ſoundly, and my Father did always rejoice in my Simplicity. For whatever Pains I took, in the firſt place I offered all the Firſt-fruits, and the firſt ingendred Cattle unto the Lord by the Prieſt, and then gave my Father the reſt, and the Lord doubled his Benefits in my Hands: Yea, and *Jacob* himſelf perceived well, that God wrought with my plain dealing. For unto every poor Man, and to every Man in Adverſity, I gave of the Fruits of the Earth with a ſingle Heart. And now my Children, hearken and walk in ſingleneſs of Mind, for I know that the Lord is very well pleaſed with it. The ſingle-hearted Man coveteth not Gold, undermineth not his Neighbour, luſts not after diverſity of Meats, deſires not change of Apparel, nor heightneth himſelf a long time, but only has an eye to God's Will, and the Spirits of Error can do nothing againſt him. For he cannot ſkill to entertain a fair Woman, leſt he ſhould defile his own Mind. Wrath over maſters not his Wit, Envy melts not his Soul, neither doth his mind run covetouſly upon gain. For he leadeth an upright Life, and beholds all things with a ſingle Eye, excluding all hurtfulneſs of worldly Error, leſt he ſhould overſee any of the Commandments of God. Therefore my Children, keep God's Law, and hold faſt Plainneſs; walk on in innocency, and be not too inquiſitive into God's ſecrets, or of your Neighbours doings, but love God and your Neighbour, pity the Poor and Weak; bow down your Back to Huſbandry, and labour in til-

ling of the Earth, in all manner of Huſbandry, offering preſents to the Lord with thankſgiving, who bleſſed the Earth with Increaſe, and a new ſpring of Fruits, as he bleſſed all holy Men from *Abel*, to this Day; for there is no other Portion given thee, than of the Fatneſs of the Earth, whoſe Fruits come by pains-taking: For our Father *Jacob* bleſſed me with the Benefits of the Earth, and the Firſtlings of Fruits; *Levi* and *Judah* are glorified of the Lord among the Children of *Jacob*; for God hath planted himſelf in them, giving to one the Prieſthood, and to the other the Kingdom: Therefore obey ye them, and walk plainly, as our Father *Jacob* did; for unto *Gad* it is given to deſtroy the Temptations of *Iſrael*.

My Children, I know, that in the laſt Days your Children ſhall forſake Plainneſs, and cleave to Covetouſneſs, let go Innocency, and follow leudneſs, leave God's Commandments, and ſtick unto *Belial*, give over Huſbandry, and gad after wicked Devices, and therefore ſhall they be ſcatter'd among the *Heathen*, and become Bond-ſlaves to their Enemies.

Wherefore warn your Children of it, that if they ſin, they may return quickly to the Lord, for he is merciful, and will deliver them, and bring them home again into their own Land.

I am now an Hundred and Twenty-two Years old, and I know not any deadly ſin upon me, I have not known any Woman but my Wife, neither have I committed Whoredom in the luſt of my eyes. I have not drunk Wine

unto Drunkenneſs, neither have I coveted an pleaſant things of my Neighbours. There ha been no guile in my heart, neither has any ly ing gone out of my lips. I have been ſorry with every Man that was in heavineſs, and gi ven my Bread to the Poor. I have not eaten my Bread alone, nor removed the Bounds and Buttles of Lands. I have been pitiful in the Days of my Life, and dealt truly in all Caſes. I have loved the Lord with all my Strength, and all Men as my own Children.

My Sons, if you alſo do the like, all the Spirits of *Belial* will fly from you, and nothing that *miſchievous Men* can do againſt you, ſhall have Power over you. You ſhall bring all wild Beaſts into ſubjection to you, becauſe you have the Lord of Heaven with you, if you walk with him in Singleneſs of Heart.

And he willed them to carry his Body into *Hebron*, and to bury him there in the Grave with his Fathers.

Then he ſtretched out his Feet, and died in a good Age, having all his Limbs ſtrong and ſound, and ſlept the Sleep of all the World.

Would now our Youth the Patriarch's *Laws receive,*
How happy may this Generation live:
Our dreadful Sins *(next* Sodom's*) ſoon would ceaſe,*
And God's *juſt* Anger *urg'd would turn to Peace.*
A Reformation, then this Land *would ſee,*
When Judah's *Laws ſhall teach us Unity:*
And crown with Joy the aged Parent's *Days;*
To ſee their Off-ſpring *tread in* Wiſdom's *Ways.*

The TESTAMENT OF ZABULON,

Made to his CHILDREN at his DEATH, concerning COMPASSION and MERCY.

You that are wealthy grown, behold and ſee
Zabulon's Pattern of true Charity;
The Stranger which at Night is Weary grown,
He quickly Feeds as if it were his own:
Cloaths the uncover'd Body, and takes Care,
He ſhall have Food to Eat, and Cloaths to Wear;
And tho' a Fiſherman, like *Peter*, he
Caught Souls at Home, and Tangled Fiſh at Sea.
'Tis therefore that he gave this *Teſtament*,
That all his Sons might be to Mercy bent.

The TESTAMENT OF *ZABULON.*

THE Charge that *Zabulon* gave to his Children in the hundred and fourteenth Year of his Life, two and thirty Years after the Deceaſe of *Joſeph*, and ſaid unto them, Hear ye me, ye Sons of *Zabulon*, a good Gift to my Father and Mother; for when I was begotten, my Father was greatly increaſed in Sheep and Cattel, by reaſon of the good Luck that he had through the ſtraked Rods, I wiſt not, my Children, I wiſt not, that I ſigned in thoſe Days; for I conſidered not that I dealt wickedly through Ignorance in *Joſeph*'s Caſe; And moreover, concealed it with my Brothers, from our Father, howbeit that I wept much for it in Secret: For I was ſore afraid of my Brothers, becauſe they had all conſpired together to kill him with the Sword that ſhould bewray that Secret. Nevertheleſs, when they would have killed him, I beſought them moſt earneſtly with Tears, that they woul

His Exhortation. When it was given, Gen. 30.

The Love of Zabulon *towards* Joſeph.

would not do ſuch Wickedneſs. For *Simeon* and *Gad* came upon *Joſeph* to have killed him, and *Joſeph* falling upon his Knees, ſaid unto them, Have pity upon me, my Brethren, have pity upon the Bowels of our Father *Jacob*. Lay not your Hands upon me to ſhed innocent Blood; for I have not ſinned againſt you. If I have done amiſs, nurture me with Chaſtiſement; but lay not your Hands upon me, for our Father *Jacob*'s Sake. Upon his ſaying of theſe Words, being moved with Compaſſion, came and wept, and my Heart melted within me, and all the Subſtance of my Bowels were looſened upon my Soul, and *Joſeph* wept, and I with him, and my Heart trembled, and the Joints of my Body quaked, and I was not able to ſtand. And when he ſaw me weeping with him, and then coming towards him to kill him, he fled behind me, and beſought them to take pity of him. Then *Reuben* ſtepping in, ſaid, My Brethren, let us not kill him, but let us caſt him into the dry Pit, that our Fathers digged and found no Water in it. God ſuffered not any Water to ſpring up in it, becauſe it ſhould be a Safeguard for *Joſeph*. And ſo they did till they ſold him to the *Iſhmaelites*. Thus gave I not conſent to the Sin againſt *Joſeph*: But *Simeon*,

A good Conſcience refuſeth no Trial.

Love between Brethren is as a precious Ointment.

Mutual Love is mutual Safety.

on, *Gad* and the other of my Brothers, taking Money for *Joſeph*, bought Shoes with it for themſelves, their Wives and Children, ſaying, Let us not eat it, becauſe it is the Price of our Brother's Blood; but let us tread and trample it under our Feet, becauſe he ſaid he ſhould reign over us, and we ſhall ſee what his Dreams will come unto. Therefore in the Scepter of *Enoch*'s Law, it is written of him, that would not raiſe up Seed to his Brother, I have looſed *Joſeph* Shoe; for when he came out of *Egypt*, the young Man unbuckled *Joſeph*'s Shoes at the Gate, and ſo we worſhipped *Joſeph* as if it had been *Pharaoh*; and not only worſhipped him, but alſo kneeled down before him with bluſhing, and ſo were we put to Shame before the *Egyptians*; for afterward the *Egyptians* heard of all the Ill that we had offered and done to *Joſeph*. After the laying of him in the Pit, my Brothers ſet Meat upon the Table to eat; but I mourning for *Joſeph*, did taſte no Meat by the ſpace of two Days and two Nights together; neither would *Juda* eat with 'em, but had an Eye to the Pit, becauſe he feared leſt *Simeon* and *Gad* ſhould ſtep thither and kill him: When they ſaw I eat nothing, they ſet me to keep him till he was ſold. He was in the

A Figure of the Treachery and Covetouſneſs of Judas, *read* Matth. 27.

Juda *careful for his Brother.*

the Pit three Days and three Nights without Repaſt, yet he was ſold. *Reuben* hearing that he was ſold in his Abſence, rent his Garments, and wept, ſaying, How ſhall I look my Father *Jacob* in the Face? And therewithal taking Money, he ran after the Merchantmen; but he could not find them, for they had left the King's Highway, and were gone away apace by By-lanes, and *Reuben* eat no Meat that Day. *Dan* therefore coming unto him, ſaid, Weep not, neither be ſad for the Body; for I wot what we may ſay unto our Father *Jacob*: We will kill a Kid, and ſtain *Joſeph*'s Coat with the Blood of it, and ſay unto him, See if this be thy Son's Coat, or no; for when they intended to ſell *Joſeph*, they ſtripped him out of our Father's Coat, and put upon him an old Coat of a Bond-ſervant. *Simeon* had gotten his Coat, and would not deliver it to us, but was minded to have cut it in Pieces with his Sword: And he was angry that he was yet alive, and that he had not ſlain him. Then all my Brethren riſing up together, ſaid unto him, Why ſhouldeſt not thou give it us, ſeeing that thou only art the Worker of this Miſchief in *Iſrael*? Hereupon he gave it them, and they did as *Dan* had counſelled. And now, my Children, I warn you,

Reuben *his Love toward* Joſeph.

Mark the wicked Policy of the Ungodly.

Zabulon *his* Exhortation.

keep the Lord's Commandments, be merciful to your Neighbour, and have inward Compaſſion towards all, not only Men, but alſo Beaſts.

Compaſſion is to be ſhewed as well to Beaſts as to Men.

For in that reſpect the Lord bleſſed me, inſomuch that when all my Brothers were ſick, I eſcaped without Sickneſs. For God knoweth every Man's Intent. Therefore, my Children, have Compaſſion in your Bowels; becauſe that as any Man dealeth with his Neighbour, ſo will God deal with him. For the Children of my Brothers fell ſick alſo, and died for *Joſeph*'s Sake, becauſe their Fathers pitied him, but my Children were preſerved without Sickneſs, as you know. And while I was upon the Sea Coaſt of *Canaan*, I fell to fiſhing for my Father *Jacob*; and whereas many others were drowned in the Sea, I abode unhurt. I was the firſt that made a Fiſher-Boat to float upon the Sea, for God gave me Underſtanding and Wiſdom therein, ſo that I did ſet up a Maſt in the Boat, and faſtned a Sail in the midſt of the Wood, and coaſting along the Shoar in it, I fiſhed for my Father's Houſhold, till we came into *Egypt*, and for pity ſake I

The unmerciful puniſhed, both they and their Children.

Fiſher-Boats firſt invented by Zabulon, *but God gave the Wiſdom,* Gen. 59.

gave

gave of my fiſhing to every Stranger that I met with. If there were any Foreigner born, or any ſick Body, or any aged Perſon, I boil'd my Fiſh, and dreſs'd it well, according to every Man's Need, and carried it to them, comforting them, and having Compaſſion with them. And therefore God made me to catch much Fiſh in the Sea. For he that giveth his Neighbour, receiveth the Things multiplied of the Lord. Five Years did I fiſh, giving to every Man that I ſaw, and ſerving all my Father's Houſe ſufficiently: In Harveſt Time I fiſhed, and in Winter Time I fed Sheep with my Brothers. Now will I tell you what I did, I ſaw a miſerable Man in the deep of Winter, and having Compaſſion upon him, I ſtole a Garment privily out of my Houſe, and gave the naked Man; you therefore, my Children, take Pity indifferently of all Men, and ſhew Mercy with the Things which the Lord giveth you, and deal them Abroad to all Men with a good Heart, and if ye have not wherewith to ſuccour the Needy out of hand, yet have Compaſſion on him with inward Mercy. I know that my Hand foreſtowed not to give to him

The ſingular Compaſſion of Zabulon.

Zabulon's *Mercy in giving Food.*

A merciful Deed to cloath the Naked.

Inward Compaſſion wanting Ability, ſerveth.

that wanted, and to ſpend the Time with him, inſomuch that I have walked above ſeven Furlongs with ſuch a one weeping, and my Heart yerned upon him for Compaſſion. You therefore, my Children, have earneſt and inward Mercy towards all that are in Miſery, that God having pity upon you, may be merciful to you likewiſe. For in the laſt Days God will ſend his Mercy upon the Earth, and whereſoever he findeth inward and hearty Mercy, there will he dwell; for look how much Mercy Man ſheweth to his Neighbour, ſo much will God ſhew to him again. Now when we came down into *Egypt*, *Joſeph* minded not our evil Dealing with him, but when he ſaw me, it made his Heart yern. Whom look ye upon my Children? Learn to forget the Harm that is done to you. Love ye one another, and do not one of you think upon another's ill Dealing, for that breaketh Unity, and diſpleaſeth all Kindred, and troubleth the Mind. For he that is mindful of Harm paſt, hath not the Bowels of Mercy. Mark the Water, and ſee how it waſheth away the Sand, when the Stones and Timber are remov'd aſunder.

A rare Example of a merciful Heart.

God dwelleth in a merciful Heart.

Joſeph *rewardeth Good for Evil.*

He that is mindful of Injuries, is not mercıful.

der. And if a Brook be drawn into many Streams, the Earth ſucketh it up, and it cometh to nothing: And ſo ſhall you, if you be divivided among your ſelves; therefore divide not your ſelves into two Heads; for all Things that God hath created have but one Head apiece. He hath given a Man two Shoulders, two Hands, and two Feet; but yet do all the Members obey one Head. I know by the Writings of my Fathers, that in the laſt Days ye ſhall depart from the Lord, and be divided in *Iſrael*, following two Kings, working all Abominations, and worſhipping all Manner of Idols, and your Enemies ſhall take you Priſoners, and you ſhall ſit among the Heathen in all Miſery, Tribulation and Sorrow of Mind: And afterward you ſhall remember the Lord, and repent, and he ſhall turn you again; for he is merciful, and full of Compaſſion, and thinketh not upon the Lewdneſs of the Children of Men, becauſe they be Fleſh, and the Spirit of Error beguiles them in all their Doings. After this ſhall God himſelf raiſe up unto you the Light of Righteouſneſs: And Wholeſomneſs and Mercy are in his Puniſhments. He ſhall redeem all Men from the Bondage of *Belial*, and all the Spirits of Error ſhall be trodden down, and

Apt Similitude.

An Exhortation to Concord.

The End of Diſcord is Miſery.

he ſhall turn all Nations to the following of him, and ye ſhall ſee God in the Shape of Man; for God hath choſen *Jeruſalem*, and God in his Name: Nevertheleſs, by the Wickedneſs of your Words, you ſhall provoke him to Wrath, and ye ſhall be caſt off till the Time of full Finiſhing. And now my Children, be not ſad for my Death, neither be ye out of Heart, becauſe I leave you. For I ſhall riſe up again among you, as a Captain in the midſt of my Tribe among as many as have kept the Law of the Lord, and the Commandments of their Father *Zabulon*: But as for the Wicked, God will bring everlaſting Fire upon them, and deſtroy them for ever. I return to my Reſt as my Fathers have done: Now fear you the Lord your God with all your Strength all the Days of your Life. As he had ſpoken theſe Words, he fell aſleep, to his ſingular Benefit: And his Sons laid him in a Coffin, and carried him back again into *Hebron*, and buried him there with his Fathers.

The State of the Wicked at the latter Day.

The TESTAMENT OF *DAN*,

Made to his CHILDREN at his DEATH, concerning ANGER and LYING.

The wily Serpent with a Sword made bold,
Undaunted does his wrathful Temper hold,
And Thoughtleſs of the impending Danger flies,
Till he becomes himſelf the Sacrifice:
This paſſionate *Dan* well knew, and therefore he,
Deſires his Children that they all may flee
From Anger, Lying, and Hypocriſy.

THE

The TESTAMENT OF *DAN.*

THE Copy of *Dan* his Words, which he ſpake unto them in his laſt Days; in the hundred five and twentieth Year of his Life, he called his Tribe unto him, and ſaid,

Heart and outward Profeſſion muſt be conſociate.
Lies and Anger, School-Maſters of evil Life.
Self-love thinketh *himſelf as good as others.*
Deſire of Prerogative inticeth to Murther.

Ye Children of *Dan*, hear my Sayings, and give heed to the Words of your Father's Mouth. I liked in my Heart, and ſhewed in my whole Life the Thing that is good, for Truth joined with right Dealing pleaſeth God well. I have hated hurtful Things, as Lying and Anger, becauſe they teach a Man all manner of Naughtineſs. I confeſs unto you my Children this Day, that I was glad in my Heart at the Death of *Joſeph*, that true and good Man; and rejoiceth at the ſelling of him, becauſe our Father loved him more than us. For the Spirit of Spitefulneſs and Pride ſaid unto me, Thou art his Son too, as well as he. And one of the Spirits of *Belial* wrought with

with me, ſaying, take this Sword and ſlay *Joſeph* with it, and when he is dead, thy Father ſhall love thee. This was that Spirit of Spitefulneſs which counſelled me to devour *Joſeph*, as the Leopard devoured a Kid. But the God of our Father *Jacob* did not put him into my Hands, nor ſuffer him to find him alone, that I might diſpatch two Scepters in *Iſrael*, by committing that Wickedneſs. And now my Children, I tell you of a Truth, that unleſs you keep your ſelves from the Spirit of Lying and Wrath, and love Truth, and long Sufferance, ye ſhall periſh. Wrath is blind, my Children; and no wrathful Man looketh Truth in the Face, becauſe that although they were his Father and his Mother, yet doth he hold 'em all his Enemies. Tho' he be his Brother, yet he knoweth him not. Tho' he be the Lord's Prophet, yet obeyeth he him not. Tho' he be a righteous Man, yet he regardeth him not. And though he be his Friend, yet he conſidereth it not. For the Spirit of Wrath beſetteth him with the Snares of Error; blinding his natural Eyes, and dimming the Eyes of his Mind by Falſhood, and giving to him a Sight of his own making. And wherein bleareth he his Eyes? in hatred of Heart; for he giveth him a ſelf-

Man purpoſeth, but God diſpoſeth.

A wrathful Man livly deſcribed.

willed

willed Heart againſt his Brother to ſpight him, and envy him. My Sons, Wrath is miſchievous; for it becometh a Soul to the Soul, and ſubdueth the Body to it ſelf, by over-maſtering the Soul, and giveth Power to the Body to work all Wickedneſs. And when the Soul hath wrought it, it juſtifieth the Thing done, becauſe it ſeeth it not.

Therefore he that is wrathful, if he be a Man of Might, had treble Power in his Anger. One, thro' the Help and Furtherance of his Servants: Another, of his Riches, where-thro' he perſuadeth and overcometh his Unrighteouſneſs: And a third, of the Nature of his own Body, which of it ſelf worketh Evil. And tho' he that is angry be a poor Man, yet hath he his natural Power doubled. For the ſaid Spirit doth always further his Wickedneſs, by cauſing his Deeds to be matched with Lying. Wherefore conſider the Power of Wrath how vain it is. For he is in bitter Speech, and walketh at Satan's right Hand, that his Deeds may be wrought in Untruſtineſs and Lying. For Satan doth firſt of all ſting him by Speech, and when he hath once pricked him forward, he ſtrengtheneth him by Deeds, and troubleth his Underſtanding with bitter Nips and Loſſes, and ſo provoketh his Mind to exceſſive Wrath. Therefore, when any Man ſpeaketh

Two Inſtruments of Wrath, bitter Speech, violent Hands.

ſpeaketh againſt you, be not mov'd to Anger: And if he praiſe you as good Men, be not puffed up, nor changed into voluptuouſneſs and Fierceneſs of Countenance; for when a Man heareth a Thing that diſliketh him, firſt it tickleth him, and ſtingeth his Mind, ſo that he thinks he hath juſt Cauſe to be angry. Now therefore my Children, if ye fall into any Loſs or Hindrance, be not out of Patience, for the Spirit of Impatience maketh Men to luſt for the Thing that is forgone, and to be angry for the want of it. Bear your Loſſes willingly, and be not out of Quiet for it; for Unquietneſs engendereth Anger and Untruth: And it is Evil to have a double Face. Anger and Untruth talk one to another, to trouble the Underſtanding: And when the Mind is cumbred with Diſdain, the Lord departeth from it, and *Belial* getteth the Dominion of it. Therefore, my Children, keep the Lord's Commandments and Laws, eſchew Untruth, and hate it, that the Lord may dwell in you, and *Belial* fly from you. Speak every one of you the Truth to his Neighbour, that ye fall not willingly into Incumbrance, and ſo ſhall ye be in quiet, and ye ſhall have the God of Peace: War ſhall not prevail againſt you. Love the Lord

Remedy againſt Wrath is forbearing of Words.

The Effect of Impatience.

He propheſieth their Wickedneſs.

Lord all your Life long, and love ye one another with ſooth-faſt Heart. For I am ſure that in the latter Days ye ſhall depart from the Lord, and walk in Naughtineſs, working the Abominations of the *Gentiles*; and haunting wicked Women in all Lewdneſs, by the working of deceitful Spirits in you. For I have read in *Enoch*, that Satan is your Prince; and that all the Spirits of Fornication and Pride, ſhall ply themſelves in laying Snares for the Children of *Dan*, to make them ſin before the Lord. But my Children ſtick ye unto *Levi*, and look upon them in all Things. The Children of *Judah* ſhall ſnatch away other Men's Goods like Lions through Covetouſneſs. For this Cauſe ſhall ye be led away with them into Captivity, and there receive all the Plagues of *Egypt*, and all the Malice of the Heathens: Whereupon ye ſhall return to the Lord, and obtain Mercy, and he ſhall bring you into his Holy Place, and proclaim Peace to you. The Lord's ſaving Health ſhall ſpring up unto you out of the Tribes of *Juda* and *Levi*. He ſhall make War againſt *Belial*, and give our young Men the Victory in Revengement. He ſhall deliver the impriſoned Souls

A Note for Covetouſneſs.

Repentance obtaineth Mercy.

A Prophecy of Chriſt his Humanity.

Chriſt lively deſcribed.

Souls of the Saints from *Belial*, and turn your unbelieving Heart to the Lord, and give everlaſting Peace to ſuch as call upon him. The Saints ſhall reſt in him, and the Righteous ſhall rejoice in the new *Jeruſalem*, which ſhall glorify God for ever. *Jeruſalem* ſhall no more be waſted, nor *Iſrael* led into Captivity, becauſe the Lord ſhall be converſant among Men in the midſt of it, and the Holy One of *Iſrael* ſhall reign over you in Lowlineſs and Poverty, and he that believeth in him, ſhall certainly reign in Heaven. Now, my Children, fear the Lord, and beware of Satan and his Spirits. And draw near to God, and to the Angel that excuſeth you, for he is the Mediator between God and Man, to ſet Peace in *Iſrael*. He ſhall ſtand againſt the Kingdom of the Enemy, and therefore will the Enemy labour to overthrow all that call upon the Lord: For he knoweth that whenſoever *Iſrael* decayeth, then ſhall his Enemies Kingdom come to an End. But the ſaid Angel ſhall ſtrengthen *Iſrael*, that he come not to an evil End. At that Time ſhall *Iſrael* depart from Iniquity, and the Lord ſhall viſit ſuch as do his Will in all Places of *Iſrael*, and among the Heathen his Name ſhall be, *The Saviour*. Therefore, my Children, keep your ſelves from all noiſome Dealing, and put from you Wrath,

Chriſt our Mediator.
Chriſt aſſiſteth us in all Temptations.

Wrath and all Untruth: Love Truth and Mildneſs, and look what you have heard of your Father, deliver it over to your Children, that the Father of Nations may receive you. For he was ſoothfaſt, long-ſuffering, meek, lowly, and a Teacher of God's Law by his own Works. Therefore depart from all Unrighteouſneſs, that ye may ſtick to the Righteouſneſs of the Lord's Law, and bury ye me by my Fathers. In ſaying theſe Things he kiſſed them, and ſlept the Sleep of the World. And his Sons buried him, laying his Bones by *Abraham*, *Iſaac* and *Jacob*. And like as *Dan* had propheſied to them, that they ſhould one Day neglect God's Law, and eſtrange themſelves from the Off-ſpring and Native Country of *Iſrael*, ſo came it to paſs.

The TESTAMENT OF *NEPTHALIM*,

Made to his CHILDREN at his DEATH, concerning GOODNESS.

Whoe'er you are, let your Condition be
Either with Freedom bleſt, or Slavery;
Be good as *Nepthalim*; and run apace
In Godlineſs and Honeſty, a glorious Race:
For God has Ears to hear the poor Man's Pray'r,
And takes the humble Souls into his Care:
Bleſſes their Handy-work, and crowns their Days,
Whilſt they with grateful hearts return his praiſe.

THE

The TESTAMENT OF *NEPTHALIM.*

THE Copy of *Nepthalim*'s Teſtament, concerning the Things which he diſcourſed at the End of his Time, in the hundred and two and thirteeth Year of his Life. At the coming of his Children together, in the ſeventh Month, the fourth Day of the Month, he being yet in good Health, commanded a ſumptuous Feaſt, and great Cheer to be prepared. When he awoke in the Morning from Sleep, becauſe he was even at Death's Door, he praiſed the Lord that had ſtrenghened him, and began to ſpeak to his Children in this wiſe.

My Children, give ear to *Nepthalim*, hearken to your Father's Words: I was born of *Bilha*, and becauſe *Rachel* dealt craftily in putting *Bilha* to *Jacob* in her own ſtead, and *Bilha* was delivered of me in *Rachel*'s Lap; therefore was I called *Nepthalim*. And *Rachel* loved me, becauſe I was born on her Lap, and ſhe kiſſed me when I was a little one, ſaying, God let me ſee a Brother of thine out of mine own Womb after thee. By reaſon whereof, *Joſeph* was like to me in all Things, accord-

ing

ing to *Rachel*'s Requeſt. Now my Mother *Bilha* was the Daughter of *Rotheus*, the Brother of *Debora*, *Rebekah*'s Nurſe, and was born the ſelf-ſame Day that *Rachel* was born: For *Rotheus* was a *Chaldean* of *Abraham*'s Kindred, a Worſhipper of God, free Born, and a Nobleman. Howbeit, for as much as he was taken Priſoner, *Laban* bought him, and married him to a Bondwoman of his, call'd *Eve*, who brought him forth a Son, whom he nam'd *Zeliphas*, after the Name of the Caſtle wherein he was taken. Afterward ſhe bare *Bilha*, calling her, her new haſty Daughter, becauſe ſhe was fond of the Dug as ſoon as ſhe was born. And becauſe I was as ſwift of Foot as a Stag, my Father *Jacob* appointed me to run of all Meſſages and Errands, and bleſſed me by the Name of Stag. For as the Potter knoweth what his Veſſel ſhall contain, and tempereth his Quantity of Clay thereafter; ſo the Lord maketh a Man's Body proportionable to the Spirit that he will put into it, and fitteth the Spirit to the Ability of the Body, ſo as there is no Inequality or Odds betwixt them: For all the Lord's Creatures are made by Weight, Meaſure and Rule. And as the Potter knoweth the Uſe of every of 'em, to what Things they be meeteſt; ſo the Lord

The Swiftneſs of Nephthalim, *Gen.* 49.

God his Wiſdom in creating us, livelyſet forth.

Lord knoweth the Body, how far forth it is fit for Goodneſs, and when it beginneth in Evil. For there is not any Creature reaſonable, nor unreaſonable, which the Lord knoweth not; for he hath created all Men after his own Image, and as Man's Strength is, ſo is his Work; as is his Will, ſo is his Work; as is his Forecaſt, ſo is his Doing; as is his Heart, ſo is his Mouth; as is his Eye, ſo is his Sleep; and as is his Mind, ſo is his Talk; either of the Law of the Lord, or of the Law of *Belial.* And look what Diverſity is between Light and Darkneſs, or between Sight and Hearing; the ſame Diverſity is there in Man and Woman. Neither is it to be ſaid, that there is any Betterneſs in any Thing, either of the Face or of other like Things. For God hath made all Things good in their Order or Degree: He hath ſet the five Wits in the Head, and knit the Head to the Neck, and covered it with Hair for his Glory. Moreover, he hath aſſigned the Heart to Wiſdom; the Belly to the Avoidance of the Stomach; the Breaſt to Health; the Liver to Anger; the Gall to Bitterneſs; the Spleen to Laughter; the Kidnies to Craftineſs; the Loins to Strength; the Ribs to Comlineſs; the Seed to Luſtineſs; *&c.* ſo my Children, do all Things in Order, and in the Fear of God, neither do ye any

All Things muſt be done in Time and Order. The Reaſon.

ny Thing diſorderly in Scorn, or out of due Seaſon. For thou canſt not command the Eye to hear, neither canſt thou do the Works of Light in Darkneſs. Therefore haſt thou not to marr your Doings thro' Covetouſneſs, or to beguile your own Souls with fond Talk. For by holding your Peace with a clean Heart, ye ſhall be able to keep the Will of God, and to caſt away the Will of the Devil: The Sun, Moon and Stars, break not their Order, neither break you God's Law in the Order of your Doings. The Gentiles by going aſtray, and by forſaking the Lord, have changed their Order, and followed Stocks and Stones, and Spirits of Error. But do you not ſo, my Children, Know ye that your only One God is the Lord in the Skies, on the Earth, in the Sea, and of all Creatures, for he is the Maker of them; and be not like *Sodom*, which altereth the Order of her Nature; likewiſe the Waters altered the Order of their Nature; and they whom God curſed in the Flood, making the Earth deſolate and fruitleſs for their Sakes: My Children, I ſay theſe things becauſe I have read in the Holy Writings of *Enoch*, that you alſo ſhall depart from the Lord, and walk in all the Wickedneſs of *Sodom*; and the Lord ſhall bring Thraldom upon you, ſo as you ſhall ſerve your Enemies, and be pinched wit

Nepthalim *propheſieth the* Miſery *of his Children.*

with all Manner of Tribulation and Pain, 'till God conſume you every one: And when ye be made few and ſmall, ye ſhall turn again, and know the Lord your God, and he ſhall bring you again into your own Land, according to his manifold Mercy. And it ſhall come to paſs, that when they ſhall be come into the Country of their Fathers, they ſhall forget the Lord again, and deal wickedly, ſo as the Lord ſhall ſcatter them all over the Face of the whole Earth, 'till in the Mercy of the Lord, come a Man that poureth out Mercy and Righteouſneſs upon all Men, both far and near. For in the xl. Year of my Life, upon Mount *Olivet*, toward the Eaſt Side of *Jeruſalem*, I ſaw the Sun and Moon ſtand ſtill, and behold *Iſaac* my Father's Father ſaid to us, Come hither apace, and every one of you take hold according to his Strength, for the Sun and Moon may be caught. And we came running all together, and *Levi* caught hold of the Sun, and *Juda* jumping up, caught hold of the Moon, and were both of them lifted up with them. And when as *Levi* became as the Sun, a certain young Man delivered him twelve Boughs of Palm-tree; and *Juda* ſhined as the Moon, and twelve Beams or Rays were under his Feet, and *Levi* and *Juda* running together, beheld one another. And behold there was a Bull upon Earth that had great Horns, and Eagle's Wings upon his Back, and we would

ould have caught him, but we could not; r *Joſeph* ſtepping in before us, caught im, and mounted Aloft upon him. And ehold, there appeared unto us an Holy Writing, ſaying, The *Aſſyrians*, *Medes*, *Elamites*, *Gilathites*, *Chaldees*, and *Syrians*, hall hold the Scepter of *Iſrael* in Thralom: And again, a ſeven Months after, I aw our Father *Jacob* ſtanding in the Sea of *Jamma*, and us his Sons with him: And behold there came a Ship ſailing by, full of dried Fleſh, without Mariner or Pilot. Upon the Ship was written *Jacob*, and our Father ſaid to us, Let us go to our Ship: When we were within it, there aroſe a ſore Tempeſt, and a mighty Gale of Wind, and our Father who held the Stern, flew away from us, and then we being toſſed with a Storm, were carried into the Sea, and our Ship was filled with Water, and Weather-beaten, and torn on all Sides. Then *Joſeph* fled out of the Boat, and we all were divided upon twelve Boards, and *Levi* and *Juda* was among us; ſo were we ſcattered on all Coaſts, and *Levi* being clad in Sackcloth, prayed unto the Lord for us all. As ſoon as the Tempeſt was allayed, the Ship came quickly to Land, and behold our Father *Jacob* came, and was rejoyced all together with one Mind. I told my Father theſe two Dreams, and he ſaid to me, theſe Things muſt be fulfilled in their Time, and *Iſrael* muſt endure many

Things. Then ſaid he further to me, I believe that *Joſeph* is alive; for I ſee that the Lord doth always number him with us. And he ſaid, Thou liveſt my Son *Joſeph*, but yet I ſee thee not, neither ſeeſt thou *Jacob* that begat thee: Truly he made us to weep at theſe Words of his, and my Bowels glowed within me, to bewray unto him that *Joſeph* was ſold, but I was afraid of my Brothers. Behold my Sons, I have ſhewed you the laſt Times, and all Things that ſhall be done in *Iſrael*. You therefore command your Children to be helpful unto *Levi* and *Juda*. For by *Juda* ſhall Health and Welfare ſpring up unto *Iſrael*, and in him ſhall *Jacob* be bleſſed. For by his Scepter ſhall God appear, and dwell among Men upon Earth, to ſave the Flock of *Iſrael*, and to gather the Righteous from among the Heathen. My Children, if you do well, both Men and Angels ſhall praiſe and bleſs you, and God ſhall be glorified by you among the *Gentiles*; the Devil ſhall flee from you, the Beaſts ſhall ſtand in awe of you, and the Angels ſhall receive you: For like as if a Man bring up his Children well, the Child giveth and endeavoureth always to be mindful and thankful; ſo of good Works, there is a good Remembrance with God. But

Remorſe of Conſcience moveth open Confeſſion.

By doing well, God is glorified, Men bleſſed, and the Devil vanquiſhed.

as for him that doth not Good, him ſhall Men and Angels Curſe, and God ſhall be diſhonoured through him among the *Gentiles*, and the Devil ſhall poſſeſs him as a peculiar Veſſel and Inſtrument, and all Beaſts ſhall over-maſter him, and the Lord ſhall hate him. For the Commandments of the Law are of two Sorts, and are fulfilled in Work. For there is a Time for a Man to company with his Wife, and a Time to forbear her, that he may give himſelf to Prayer. There are two Commandments which breed Sin, except they be done in their due Order; and ſo it is in the reſt of the Commandments. Therefore be ye wiſe and skilful in the Lord, knowing the Order of his Commandments, and the Laws of all Things, that God may love you. Having commanded them many other ſuch Things, he prayed them to convey his Bones to *Hebron*, and to bury him by his Fathers. And ſo Eating and Drinking with a merry Heart, he covered his Face and died. And *Nepthalim*'s Children did all Things according as their Father had commanded them.

The TESTAMENT OF *GAD*, Made to his CHILDREN at his DEATH, concerning HATRED.

You that excel in *Martial* Feats,
Not *Gad*, but GOD obey;
Leſt in *Gad*'s wrath, you God offend,
And loſe your wiſh'd for Prey.
Flee Hatred, for of all the Plagues of Life,
Nope is productive more of War and Striſe.

THE

The TESTAMENT OF *GAD.*

THE Copy of *Gad*'s Teſtament, and of the Things that he ſpake to his Children, in the hundred and ſeventh Year of his Life, ſaying, I was *Jacob*'s ſeventh Son, and skilful and ſtrong in keeping of Sheep, I kept the Flocks by Night, and when there came any Lion, Leopard, Wolf, Bear, or other wild Beaſt upon our Cattel, I ran to it, and killed it. *Joſeph* alſo did feed Sheep with us about thirty Days, who being tender, fell ſick by reaſon of over-much Heat, and went Home to *Hebron* to his Father, whom he lodged by himſelf, becauſe he loved him. And *Joſeph* told our Father that the Sons of *Bilha* waſted his Goods at *Zilpha*, and made Havock of them without the Knowledge of *Juda* and *Reuben*. For he knew that I had reſcued a Lamb out of a Bear's Mouth, and killed the Bear, and that becauſe the Lamb could not live, (which Thing grieved me) we killed it alſo, and eat it. He told our Father of it, and our

Gad a good and valiant Shepherd.

Brothers were greatly diſcontented with his Doing, even to the Day that he was ſold into *Egypt*, and the Spirit of Hatred was in me, inſomuch as I could not find in my Heart to hear *Joſeph* ſpeak, or ſee him, becauſe he had rebuked us openly, for eating the Lamb without *Juda*. To be ſhort, he made our Father believe whatſoever he told him. But now I acknowledge my Sin, my Children, that I was often in mind to have killed him; for I hated him from my Heart, and I was utterly without Compaſſion towards him, and the Cauſe of this my great Hatred towards him, was his Dreams; therefore I would have devoured him, as an Ox eateth up Graſs from the Earth. And for that Cauſe, I and *Juda* ſold him to the *Iſhmaelites* for thirty Gilderneſs, of the which we kept away ten privily, and ſhewed the other twenty to our Brethren. And ſo Covetouſneſs perſuaded me to wiſh his Death. But the God of our Fathers delivered him out of my Hands, to the Intent I ſhould not do ſuch Wickedneſs in *Iſrael*. And now my Children, give ear to the Words of Truth, that ye may live righteouſly, and keep the Law of the higheſt, and not go aſtray through the Spirit of Hatred; for that is evil in all Men's Doings. Whatſoever another Man doth, that doth the Hater miſlike and abhor. If one keep the Law of the Lord, he praiſeth it not: If one fear the Lord, and deal righteouſly,

teouſly, him he loveth not, but diſpraiſed the Truth; he envieth him that ordereth his Ways aright. He embraceth Backbiting, he loveth Scornfulneſs, and becauſe that Hatred hath blinded his Mind, he does to his Neighbours, as we did to *Joſeph*; therefore my Children, keep your ſelves from Hatred, becauſe it committeth Wickedneſs, even againſt the Lord; for it will not hear the Words of God's Commandment, concerning the Loving of a Man's Neighbour, but ſinneth ſpightfully againſt God. If a Brother offend, by and by it blazeth him Abroad, and is haſty to have him condemned and killed, or puniſhed for his Offence. And if the Offender be a Servant or Bondman, it accuſeth him to his Maſter, and deviſeth all Means that may be to proſecute him, and to put him to Death if it be poſſible; for Hatred worketh with Spightfulneſs, and is alway ſorry to hear or ſee Men go forward, or proſper in well-doing. For like as Love beareth good Will even to the Dead, and wiſheth them Alive, (and would if it were poſſible) ſtay them from Death which are condemned to die; ſo Hatred ſeeketh to ſlay the Living, and deemeth them unworthy of Life, which have offended never ſo lightly. For the Spirit of Hatred doth thro' canker'd Forwardneſs of Heart, work jointly with Satan in all Things, even to the Death and Deſtruction of Men. But the Spirit of Love

doth thro' Long-ſufferance, work with God's Law to the Welfare of Men. Hatred is Evil, becauſe it abideth with Lying, ſpeaking continually againſt the Truth, making a great ado of ſmall Matters, overſhadowing the Light with Darkneſs, counting ſweet to be ſour, teaching Slanderouſneſs, War, Wrong, and Abundance of all Miſchief; and finally, filling the Heart with deviliſh Poiſon. My Children, I ſpeak theſe Things upon Experience, to the Intent you ſhould eſchew Hatred, and ſtick to godly Love. Righteouſneſs driveth out Hatred, and Lowlineſs killeth it; for a righteous and a lowly Perſon is aſham'd to do Wrong, not for fear of Rebuke, but for Conſcience Sake, becauſe God ſeeth his Intent: He backbiteth no Man, becauſe the Fear of the Higheſt overcometh Hatred; for the Fear of the Lord offendeth not, neither will do any Man Wrong, no not even in Thought. At length I came to the Knowledge of theſe Things, when I had repented me of my Dealings towards *Joſeph*. For the true Repentance that is according to God's Will, mortifieth a Man to Obedience; chaſeth away Darkneſs, enlightneth the Eyes, giveth Knowledge to the Mind, and leadeth the Soul to Salvation. And whatſoever Men know not of themſelves, that doth Repentance

The Property of Hatred.

A righteous Man *deſcribed.*

pentance teach them. For it brought upon me the Pain of the Heart; and if my Father *Jacob*'s Prayers had not been, ſurely I had died out of Hand; for look wherein a Man ſinneth, by the ſame he is puniſhed. Foraſmuch therefore as my Heart was mercileſs toward *Joſeph* I ſuffered God's rigorous Juſtice in my Heart, by the Space of eleven Months, that the Time of my Puniſhment might fall out even with the Time that I urged the Selling of *Joſeph*. Now therefore my Children, each of you love his Brothers, and put away Hatred from your Hearts, loving one another in Deed, Word and Thought of Mind. For before my Father's Face I ſpake mildly of *Joſeph*, but behind his Back, the Spirit of Hatred darkned my Underſtanding, and tempted my Mind to kill him. Wherefore love ye one another heartily; and if any of you offend other, tell him of it gently, driving out the Poiſon of Hatred, and foſtering no Deceit in Heart. And if the Offender confeſs it, and be ſorry, forgive it him; and if he deny it, ſtrive not with him, leſt he fall to Swearing, and ſo Sin double. Let no Stranger hear you uttering one another's Secrets in Variance, leſt he turn to be your Ill-willer, and work ſome great Miſchief againſt you: For he will talk guilefully with thee, and undermine thee to do thee a ſhrewd

Love conſiſteth in Deed, in Word and Mind.

Turn, taking his Poiſon at thine own Hand. Therefore if he deny it, and be aſhamed of it, and hold his Peace when he is rebuked, draw him not out, for in denying, he repenteth him, ſo as he will no more offend thee, but honour thee, and fear thee, and be in Quiet; but if he be unſhamfaced, and abide by his Naughtineſs, then refer the Revengement of it to God with all thy Heart. If another Man proſper more than thou, be not grieved at it, but pray for him, that he may have perfect Proſperity. For peradventure it may be to your own Benefit. And if he be exalted more and more, envy him not, but remember that all Fleſh ſhall die, and praiſe God for it, who giveth good and profitable Things to all Men, Seek the Lord's Judgments, and ſo thy Mind ſhall let him alone and be in Quiet, Now if a Man be inriched by evil Means. as *Eſau*, my Father's Brother was, envy him not; for in ſo doing ye controul the Lord, who either taketh away his Benefits from the Wicked, or leaveth them ſtill to the Repentant, or elſe reſerveth them in the Unrepentant, to their endleſs Puniſhment: For the poor Man having ſufficient of all Things, giveth Thanks unto the Lord, and is inriched of

Envy no Man' *Proſperity, it may be perchance our Profit.*

The poor Man *how he is Rich.*

of all Men, becauſe Men wiſh him no harm. Therefore my Children, away with Hatred out of your Hearts, and love one another with a right meaning Mind. Alſo will you your Children to honour *Levi* and *Juda*; for out of them ſhall the Lord make the Saviour of *Iſrael* to come: I know that in the End your Children ſhall depart from them, and walk in all manner of Miſchief, Naughtineſs and Corruption before the Lord. And after a little pauſing, he ſaid again; My Sons, hear me your Father, bury me by my Fathers: and ſo plucking up his Feet, he ſlept in Peace: and after five Years, they carried him thence, and laid him with his Fathers in *Hebron*.

A Prophecy of Chriſt.

The TESTAMENT OF *ASER*,

Made to his CHILDREN at his DEATH, concerning two Faces, of VICE and VIRTUE.

Two ways, ſaith *Aſer*, are prepar'd,
For Men, the one for Joy,
The laſt for Death. The firſt is beſt,
But this breeds ſore Annoy.

THE

The TESTAMENT OF *ASER.*

THE Copy of *Aſer* his Teſtament, and of the Things that he ſpake to his Children, in the 110 Year of his Life, being ſtill in Health, he ſaid unto them, Ye Children of *Aſer*, hearken unto your Father, and I will ſhew you all Things, that are right before the Lord. The Lord hath given two Ways unto the Sons of Men, two Minds, two Doings, two Places, and two Ends; and therefore all Ways may be one, yea, though they be Contraries, as are the Ways of Good and Evil. Alſo there are two Minds in our Breaſts, which do move us either to Honeſty, or Diſhoneſty. Therefore if a Man be led to Goodneſs, all his Doings are occupied about Righteouſneſs, and if that he do any Thing amiſs, by and by he repenteth him, for in as much as his Mind is bent unto Righteouſneſs, he putteth away Naughtineſs, and out of Hand amendeth his Miſdeeds, and correcteth the Corruptions of his Mind. But if

Two ways for a *Man* to walk in.

Two *Minds* in a *Man*, of Good and of Evil.

h

his Mind encline unto Evil, all his Doings tend unto Naughtineſs, in ſo much that he thruſteth away the Good, and taketh unto him the Bad, becauſe he is under the Dominion of *Belial*, and if he do any good Thing, he turneth the ſame unto Evil. For if he begin to do any Good, he bringeth the End of his Doing to an evil Work, becauſe the Treaſure of his Heart is infected with the Venom of a deviliſh and miſchievous Spirit, and therefore the Evil overmaſtereth the Good in his Mind, and bringeth the End of the Thing to Naughtineſs. Some Man ſheweth Compaſſion upon him that ſerveth his Turn in Naughtineſs, that Man hath two Faces, and that Deed of his is ſtark Lewdneſs. Another Man loveth Ungraciouſneſs, and he is Lewd likewiſe: And although he could find in his Heart to die for the Compaſſion of his Evil, yet it is manifeſt that he is double-faced, and his Doing is altogether ſtark naught. For his Love being but Lewdneſs, doth as it were cloak his Evil with a good Name; whereas the Drift of his Doings tended unto a wicked End. Another he alſo doth open Wrong, pilleth and polleth, is covetous, and pitieth not the Poor. He alſo hath a double Face, and all this is ſtark naught; for in being niggardly towards his

Divers Sorts of double Faces.

The covetous Man's Wickedneſs deſcribed.

his Neighbour, he provoketh God's Wrath, and denieth the Higheſt, in not pitying the Poor. He deſpiſeth and ſpighteth the Lord, which is the Commander of the Law, he ſuffereth not the Poor to reſt, he defileth his own Soul to make his Body Gay, he killeth many, and pitieth few; this is the Part of a double-fac'd Perſon. Another committeth Whoredom and Fornication, or vexeth many Men pitiouſly with his Power and Riches, and yet abſtaineth from Meats, his Faſt is naught, for he doth the Commandments with an evil Conſcience, and that is a double-fac'd Dealing, which is altogether naught. Such manner of Folk are right Swines and Hares; for they ſeem to be half Clean, but in very Deed they be utterly unclean. You therefore, my Children, become not like them, neither bear ye in one Hood two Faces, the one of Goodneſs, and the other of Naughtineſs, but ſtick all only unto Goodneſs; for in Goodneſs doth God reſt, and Men like well of it: Shun Naughtineſs, and kill the Devil in your good Works; for they that are double-fac'd ſerve not God, but their own Luſts, becauſe they ſeek to pleaſe *Belial*, and ſuch as are like themſelves. Now, though plain dealing Men, and ſuch as pretend but one Face, are

God abideth with the plain Dealer.

The propoſterous Judgment of the World makes not good or bad.

take

taken for Offenders at the Hands of ſuch as bear two Faces, yet are they righteous before God. For many in killing wicked Perſons, do two Works at once; namely good by evil; but indeed the whole Work is good, becauſe that he which hath rooted out the Evil hath deſtroy'd it. Some Man hating his Neighbour, unmercifully blameth him for his Advoutry or Theft, ſuch a one is double-fac'd, but yet is the whole Work good, becauſe he followeth the lord's Example, not reſpecting what ſeemeth Good when it is Evil indeed. Another will not make merry with Rioters, leſt he ſhould be ſtained by them, and defile his own Soul: This Man alſo is double-fac'd, but yet is all his Doings good; and he is like a Roe or a Stag, which in a common wild Herd ſeem to be unclean, and yet are altogether clean, becauſe he walketh in the Zeal of the Lord, ſhunning and hating thoſe whom God willed to be ſhunned in his Commandments, and ſo killeth the Evil with well doing. See therefore my Sons, how there are two in all Things, one againſt the other, and the one hidden under the other. Death ſucceedeth to Life. Shame to Glory, Night to Day, and Darkneſs unto Light. All righteous Things are under Life and Light; therefore doth eternal Life over-maſter Death. It is not to be ſaid that Truth is Untruth, Righteouſneſs

Other Kinds of double faced *Men.*

neſs Unrighteouſneſs, or Right Wrong, becauſe that as all Things are under God, ſo all Truth is under Light. I have practiſed all theſe Things in my Life, and not ſtrayed from the Truth of the Lord, but ſought out the Commandments of the Higheſt, to the utter-moſt of my Power, and walked with one Face in Goodneſs. Take heed therefore, my Children, to the Lord's Commandment, and follow the Truth with one ſingle Face; for they that are double fac'd, ſhall be double puniſhed. The Spirit of Error hateth the Man that fighteth againſt it. Keep the Law of the Lord, and regard not Evil that ſeemeth Good, but have an Eye to the Thing that is Good indeed, and keep the ſame, returning to the Lord, in all his Commandments, and reſting upon him; for the Ends whereat Men do aim, do ſhew their Righteouſneſs, and know the Angels of the Lord from the Angels of Satan: For if you cleave to wicked Spirits, your Souls ſhall be tormented of the wicked Spirit whom ye ſerve, in wicked Luſts and Works; but if ye quietly and chearfully acquaint your ſelves with the Angel of Peace, he ſhall comfort you in your Life Time: My Children, become not like the *Sodomites*, which knew not the Angel, and periſhed for ever. For I am ſure that you ſhall

After his righteous Living.

Double faced, double puniſhed.

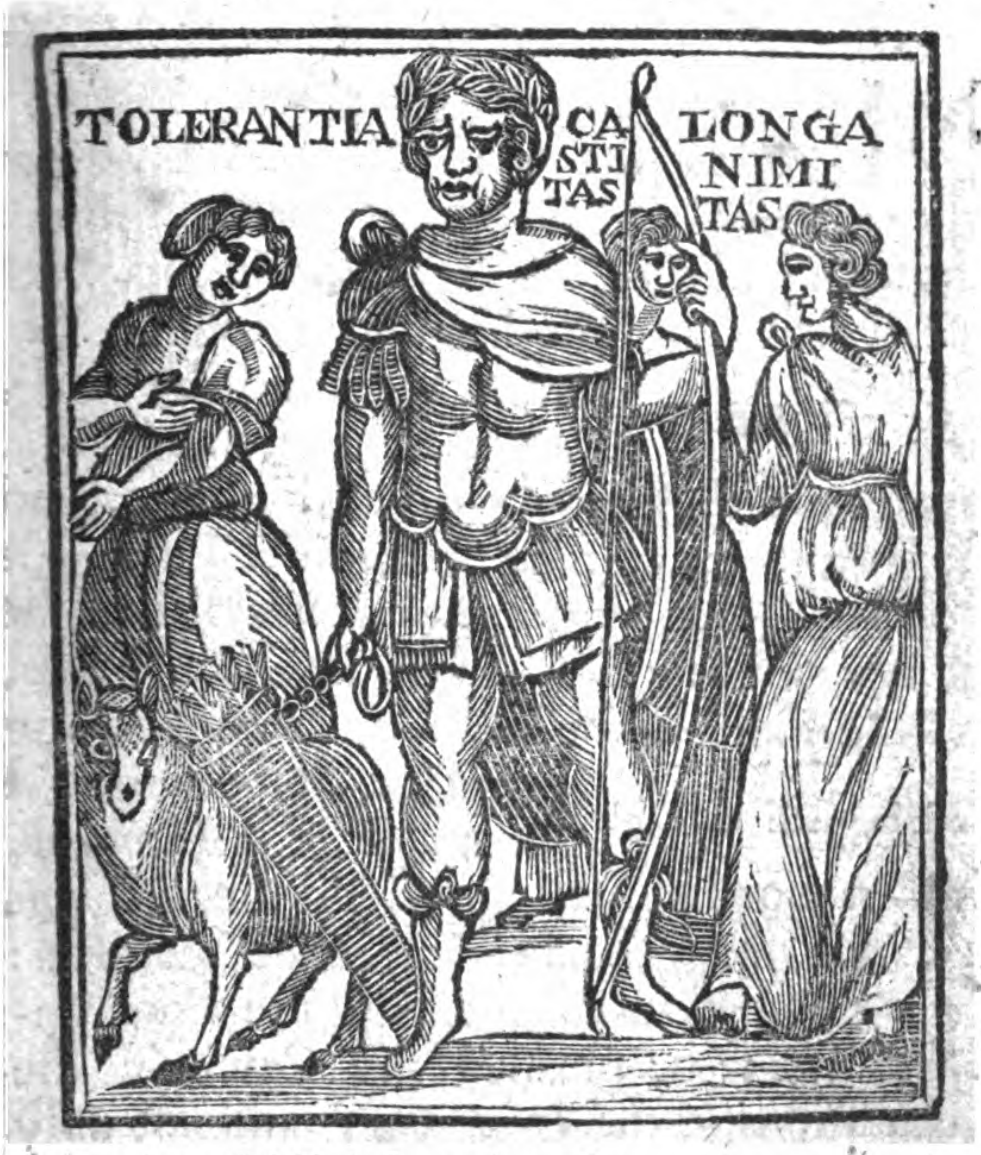
ſhall Sin, and be delivered into the Hands of your Enemies; your Land ſhall be laid waſte, and your ſelves ſhall be ſcattered into the four Corners of the Earth, and be deſpiſed as unprofitable Water in your diſperſing abroad: Until the Higheſt do viſit the Earth, Eating and Drinking as a Man, with Men, and breaking the Serpent's Head in Pieces without Noiſe. He ſhall ſave *Iſrael*, and all the Heathen by Water, being God hidden in Man. Therefore tell your Children theſe Things, that they neglect not God's Law written in the Tables of Heaven. For the Time will come, that they ſhall give no Credit to the Law of the Lord, and you falling into Naughtineſs, ſhall deal wickedly againſt God, giving no heed to his Law, but unto Mens Commandments. For this Cauſe ſhall ye be ſcattered Abroad, as my Brothers *Gad* and *Dan*, which were not acquainted with their own Country, Tribe and Tongue. Nevertheleſs, the Lord ſhall gather you together again in Faith, for the Hope of his Mercy, for *Abraham*, *Iſaac*, and *Jacob*'s Sake. When he had ſo ſaid, he commanded them to bury him in *Hebron*. And he died, ſleeping a good Sleep: And afterwards his Sons doing as he had willed them, carried him back and buried him with his Fathers.

A Prophecy of Chriſt his Humanity.

THE

The TESTAMENT OF *JOSEPH*,

Made to his CHILDREN at his DEATH, concerning CHASTITY and PATIENCE.



Let hopeful *Joseph* teach to thee,
The Effects of Love and Chaſtity:
So ſhalt thou ſurely have
A long and bleſſed Life,
Free from all Care and Striſe,
Attend thee to thy Grave.

THE

The TESTAMENT OF *JOSEPH.*

MY Sons and my Brethren, hear ye *Joſeph* the well-beloved of *Iſrael.* My Children, hear your Father: I have known in my Life Envy and Death, with the which my Brethren would have deſtroyed me. For they hated me, and God loved me: they would have killed me, and the God of my Fathers kept me: They put me into a Pit, and the moſt high brought me out again: I was ſold as a Bondman, and the Lord made me free, and his ſtrong Hand helped me: I was kept in Hunger, and the Lord himſelf nouriſh'd me: I was in Priſon, and the Saviour made me glad: I was faſtened in Chains, and the Lord unbound me; he pleaded my Cauſe in the Accuſations of the *Egyptians*; and not only delivered me from Envy and Deceit, but alſo exalted me, inſomuch that *Potiphar*, chief Steward of *Pharaoh*'s Houſe did lend me Lodgings, where I was in Jeopardy of my Life, by reaſon of a ſhameleſs Woman, which

Joſeph's Afflictions.

God helpeth in Diſtreſs.

which inticed me to do Naughtineſs with her, through the Flame of Voluptiouſneſs burning about her Breaſt. I was caſt in Priſon for her. I was beaten and mocked for her, yet the Lord cauſed the Keeper of the Priſon to be moved with Mercy towards me. He forſaketh not them that fear him, neither in Darkneſs, neither in Bonds, neither in Tribulations or Neceſſities. God is not aſhamed as Men, neither dreadeth he as Men, neither ſpeaketh or ſhrinketh he for fear, as earthly Men. He is preſent in all Places, and in their moſt grievous Sorrows he comforteth his. He goeth away for a Seaſon, to try the Thoughts of their Mind. He found me truſty in ten Temptations, and in every one I was conſtant, and preſerved. For Sufferance is a great Medicine, and cauſeth much Goodneſs. How often did the *Egyptians* threaten my Death? How often was I puniſhed, and yet the Woman called me again? How often did ſhe threaten me to die, becauſe I would not have to do with her? She ſaid unto me, thou ſhalt have governance of me, and all that be mine, if thou wilt give thy ſelf unto me, and obey my Deſire, and thou ſhalt be Lord over

God never forſaketh his.

Joſeph conſtant in Temptations.

Sufferance what it is.

A preſent Medicine in Temptation.

over us. But I remembred the Words of my Father *Jacob*, and entring into my Chamber, made my Prayer to the Lord, and faſted ſeven Days, yet I appeared unto the *Egyptians* in the ſelf-ſame Eſtate of Body, as if I had lived in Pleaſures and Delights. For they that faſt for God, receive Beauty of Face. When I had Wine given unto me, I drank none, and faſting three Days, I took my Meat daily, and gave it to the Sick and Needy; and early I awaked unto the Lord, and wept for *Memphitica* the *Egyptian*, becauſe ſhe was evermore troubling of me. She came unto me in the Night, as tho' ſhe would have viſited me. And firſt, truly, becauſe ſhe had never a Son, until which Time ſhe feigned to take me as her Son. And I prayed to God to ſend her a Son, until which Time ſhe embraced me, as though I had been her Son, and I perceived not the Cauſe. And for a Concluſion, ſhe drew me to have done Fornication with her: And I remembring my ſelf, was ſorrowful to the Death. And when ſhe was gone out, I came to my ſelf, and ſorrowed many Days: For I perceived her Deceit and Error. And I ſpake unto her the Words of the moſt High God, if peradventure ſhe might be turned away from her pernicious Concupiſcence. Many

Not from Meat, *but from wanton Fare.*

A crafty Practice of a Woman.

ny Times as to a Holy Man ſhe ſpake flattering Words to me, not without Deceit, lauding my Chaſtity before her Husband, which would utterly have deſtroyed me. Both manifeſtly and ſecretly ſhe ſaid unto me, Fear not my Husband; for he is perſuaded of thy Chaſtity. For if ſo be that any Man ſhew'd him of thee and me, he would not believe it. For becauſe of this Thing, I covered me with Sackcloath, and laid me flat upon the Earth, and prayed unto Almighty God that he would deliver me from this Woman of *Egypt*. When ſhe could do nothing this Way, ſhe came unto me again, armed with other Reaſons: That is to ſay, that ſhe would fain learn the Word of God of me, and began to ſpeak after this Manner, If thou wilt have me to forſake mine Idols, follow my Deſire, and I will perſwade my Husband the *Egyptian* to go from his Idolatry, and we ſhall walk in the Law of thy God. I made Anſwer to theſe Things, God will have none to worſhip him with Uncleanneſs, neither hath he any Pleaſure in Adulterers: And ſhe held her Peace, deſiring to fulfil her Concupiſcence. And I faſted and prayed,

Flattery the Devil's ſweet Bait.

A Token *of a zealous Heart.*

Hypocrites are of all Religions for Lucre.

Double-fac'd Men God abhoreth.

ed, that God might deliver me from her: Again, at another Time, ſhe ſaid unto me, If thou wilt not do Adultery with me, I will kill my Prince, and ſo by the Law, I ſhall take thee to my Husband. When I heard that, I rent my Garment, and ſaid, Woman, I pray thee, be aſhamed of theſe Things before God, and fear God, and do thou not ſuch an abominable Thing: Neither deſpair utterly, that thou drown not thy ſelf in thine own Evil; for if thou go about, I ſhall utter and declare the Thoughts of thine Iniquity. She fearing theſe Things, prayed me that I would not bewray her Naughtineſs, and ſo departed. Yea, again, ſhe went about to beguile me with Gifts, ſending unto me all Things that Men have Need of; and ſhe ſent me Meat ſtrewed about with Inchantment. And as the *Eunuch* b ought it in, I beheld and ſaw a terrible Fellow giving me a Sword with the Diſh, and I perceived that ſhe went about to deceive me; and when he was gone, I wept, and touched not that Meat, nor any other of her ſending, for a good while after. A Day after that ſhe came to me, and ſaid, What is the matter that thou haſt not eaten of the Meat? And I ſaid unto her, becauſe thou haſt poiſoned it. Therefore thou ſhalt know that I will not come unto Idols, but

Note the Fruit of Luſts.

Joſeph did firſt admoniſh, and not proclaim.

but only unto God. Now underſtand therefore, that the God of my Father, by his Angel hath ſhewed thy Miſchief unto me, and I have kept the Meat to thy Shame, if perchance thou mighteſt repent, or learn that the Malice of wicked Doe s prevaileth not againſt them that worſhip the Lord in Chaſtity. And I took and did eat before her, ſaying, The God of my Fathers, and the Angel of *Abraham* ſhall be with me; and then ſhe fell down at my Feet and wept. Then lifting her up, I exhort her many Ways, and ſhe promiſed unto me that ſhe would never do ſuch Iniquity after that Day. Yet becauſe her Heart was mourning, and did burn towards me in Adultery, with Sighs coming from the Depth of her Stomach, ſhe caſt down her Countenance. The *Egyptian* her Husband perceiving her, ſaid, Wherefore holdeſt thou down thy Face? She anſwered, I am even ſorrowful at the Heart, and he comforted her that was not ſick: Yet again ſhe enter'd into me (her Husband being without) and ſaid, I am ſtrangled or choaked, either I will break my Neck, or elſe drown my ſelf, without thou wilt obey me. And perceiving that the Spirit of *Belial* troubled and vexed her, I prayed unto the Lord my God, and ſaid thus, Wherefore art thou vexed and troubled, all blind

The Name of God, and Fear of Infamy, pricketh *the Conſcience.*

in Sin? Remember thy ſelf; for if thou do kill thy ſelf, the Concubine of thy Husband called *Secon*, envying thee, ſhall beat thy Children, and deſtroy the Memory of thee from off the Earth; and ſhe ſaid unto me, Have done, have done; I perceive that yet thou haſt ſome care for me; I have even enough that thou defendeſt my Life and my Childrens. I have good Hope in Time to come that I ſhall obtain my wiſhed Deſire. And ſhe perceived not, that for the love of my Lord God I ſaid ſo, and not for her Sake. Whatſoever he be that followeth the Concupiſcence of his moſt filthy and pernicious Deſire, is made Servant unto the ſame, as this Woman was: And if he hear any good Thing in the Paſſion wherein he is overcome, he draweth the ſame to his pernicious or filthy Deſire. I ſay unto you my Sons, that it was about Six of the Clock when ſhe went from me, and I fell upon my Knees, praying to God all that Day, with the Night following, and about the break of the Day I aroſe Weeping that I might once be delivered from this *Egyptian* Woman. Finally, ſhe caught me faſt by the Garment, drawing me to have gone to bed with her. Then perceiving that ſhe waxed mad, and that violently, and with ſtrength ſhe held my Cloaths, I let my Cloaths ſlip from me, and fled away.

A Remedy againſt Temptation.

Then

Then ſhe complained to her Husband of
e, which put me in Priſon in the King's
ouſe. The Day following after, I was
re beaten, and caſt in Priſon. And when
ay bound in Fetters, this *Egyptian* Wo-
an waxed ſick for ſorrow, and hearken-
how I lauded God, being in a Houſe of
arkneſs. For I rejoycing with a glad voice
orified my God, only, that by ſuch occa-
n I was delivered from the *Egyptian* Wo-
an. Yet ſhe left not to ſtand hearkening,
d ſaid, Have done,
id take the Offer *Note, a ſubtle Woman.*
hich I put unto thee, and fulfil my De-
re, and I will deliver thee from thy Bond,
d bring the out from the Darkneſs; but
l that could perſwade
e nothing, inſomuch Joſeph's *ſingular Cha-*
at in thought I was *ſtity.*
t inclin'd to any Deſire of her; for God
veth him better which faſteth in Chaſti-
, being in a Priſon of Darkneſs, than
m which taketh his Pleaſure with Volup-
ouſneſs, in a Chamber of Honour and
iches. For if a Man live in Chaſtity, and
ſire Glory (if God perceive it to be ex-
dient for him) he giveth it unto him as
hath done unto me. Many times, as
ough ſhe had been ſick, ſhe deſcended un-
me unlooked for, and heard the Voice
my Praying, and ſtood the more ſtill.
ut when I heard her ſigh, I held my Peace,
r in her houſe ſhe ſtripped her ſelf na-

ked, Breaſts, Legs and Arms, whereby ſh might have kindled me into the Love her. For ſhe was very fair, and glorious adorned to have deceived me, but God ke me from her Works. The efore my Son behold what Sufferance with Prayer a Faſting doth. And therefore if you lo Soberneſs and Chaſtity in Sufferance and H mility of the Heart, the Lord ſhall dw in you; for he loveth Sobriety: And wh the moſt High doth dwell in a Man, tho' he chance to fall into Envy or in Bondage, or ſlander the Lord which dwe leth in him, will for his Chaſtity not on deliver him, but alſo exalt him, and glo fy him, as he hath done me, for he is a ways with him in Word, in Deed, a Thought.

Joſeph's *Lowlineſs in Proſperity.*

My Children, know well how m Father did love m and yet I was never the prouder there in my Heart. For tho' I was a Child, had ever the Fear of God in my Min When I grew unto Age, I moderated m ſelf, and honoured my Brethren whom feared, I held my peace when I was ſol becauſe I would not have the *Iſhmael* to know my ſtock and kindred, how I w the Son of *Jacob*, a Man of great ſtreng and power; therefore have you in yo Deeds the Fear of God, and honour yo Brethren; for all Men that obſerve t

Law of God, are loved of him. Then I came with the *Iſhmaelites* to a certain place called *Indoclep*, and they demanded of me what I was; and I ſaid (becauſe I would not reprove my brethren) that I was one of their houſhold Slaves. Then ſaid the chief of them, thou art no Slave, for thy Countenance doth ſhew thee what thou art. And he threatned me unto the death, yet for all that, I ſaid again, I was their Slave. But when we came into *Egypt*, they began to ſtrive who ſhould have me for Money that was paid, and they agreed that I ſhould abide in *Egypt* with a Merchant of their Faculty, until ſuch time as they had made their Merchandiſe and returned again; and God gave me Grace in the ſight of the Merchant, that he gave me the Charge of his Houſe, and the Lord bleſſed him by my Hand, for the Lord gave him Plenty of Gold and Silver, and I was with him three Months and five Days: In this time paſſed by *Memphitica*, the Wife of *Potiphar*, in great Glory, and ſhe caſt her Eyes upon me (for the *Eunuchs* had ſhew'd her of me) and ſhe ſhew'd her Husband of the Merchant which was made rich by the hand of a young Man being an *Hebrew*, and ſhe ſaid, they had ſtoln him out of the Land of *Canaan*, therefore do now Judg-

An amiable countenance a Token of a liberal mind.

A covetous Heart like Achan.

ment upon him, and take the young man t
be your Steward, and the God of the *He*
brews ſhall bleſs you: for grace from Hea
ven is in him. *Potiphar* her Husband, per
ſuaded with theſe words, cauſed the Mer
chant to be ſent for, and ſaid unto him
what do I hear of thee that ſtealeſt Soul
out of the Land of the *Hebrews* in ſelling o
Children? The Merchant fell down upo
his knees, and prayed him, ſaying, I be
ſeech thee Lord, ſhew me: for I know no
what thou ſayeſt. He anſwered again
Where didſt thou get this *Hebrew* Child? an
he ſaid, the *Iſhmaelites* left him with m
until they came this way again. When h
had ſaid ſo, *Potiphar* ſaid, bring the young
man hither, and I being brought in, di
Reverence to the Prince of the *Eunuchs*, fo
he was the third man in dignity with *Pha-*
raoh, and Prince of all the *Eunuchs*, and he
had Wife, Children, and Concubines. And
when he had taken me apart, he ſaid, ar
thou bond, or art thou free? I anſwered,
bond. And he ſaid unto me, Whoſe bond-
man art thou? I anſwered him, the *Iſhma-*
elites. And he ſaid again unto me, How
came it to paſs that thou waſt made their
bond man? And I ſaid, for they bought me
in the Land of *Canaan*; yet he did not be-
lieve me, ſaying; Truly, thou lieſt, and
commanded me to be beaten. *Memphitica*
his Wife ſpied me beaten at a window, and
ſent unto her Husband, ſaying, Thy

Judg-

Judgment is unjuſt; for thou doſt puniſh wrongfully the young man that is ſtolen. But becau'e I changed not my word, yet again was I beaten, and commanded to be kept at his commandment, till ſuch time as my Maſters came, and his Wife ſaid unto him; wherefore do you keep in captivity the noble Child: it were more alms to let him go, and to beat you. She would fain have ſpyed me in deſire of ſin, and I knew nothing of this. He ſaid again to *Memphitica*, It is not honeſt among the *Egyptians* to take away another mans goods before he ſhew him of it. He ſaid that of the Merchant, and of me, when I ſhould be impriſoned. After that xxiv days the *Iſhmallites* came, and they hearing that *Jacob* my Father was heavy for me, ſaid unto me; wherefore is it that you ſaidſt thou was a bond-man, and now we know that thou art the ſon of a great man in the Land of *Cannan*, and thy Father ſorroweth for t.ee in ſackcloth? Then I would fain have wept, yet I reſtrained my ſelf for ſhaming of my brethren, and ſaid, I know it not; for I am a bond-man. Then they took council amongſt themſelves, whether, or to whom they might ſell me, leſt I ſhould be found in their hands, for they feared *Jacob* leſt he ſhould be revenged on them: for they had heard that he was mighty, both

A Token of Mercy, if it were not for an ill end.

Note a flattering Woman.

to God and Man. Then ſaid the Merchant to them, Redeem him now from the Judgment of *Potiphar*; they hearing this, went and asked for me, ſaying, that they had bought me for Money, and he delivered me. *Memphitica* ſpoke unto her Husband to buy me; for ſhe ſaid, I hear ſay they would ſell him. And they ſent an Eunuch to the *Iſhmaelites*, and deſired to buy me, and when he could not bargain with them, he returned and ſhewed his Lady that they asked a great Price for the Child; ſhe ſent again another Eunuch, ſaying, Although they ask two Baſences of Gold, ſee that thou ſpare not for Money, but buy the Child and bring him to me. He paid 80 golden Crowns for me, and ſaid to his Lady that he paid 100, and I perceiving this, held my peace, leſt the Eunuch ſhould have been ſearched. Behold my Sons what I have ſuſtained, love one of you another, and with continuance, caſt out from among you deceitful Minds; for God delighteth in the Concord of Brethren, and hath pleaſure alſo in the Love and Choice of a proved Heart. For when my Brothers came out of *Ægypt* and knew me, I gave unto them their Money, and never gave reproach unto them, but comforted them, and after the

Thus the Righteous be bought and ſold.

Concord between Brethren pleaſeth God.

Joſeph's *merciful Heart declared.*

the Death of *Jacob* I loved them more abundantly, and all that ever he commanded me I did very gladly, and they marvelled becauſe I ſuffered not them to be troubled for a ſmall cauſe; for all that was in my power I gave them. Their Children were reputed to me as mine own, and mine own Children as their Servants. Their Life was my Life, and their ſorrow was my ſorrow, and all their Infirmity or Diſeaſe was mine, my Land was their Land, my Counſel was the Counſel of them, and I never exalted my ſelf above them in pride for mine own worldly Glory, but was amongſt them as one of the leaſt. Therefore my Sons, if ye walk in the Commandments of the Lord, the Lord ſhall exalt you, and bleſs you in Riches perpetual. And if any Man will do evil to you, with meekneſs look that ye pray for him, and God ſhall deliver you from all Evil. For behold and ſee, that for my long ſufferance the Daughter of my Lord was given me to Wife, and there was given to me with her an hundred Talents of Gold; for God made them to ſerve me, and gave me Beauty, that I ſhould be as a Flower above them that were fair in *Iſrael*, and he kept me unto mine Age both in ſtrength and beauty, becauſe I was like to *Jacob* in all things. And what Dreams I

A Promiſe for them that pray for their Enemies.

God provideth for his Elect.

have ſeen, my Children now hear. There were xii Harts feeding, and nine were divided abroad in the Earth; alſo I ſaw how that of *Judah* was a Virgin born, having a white ſilken Robe, and of her came forth an immaculate Lamb: And on the left hand of the ſaid Lamb, was as it were a Lion: and all Beaſts made againſt him, and the Lamb overcame them, and trod them under his Feet, and in him joyed the Angels, the men, and all the Earth. Theſe things ſhall come to paſs in their time, that is to ſay, in the latter days. Therefore my Sons, keep the Commandment of the Lord, and honour *Juda* and *Levi*. For of them to you ſhall ſpring the Lamb of God, which by his Grace ſhall preſerve all *Gentiles* and *Iſrael*. The Kingdom of him is a Kingdom eternal, which ſhall never paſs. For my Kingdom ſhall be ended in you, as the keeping of an Orchard; for after the Harveſt it ſhall appear no more. I know right well, that after my death, the *Ægyptians* ſhall trouble you, but God ſhall revenge you, and bring you to the promiſed Land, which he ſware to *Abraham*, *Iſaac* and *Jacob*. But carry my Bones with you: For in ſo doing, the Lord ſhall be in the light with you againſt the *Ægyptians*, and *Belial* ſhall be in darkneſs with the *Ægyptians*. Alſo carry

Joſeph's *Dream*.

Chriſt propheſied.

carry with you your Mother *Zilpha*, and nigh unto the Valley, near unto *Rachel*, bury her. When he had ſaid theſe words, he ſtretched forth his feet, and ſlept the ſleep of all the World. Then they embalmed him with Spices, putting him in a Cheſt in *Ægypt*, after he had lived a hundred and ten years, who ſaw *Ephraim*'s Children unto the third Generation: For unto *Machir* the Son of *Manaſſes* were Children born on *Joſeph*'s knees. After this, all they of *Iſrael* bewailed him, and all the *Ægyptians* with a great mourning. For he had compaſſion of *Ægypt*, as of his own proper Members, and aſſiſted them both with his labour and counſel, and did them good at all times and ſeaſons.

THE

The TESTAMENT OF *BENJAMIN*,

Made to his CHILDREN at his DEATH, concerning a CLEAN MIND.

Come hither all you whom Love's Altars fire,
And view the Flame where true Love burns in fire:
Not rampant Luſt the nobler Part does guide,
But Love for Love 'twixt Bridegroom and the Bride.
The Heart inflam'd by its firſt Maker, then
Becomes a Heart fit to be lov'd again:
That will reſiſt the Harlot's tempting Charms,
And force his chaſter Breaſt from her leud Arms.
So the beloved *Benjamin*, we find,
Liv'd chaſte in all his Actions, clean in Mind.
And that he may to all a Pattern be,
He leaves to all his Sons his Legacy.

The

The TESTAMENT OF *BENJAMIN.*

THE Copy of *Benjamin*'s Words which he uttered to his Children, being of the Age of 120 Years; he kiſſed them, and ſaid: As *Iſaac* was born in the 100 Year of *Abraham*, ſo was I in the 100 Year of *Jacob*; and becauſe *Rachel* died at my birth, I ſucked her Bond-woman *Bilha*. For after that *Rachel* had born *Joſeph*, ſhe was barren 12 Years. And when ſhe had prayed to the Lord in thoſe 12 Years, ſhe conceived and bare me; for my Father loved *Rachel* exceedingly, and wiſhed to ſee two Sons by her; and therefore I was called *Benjamin*, that is to ſay, the Son of my days, or the Son of my ſo row, becauſe my Mother died in the Birth of me. When I came firſt into *Egypt*, and that my Brother *Joſeph* knew me, he ſaid unto me, What ſaid they to my Father, when they had ſold me? I anſwered, they ſtained thy Coat with Blood, and bringing it to him, ſaid; See if this be thy Son's Coat or no: And my Brother alſo ſaid unto me; Truly when the *Iſhmaelites* took me, one of them ſtripping me out of my Coat, gave me a thin Shirt to put on,

a

Joſeph's diſtreſs revenged by God.

and laſhing me with a Whip, bad be run. And as he went aſide to hide my garment, a Lion met him, and ſlew him, and his partners being afraid, ſold me to their fellows: you therefore my children love the God of Heaven, and obey his Commandments, following that good and holy man *Joſeph*, and let your mind be ſet upon goodneſs, as you know that mine hath been. He that hath a good Mind, looketh rightly above all things. Fear God, and love your neighbours, and then altho' the ſpirit of *Belial* tempt you to all naughtineſs to trouble you, yet ſhall it not get the uppermoſt hand of you no more than it did of my Brother *Joſeph*. How many folk would have killed him, and yet ſtill God defended him? For he that feareth God, and loveth his neighbour, cannot be wounded of the airy ſpirit *Belial*, and he that is ſhielded with the fear of the Lord, is ſafe from harm both of Man and Beaſt, and cannot be overcome, becauſe he is helped by the love of God which he hath towards his Neighbour; for *Joſeph* beſought our Father

Temptation ſhall not overcome them that fear the Lord.

ther *Jacob* to pray for my Brethren to the Lord, that he would not lay unto their charges, the miſchief that they had deviſed againſt him. Whereat *Jacob* cried out, O Son *Joſeph*, thou haſt overcome my Heart. And therewithal embracing him, he kiſs'd him two hours together, and ſaid, In thee ſhall the propheſy of Heaven be reſembled to the full, concerning the Lamb of God, and Saviour of the World, that the unſpotted ſhall be delivered from the wicked doers, and he that is without ſin, ſhall die for ſinners in the Blood of his Teſtament, to the ſalvation both of the *Gentiles* and of *Iſrael*, and he ſhall daſh *Belial* and all his ſervants. My Children, look upon the end of that good Man, and follow his mercifulneſs with a good mind, that you alſo may have a Crown of Glory upon your Heads. A good man hath not a dark Eye, for he is merciful and pitiful to all Men; yea, tho' they be ſinners, and have deviſed miſchief againſt him; and he that doth good, evercometh evil, 1. By the defence of goodneſs, and loveth 2. The righteous as his own ſoul. If another, 3. Man be honour'd, he envieth him not:

Joſeph *a right Figure of* Jeſus Chriſt.

If a man be inriched, it grieveth him not: If a Man be ſtrong, 4. Or valiant, he praiſeth him, and believing him alſo to be chaſt: He defendeth, 5. Him that hath the fear of God. He worketh together with him that loveth God; and if a Man forſake the Almighty, 6. He warneth him to return again. Whoſoever hath the Grace of the good Spirit, him doth he love as his own life. 7. He pitieth the poor, ſuccoureth the Weak, and praiſeth and honoureth God. My Children, if ye have a good mind, evil Men ſhall ſtand in awe of you and unthrifts ſhall for very ſhame be converted to goodneſs. So that covetous Men ſhall not only depart from their nigardlineſs, but alſo give of their abundance to the Needy. If ye be good doers, both unclean Spirits ſhall flee from you, and ſhrewd Beaſts ſhall ſhun for fear of you. For where the regard of good works is in the mind, there darkneſs flyeth away: For if he do wrong to any Holy Man, he is ſorry for it: And if a Holy Man receive wrong, he pitieth the doer, and puts it up with ſilence. And if any Man betray a righteous Soul, and the righteous

pray

pray for his betrayer, the betrayer is not a little diſgraced; and the righteous becometh much more notable afterward, as did my Brother *Joſeph*. The guileful ſpirit of *Belial* hath no power over a good Man's mind; for the Angel of Peace guideth his Soul. He looketh not affectionately upon Corruptible things, nor raketh together riches in the deſire of voluptuouſneſs. He is not delighted with pleaſure. He grieveth not his neighbour. He ſtuffeth not himſelf with meat, neither wandreth he in the pride of his eyes; for the Lord is his portion. He taketh no glory for giving good Counſel. He paſſeth not how Men diſhonour him, neither can he skill in any fraud or guile, untruth, ſtrife, or ſlanderouſneſs; for the Lord dwelleth in him, and inlightneth his mind, and he rejoyceth before all Men in a good time. A good mind hath not two tongues, one to bleſs with, and another to curſe with; one to ſlander with, and another to honour with; one of ſorrow, and another of joy; one of quietneſs, and another of trouble; one of diſſimulation, and another of truth; one

The properties of a righteous Man.

one of poverty, and another of riches; but it hath one only diſpoſition pure and uncorrupt towards all. It hath no double ſight or double hearing; for in all things that he doeth, ſpeaketh or ſeeth, he knoweth that the Lord beholds his Heart, and therefore he cleanſeth his mind, that he may not be found faulty before God and Man. But all the works of *Belial* are double, and utterly void of ſimplicity, wherefore my Children, *ſhun the naughtineſs of* Belial, *for at the firſt he delighteth thoſe that obey him, but in the end hei s a Sword, and the Father of ſeven Miſchiefs.* For when the Mind hath once conceived by *Belial*, it bringeth forth, 1. Envy, 2. Deſperateneſs, 3. Sorrow, 4. Bondage, 5. Needineſs, 6. Troubleſomneſs, 7. Deſolation; and for that cauſe was *Cain* tormented with 7 Puniſhments by God; for in 7 Years together, God brought every Year a new Plague upon *Cain.* 200 Years he ſuffer'd, and in the 900*th* Year the Earth was made deſolate with the Flood for his righteous Brother *Abel*'s ſake. In 700 Years is *Cain* judged, and *Lameth* in

Diſobedience the Father of ſeven Miſchiefs.

in ſeventy times ſeven; for they that are like *Cain* in ſpitefulneſs and hatred towards their Brethren, ſhall be puniſh'd with the ſame puniſhment for ever, as he was. You therefore my Children, eſchew malice, envy and hatred towards your Brethren, and cleave to goodneſs, and lovingneſs. He that hath a mind clean in love, looketh not on a Woman in way of letchery. For he hath no defiling in his Heart, becauſe the Spirit of the Lord reſteth in him. For, *as the Sun is not defiled by ſhining upon a puddle or dung-hill, but doth rather dry up, and drive away the ſtink:* even ſo, *a pure mind ſtriveth againſt the uncleanneſs of the Earth, and overcometh it, but is not defiled it ſelf.* And I perceived by the ſayings of the righteous *Enoch, that there ſhall be evil deeds among you: For you ſhall defile your ſelves with the Fornication of* Sodom, *and periſh all, ſave a few, and multiply inordinate luſts in woman, and the reign of the Lord ſhall not be among you, for he ſhall take it away ſuddenly. Nevertheleſs the Lord's Temple ſhall be made in our portion, and it ſhall be*

An apt ſimilitude to a mind reſiſting ſins.

A Prophecy of the Nativity of Chriſt.

glori

glorious among you. For the Lord himſelf ſhall take the Kingdom on him, and the 12 *Tribes ſhall be gathered together there, and all Nations ſhall reſort thither, until the moſt High ſend his Salvation in the viſitation of his only begotten. And he ſhall enter into the firſt Temple, and there the Lord ſhall ſuffer wrong, and be deſpiſed, and be lifted up unto a piece of Timber. And the Veil of the Temple ſhall be rent aſunder, and the Spirit of the Lord ſhall come down upon the* Gentiles, *poured out as Fire; and riſing up from the Grave he ſhall aſcend from Earth to Heaven, He ſhall remember how baſe he hath been upon Earth, and how glorious he is in Heaven.* When *Joſeph* was in *Egypt*, I longed to ſee his Perſon, and the form of his Countenance, and thro' the Prayers of my Father *Jacob*, I ſaw him awake in the day of his full and perfect ſhape. Now therefore my Children, know ye that I ſhall die. Wherefore deal every of you truly and rightfully with his Neighbour, work ye juſtly

of his Paſſion, Mat. 27.

of the coming of the Holy Spirit.

of his Aſcenſion.

juſtly and faithfully, and keep ye the Law and Commandment of the Lord: For that do I teach you inſtead of all Inheritance: And give you the ſame to your Children for an everlaſting Poſſeſſion. For ſo did *Abraham*, *Iſaac*, and *Jacob*, they gave us all theſe things for an Inheritance, ſaying, *Keep the Lord's Commandments 'till he reveal his ſaving Health unto all Nations*. Then ſhall ye ſee *Enoch*, *Noah*, *Sem*, *Abraham*, *Iſaac* and *Jacob*, ſitting at his right-hand with Joyfulneſs. Then ſhall we riſe alſo every of us to his own Sceptre, worſhipping the King of Heaven, which appeared on earth in the baſe ſhape of Man. As many as believe in him, ſhall rejoice with him at that time. And all theſe ſhall riſe again to Glory, and the reſidue unto ſhame. And the Lord ſhall firſt of all judge *Iſrael* for the unrighteouſneſs committed againſt Him, becauſe they believed not in God that came in the fleſh to deliver. Then ſhall He judge all Nations, as many as believed not in Him when He appeared

A Prophecy of the laſt coming of Chriſt.

Chriſt, the Reſurrection and Judgment deſcribed.

peared upon earth, and he ſhall reprove *Iſrael* among the choſen of the *Gentiles*, as he reproved *Eſau* in the *Midianites*, that ſeduced his Brethren by Fornication and Idolatry, who were eſtranged from God, and fell away from the Inheritance of the Children, becauſe they feared not God. But if you walk in Holineſs before the Lord, ye ſhall dwell in Hope again in me, and all *Iſrael* ſhall be gathered to the Lord, and I ſhall no more be called a ravening Wolf, for your Robberies ſakes, but I ſhall be called the Lord's Work-man, which giveth Food unto ſuch as do good. And in my Seed ſhall be raiſed up the beloved of the Lord, whoſe voice ſhall be heard upon the earth, and he ſhall give new Knowledge, and enlighten all Nations with Light of Underſtanding, and ſhall come up to ſave *Iſrael*. He ſhall take from them as a Wolf, and give to the Synagogue of the *Gentiles*, and continue in the Synagogue of the *Gentiles* to the Worlds end. He ſhall be among their Princes as muſical Melody in the Mouths of all Men, and his

A Propheſy of the Nativity of Chriſt.

Chriſt deſcribed.

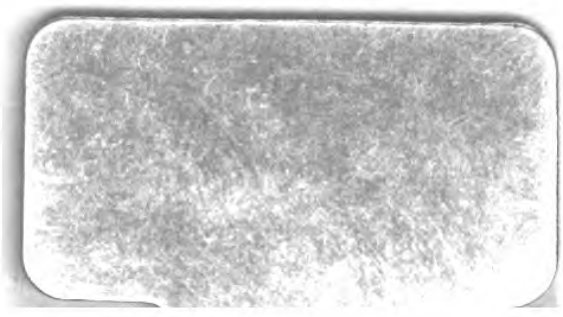
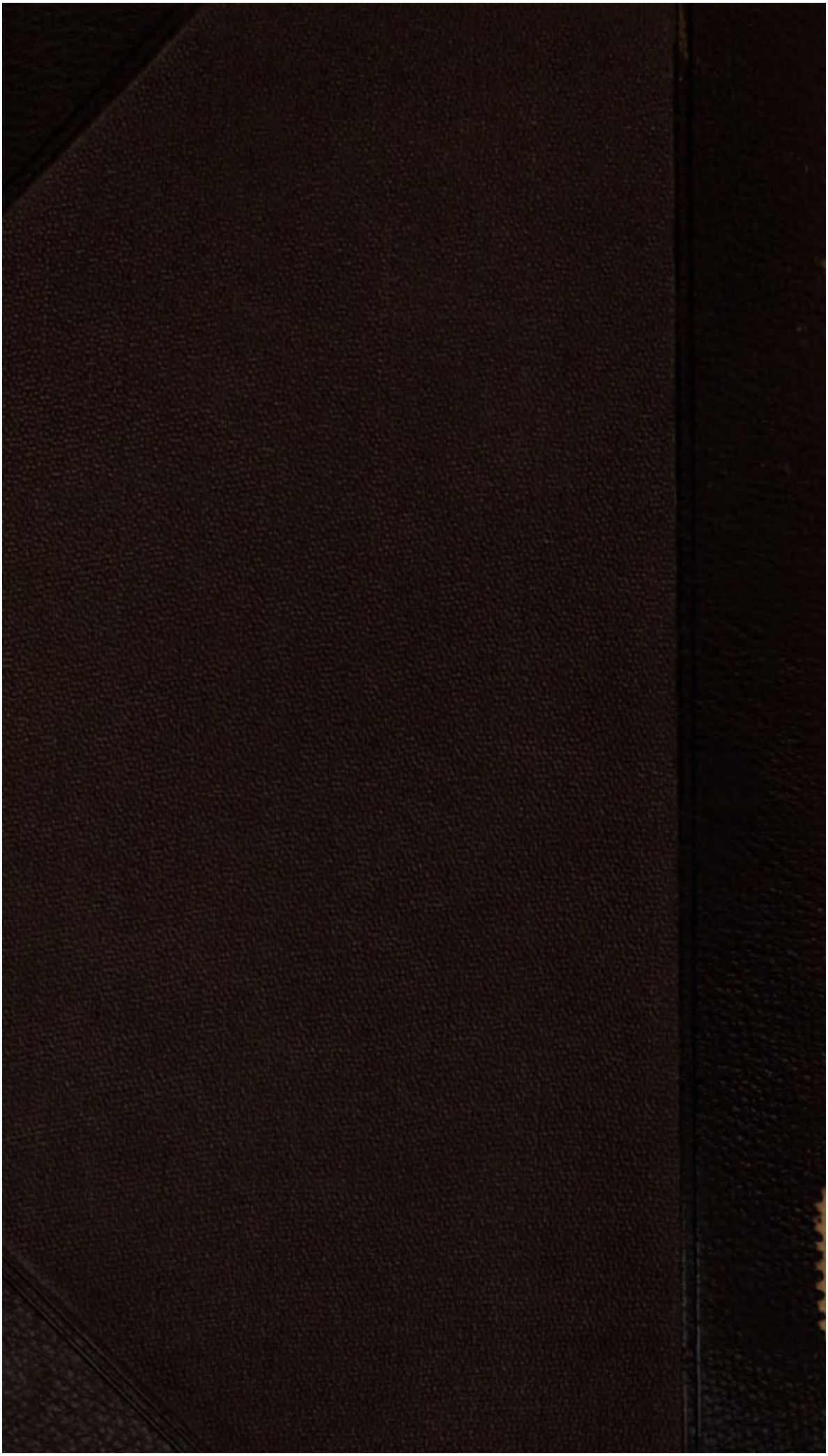
is doings and ſayings ſhall be written n Holy Books. He ſhall be the Lord's Darling for evermore. And as concern-

Chriſt wipeth away r ſins.

ing him, my Father *Jacob* taught me, ſaying, *He ſhall a-end the defaults of thy Tribe.* And hen he had ended theſe ſayings, he mmanded his Children to carry his nes out of *Egypt*, and to bury them *Hebron* by his Fathers. So *Benjamin* d an hundred five and twenty years l, in a good Age, and they put him a Coffin, and in the fourſcore and venth year before the daparture of *Iſraelites* out of *Egypt*, they and ir brethren conveyed their Father's nes privily again into the Land of *naan*, and buried him in *Hebron*, at Feet of his Fathers, and returned in out of the Land of *Canaan*, and elt in *Egypt*, 'till the day of their arture thence all together.

FINIS.

How theſe Teſtaments of the Twelve Patri-archs were firſt found, and by whoſe mean they were Tranſlated out of Greek *int* Latin.

THeſe Teſtaments were hidden and concealed long time, ſo as the Teachers and the ancient In terpreters could not find them. Which thin happeneth through the Spiteſulneſs of the *Jew* who by reaſon of the moſt evident, manifeſt, and o ten Prophecies of Chriſt, that are written in then did hide them a long while. At length the *Greek* being very narrow Searchers out of antient Writing ſought theſe *Teſtaments* warily, and got them mo warily, and Tranſlated them faithfully out of *He brew* into *Greek*. Nevertheleſs this Writing continue yet ſtill unknown, becauſe there was not any Man be found that was Skilful both in the *Greek* and *La tin*, nor any Interpreter that might procure the Tra ſlation of this noble Work, until the Time of *Robe* the Second, ſir-named *Groaſthead* Biſhop of *Lincol* who ſent diligent Searchers as far as *Greece*, to fet him a Copy of the ſaid Writing, without reſpect their Charges, which he bare moſt liberally. Ther fore to continue the Memories of thoſe moſt lightſom Prophecies, to the ſtrengthning of the Chriſtian Fait that reverend Biſhop did in the Year of our Lord 12 Tranſlate them painfully and faithfully, word fo word, out of *Greek* into *Latin* (in which two Tongue he was counted very skilful) by the Help of Mr. *Ni cholas Greek*, Parſon of the Church of *Datchet*, an Chaplain to the Abbot of St. *Albans*, to the inte that by that means the evident Prophecies whi ſhine more bright than the day-light, might the mo gloriouſly come abroad to the greater confuſion of th Jews and of all Hereticks, and Enemies of the Churc of Chriſt; to whom be Praiſe and Glory for eve Amen.

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