



Identifying the Tribe of Benjamin

1 The copy of the words of Benjamin, which he commanded his sons to observe, after he had lived 2 a hundred and twenty-five years. And he kissed them, and said: As Isaac was born to Abraham 3 in his old age, so also was I to Jacob. And since Rachel my mother died in giving me birth, I had 4 no milk; therefore I was suckled by Bilhah her handmaid. For Rachel remained barren for nine years after she had borne Joseph; and she prayed THE LORD with fasting twelve days, and she 5 conceived and bare me. For my father loved Rachel dearly, and prayed that he might see two 6 sons born from her. Therefore was I called Benjamin, that is, a son of days.

2 And when I went into Egypt, to Joseph, and my brother recognized me, he said unto me: 2 What did they tell my father when they sold me ? And I said unto him, They dabbled thy coat with blood and sent it, and said: Know whether this be thy son's coat. 3 And Joseph said unto me: Even so, brother, the Canaanite merchants stole me by force, 4 And it came to pass that as they went on their way they concealed my garment, as though a wild beast had met 5 me and slain me. And so his associates sold me to the Ishmaelites. 6 And they did not lie in saying this. For he wished to conceal from me the deeds of my brethren. And he called to him his brethren and said: 7 Do not tell my father what ye have done unto me, but tell him 8 as I have told Benjamin. And let the thoughts among you be such, and let not these things come to the heart of my father.

3 Do ye also, therefore, my children, love THE LORD Alahayim of heaven and earth, and keep His commandments, following the example of the good and holy man Joseph. 2 And let your mind be unto good, even as ye know me; for he that hath his mind right seeth 3 all things rightly.

Testament of Joseph 17:2-3

Do ye also, therefore love one another, and with long-suffering hide ye one another's 3 faults. For Alahayim delighteth in the unity of brethren, and in the purpose of a heart that takes 4 pleasure in love.

Simeon 4:4-7

Now Joseph was a good man, and had the Spirit of Alahayim within him: being compassionate and pitiful, he bore no malice against me; but loved me even as the rest of his 5 brethren. Beware, therefore, my children, of all jealousy and envy, and walk in singleness of soul and with good heart, keeping in mind Joseph your father's brother, that Alahayim may give you also grace and glory, and blessing upon your heads, even as



ye saw in 6 Joseph's case. All his days he reproached us not concerning this thing, but loved us as his own 7 soul, and beyond his own sons glorified us, and gave us riches, and cattle and fruits. Do ye also, my children, love each one his brother with a good heart and the spirit of envy will withdraw from 8 you.

Levi 13:9

Whosoever teaches noble things and does them, shall be enthroned with kings, As was also Joseph my brother.

Joseph 18:1-2

18 1 If ye also, therefore, walk in the commandments of THE LORD, my children, He will exalt you there, 2 and will bless you with good things for ever and ever. And if any one seeketh to do evil unto you, 3 do well unto him, and pray for him, and ye shall be redeemed of THE LORD from all evil.

Testament of Joseph 11:1-2

11 1 Do ye also, my children, have the fear of Alahayim in all your works before your eyes, and honour 2 your brethren. For every one who doeth the law of THE LORD shall be loved by Him.

Sir 19:20

The fear of the Lord is all wisdom; and in all wisdom is the performance of the law, and the knowledge of his omnipotency.

Col 1:11

Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

Testament of Benjamin 3:2

2 And let your mind be unto good, even as ye know me; for he that hath his mind right seeth 3 all things rightly.

Testament of Asher 1:6-7

Therefore if the soul take pleasure in the good (inclination), all its 7 actions are in righteousness; and if it sin it straightway repenteth. For, having its thoughts set upon righteousness, and casting away wickedness, it straightway overthroweth the evil, and uprooteth 8 the sin.

Testament of Benjamin 6:4

The good inclination receiveth not glory nor dishonor from men,

Testament of Asher 1:8-9

But if it incline to the evil inclination, all its actions are in wickedness, and it driveth away the good, and cleaveth to the evil, and is ruled by Beliar; even though it work what is good, 9 he perverteth it to evil. For whenever it beginneth to do good, he forceth the issue of the action into evil for him, 9 For whenever it beginneth to do good, he forceth



the issue of the action into evil for him, seeing that the treasure of the inclination is filled with an evil spirit.

1Sa 19:1

And Saul spake to Jonathan his son, and to all his servants, that they should kill David.

1Sa 19:4

And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good:

1Sa 19:6

And Saul hearkened unto the voice of Jonathan: and Saul sware, As the LORD liveth, he shall not be slain.

1Sa 20:31

For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die.

Testament of Asher 2-4

2 1 A person then may with words help the good for the sake of the evil, yet the issue of the action 2 leadeth to mischief. There is a man who showeth no compassion upon him who serveth his turn in 3 evil; and this thing hath two aspects, but the whole is evil.

2Sa 16:3

And the king said, And where is thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To day shall the house of Israel restore me the kingdom of my father.

Testament of Asher 2:2

...and this thing hath two aspects, but the whole is evil.

Testament of Benjamin 4:3

For the good man hath not 3 a dark eye; for he showeth mercy to all men, even though they be sinners.

Testament of Asher 2:3

And there is a man that loveth him that worketh evil, because he would prefer even to die in evil for his sake; and concerning this it is clear that it hath two aspects, but the whole is an evil work. 4 Though indeed he have love, yet is he wicked who concealeth what is evil for the sake of the good name, but the end of the action tendeth unto evil.

Testament of Asher 2:5



5 Another stealeth, doeth unjustly, plundereth, defraudeth, and withal pitieth the poor: this too 6 hath a twofold aspect, but the whole is evil. He who defraudeth his neighbour provoketh Alahayim, and sweareth falsely against the Most High, and yet pitieth the poor: THE LORD who commandeth the 7 law he setteth at nought and provoketh, and yet he refresheth the poor. He defileth the soul, and maketh gay the body; he killeth many, and pitieth a few: this, too, hath a twofold aspect, but the 8 whole is evil. Another committeth adultery and fornication, and abstaineth from meats, and when he fasteth he doeth evil, and by the power of his wealth overwhelmeth many; and notwithstanding his excessive wickedness he doeth the commandments: this, too, hath a twofold aspect, but the 9 whole is evil. Such men are hares; clean, - like those that divide the hoof, but in very deed are 10 unclean. For Alahayim in the tables of the commandments hath thus declared.

Barnabas 10:11

Again Moses saith; Ye shall eat everything that divideth the hoof and cheweth the cud. What meaneth he? He that receiveth the food knoweth Him that giveth him the food, and being refreshed appeareth to rejoice in him. Well said he, having regard to the commandment. What then meaneth he? Cleave unto those that fear THE LORD, with those who meditate in their heart on the distinction of the word which they have received, with those who tell of the ordinances of THE LORD and keep them, with those who know that meditation is a work of gladness and who chew the cud of the word of THE LORD. But why that which divideth the hoof? Because the righteous man both walketh in this world, and at the same time looketh for the holy world to come. Ye see how wise a lawgiver Moses was

Testament of Asher 3

3 1 But do not ye, my children, wear two faces like unto them, of goodness and of wickedness; but 2 cleave unto goodness only, for Alahayim hath his habitation therein, and men desire it. But from wickedness flee away, destroying the (evil) inclination by your good works; for they that are double-faced serve not Alahayim, but their own lusts, so that they may please Beliar and men like unto themselves.

Testament of Asher 4

4 1 For good men, even they that are of single face, though they be thought by them that are double 2 faced to sin, are just before Alahayim. For many in killing the wicked do two works, of good and evil; 3 but the whole is good, because he hath uprooted and destroyed that which is evil. One man hateth the merciful and unjust man, and the man who committeth adultery and fasteth: this, too, hath a twofold aspect, but the whole work is good, because he followeth THE LORD's example, in that he 4 accepteth not the seeming good as the genuine good. Another desireth not to see a good day with them that riot, lest he defile his body and pollute his soul: this, too, is double-faced, but the whole is 5 good. For such men are like to stags and to hinds, because in the manner of wild animals they seem to be unclean, but they are altogether clean; because they walk



in zeal for THE LORD and abstain from what Alahayim also hateth and forbiddeth by His commandments, warding off the evil from the good.

Testament of Asher 6

6 1 Take heed, therefore, ye also, my children, to the commandments of THE LORD, following the truth 2 with singleness of face. For they that are double-faced are guilty of a twofold sin; for they both do the evil thing and they have pleasure in them that do it, following the example of the spirits of 3 deceit, and striving against mankind. Do ye, therefore, my children, keep the law of THE LORD, and give not heed unto evil as unto good; but look unto the thing that is really good, and keep it in all 4 commandments of THE LORD, having your conversation therein, and resting therein. For the latter ends of men do show their righteousness (or unrighteousness), when they meet the angels of 5 THE LORD and of Satan. For when the soul departs troubled, it is tormented by the evil spirit which also it served in lusts and evil works. 6 But if he is peaceful with joy he meeteth the angel of peace, and he leadeth him into eternal life.

Hermas mandate 6

2[36]:1 "Hear now," saith he, "concerning faith. There are two angels with a man, one of righteousness and one of wickedness."

2[36]:2 "How then, Sir," say I, "shall I know their workings, seeing that both angels dwell with me?"

2[36]:3 "Hear," saith he, "and understand their workings. The angel of righteousness is delicate and bashful and gentle and tranquil. When then this one enters into thy heart, forthwith he speaketh with thee of righteousness, of purity, of holiness, and of contentment, of every righteous deed and of every glorious virtue. When all these things enter into thy heart, know that the angel of righteousness is with thee. [These then are the works of the angel of righteousness.] Trust him therefore and his works.

2[36]:4 Now see the works of the angel of wickedness also. First of all, he is quick tempered and bitter and senseless, and his works are evil, overthrowing the servants of Alahayim. Whenever then he entereth into thy heart, know him by his works."

2[36]:5 "How I shall discern him, Sir," I reply, "I know not." Listen," saith he. "When a fit of angry temper or bitterness comes upon thee, know that he is in thee. Then the desire of much business and the costliness of many viands and drinking bouts and of many drunken fits and of various luxuries which are unseemly, and the desire of women, and avarice, and haughtiness and boastfulness, and whatsoever things are akin and like to these--when then these things enter into thy heart, know that the angel of wickedness is with thee.

2[36]:6 Do thou therefore, recognizing his works, stand aloof from him, and trust him in nothing, for his works are evil and inexpedient for the servants of Alahayim. Here then thou hast the workings of both the angels. Understand them, and trust the angel of righteousness.



2[36]:7 But from the angel of wickedness stand aloof, for his teaching is evil in every matter; for though one be a man of faith, and the desire of this angel enter into his heart, that man, or that woman, must commit some sin.

2[36]:8 And if again a man or a woman be exceedingly wicked, and the works of the angel of righteousness come into that man's heart, he must of necessity do something good.

2[36]:9 Thou seest then," saith he, "that it is good to follow the angel of righteousness, and to bid farewell to the angel of wickedness.

2[36]:10 This commandment declareth what concerneth faith, that thou mayest trust the works of the angel of righteousness, and doing them mayest live unto Alahayim. But believe that the works of the angel of wickedness are difficult; so by not doing them thou shalt live unto Alahayim."

Testament of benjamin 3:3

3 Fear ye THE LORD, and love your neighbour; and even though the spirits of Beliar claim you to afflict you with every evil, yet shall they not have dominion over you, even 4 as they had not over Joseph my brother. How many men wished to slay him, and Alahayim shielded him! For he that feareth Alahayim and loveth his neighbour cannot be smitten by the spirit of 5 Beliar, being shielded by the fear of Alahayim.

Rom 13:8

Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

Rom 13:9

For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

Rom 13:10

Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

Testament of benjamin 3:5

For he that feareth Alahayim and loveth his neighbour cannot be smitten by the spirit of 5 Beliar, being shielded by the fear of Alahayim. Nor can he be ruled over by the device of men or beasts, for he is helped by THE LORD through the love which he hath towards his neighbour. 6 For Joseph also besought our father that he would pray for his brethren, that THE LORD would 7 not impute to them as sin whatever evil they had done unto him. And thus Jacob cried out: My good child, thou hast prevailed over the bowels of thy father Jacob. And he embraced him, and kissed him for two hours, saying: 8 In thee shall be fulfilled the prophecy of heaven [concerning the Lamb of Alahayim, and Saviour of the world], and that a blameless one shall be delivered up for lawless



men, and a sinless one shall die for unholy men [in the blood of the covenant. for the salvation of the Gentiles and of Israel, and shall destroy Beliar and his servants].

4 1 See ye, therefore, my children, the end of the good man? Be followers of his compassion, therefore, 2 with a good mind, that ye also may wear crowns of glory. For the good man hath not 3 a dark eye; for he showeth mercy to all men, even though they be sinners. 3 And though they devise with evil intent concerning him, by doing good he overcometh evil, being shielded by Alahayim: 4 and he loveth the righteous as his own soul. If any one is glorified, he envieth him not;

Testament of Benjamin 4:4

if any one is enriched, he is not jealous; if any one is valiant, he praiseth him; the virtuous man he laudeth, on the poor man he hath mercy; on the weak he hath compassion; unto Alahayim he singeth praises. 5 As for him who hath the fear of Alahayim, he protecteth him as with a shield; him that loveth Alahayim he helpeth; him that rejecteth the Most High he admonisheth and turneth back; and him that hath the grace of a good spirit he loveth as his own soul.

5 1 If, therefore, ye also have a good mind, then will both wicked men be at peace with you, and the profligate will reverence you and turn unto good; and the covetous will not only cease from 2 their inordinate desire, but even give the objects of their covetousness to them that are afflicted.

If 3 ye do well, even the unclean spirits will flee from you; and the beasts will dread you. For where there is reverence for good works and light in the mind, even darkness fleeth away from him 4 For if any one does violence to a holy man, he repenteth; for the holy man is merciful to his reviler, and holdeth his peace. 5 And if any one betrayeth a righteous man, the righteous man prayeth: though for a little he be humbled, yet not long after he appeareth far more glorious, as was Joseph my brother.

6 1 The inclination of the good man is not in the power of the deceit of the spirit of Beliar, for the 2 angel of peace guideth his soul. And he gazeth not passionately upon corruptible things, nor 3 gathereth together riches through a desire of pleasure. He delighteth not in pleasure, [he grieveth not his neighbour], he sateth not himself with luxuries, he erreth not in the uplifting of the eyes, for 4 THE LORD is his portion. The good inclination receiveth not glory nor dishonor from men, and it knoweth not any guile, or lie, or fighting or reviling; for THE LORD dwelleth in him and lighteth up his 5 soul, and he rejoiceth towards all men alway.

Testament of issachar 4:1-4

4 1 And now, hearken to me, my children, And walk in singleness of your heart, For I have seen in it all that is well-pleasing to THE LORD. 2 The single-(minded) man coveteth not gold, He overreacheth not his neighbour, He longeth not after manifold dainties, He delighteth not in varied apparel. 3 He doth not desire to live a long life, But



only waiteth for the will of Alahayim. 4 And the spirits of deceit have no power against him, For he looketh not on the beauty of women, Lest he should pollute his mind with corruption. 5 There is no envy in his thoughts,

Testament of Benjamin 5:5

5 The good mind hath not two tongues, of blessing and of cursing, of contumely and of honor, of sorrow and of joy, of quietness and of confusion, of hypocrisy and of truth, [of poverty and of wealth]; but it hath one disposition, uncorrupt and pure, concerning all 6 men. It hath no double sight, nor double hearing; for in everything which he doeth, or speaketh, or 7 seeth, he knoweth that THE LORD looketh on his soul.

Testament of Benjamin 5:4

5:4 For if any one does violence to a holy man, he repenteth; for the holy man is merciful to his reviler, and holdeth his peace. 5 And if any one betrayeth a righteous man, the righteous man prayeth: though for a little he be humbled, yet not long after he appeareth far more glorious, as was Joseph my brother.

Joseph 18:2

18 w. And if any one seeketh to do evil unto you, 3 do well unto him, and pray for him, and ye shall be redeemed of THE LORD from all evil.

Testament of Benjamin 4:3

4:3 And though they devise with evil intent concerning him, by doing good he overcometh evil, being shielded by Alahayim:

Testament of Benjamin 6:6

It hath no double sight, nor double hearing; for in everything which he doeth, or speaketh, or 7 seeth, he knoweth that THE LORD looketh on his soul. And he cleanseth his mind that he may not be condemned by men as well as by Alahayim. And in like manner the works of Beliar are twofold, and there is no singleness in them.

7 1 Therefore, my children, I tell you, flee the malice of Beliar;

Malice: the intention or desire to do evil; ill will.

Simeon 4:4

Now Joseph was a good man, and had the Spirit of Alahayim within him: being compassionate and pitiful, he bore no malice against me; but loved me even as the rest of his 5 brethren.

Testament of Issachar 4:5

....., [No malicious person maketh his soul to pine away,] Nor worry with insatiable desire in his mind.

Testament of Benjamin 7

7 1 Therefore, my children, I tell you, flee the malice of Beliar; for he giveth a sword to them that obey him. 2 And the sword is the mother of seven evils. First the mind conceiveth through Beliar, and first there is bloodshed; secondly ruin; thirdly,



tribulation; fourthly, exile; fifthly, dearth; sixthly, panic; seventhly, destruction. 3 Therefore was Cain also delivered over to seven vengeance by Alahayim, for in every hundred years THE LORD brought one plague upon him. 4 And when he was two hundred years old he began to suffer, and in the eight-hundredth and twenty ninth year he was destroyed. For on account of Abel, his brother, with all the evils was he judged, but Lamech with seventy times seven. 5 Because for ever those who are like Cain in envy and hatred of brethren, shall be punished with the same judgment. 8 1 And do ye, my children, flee evil-doing, envy, and hatred of brethren, and cleave to goodness 2 and love. He that hath a pure mind in love, looketh not after a woman with a view to fornication; for he hath no defilement in his heart, because the Spirit of Alahayim resteth upon him. 3 For as the sun is not defiled by shining on dung and mire, but rather drieth up both and driveth away the evil smell; so also the pure mind, though encompassed by the defilements of earth, rather cleanseth (them) and is not itself defiled.

Reuben 4:8-11

For ye heard regarding Joseph how he guarded himself from a woman, and purged his thoughts from all fornication, and found favour in 9 the sight of Alahayim and men. For the Egyptian woman did many things unto him, and summoned 10 magicians, and offered him love potions, but the purpose of his soul admitted no evil desire. Therefore 11 the Alahayim of your fathers delivered him from every evil (and) hidden death. For if fornication overcomes not your mind, neither can Beliar overcome you.

Testament of Benjamin 9

9 1 And I believe that there will be also evil-doings among you, from the words of Enoch the righteous: that ye shall commit fornication with the fornication of Sodom, and shall perish, all save a few, and shall renew wanton deeds with women;

Wanton: of a cruel or violent action) deliberate and unprovoked.

Wanton:(b) sexually unrestrained or having many casual sexual relationships

and the kingdom of THE LORD shall not be among, you, for straightway He shall take it away.

2 Nevertheless the temple of Alahayim shall be in your portion, and the last (temple) shall be more glorious than the first.

And the twelve tribes shall be gathered together there, and all the Gentiles, until the Most High shall send forth His salvation in the visitation of an only 3 begotten prophet. [And He shall enter into the [first] temple, and there shall the Lord be treated with outrage, and He shall be lifted up upon 4 a tree. And the veil of the temple shall be rent, and the Spirit of Alahayim shall pass on to the Gentiles 5 as fire poured forth. And He



shall ascend from Hades and shall pass from earth into heaven. And I know how lowly He shall be upon earth, and how glorious in heaven.]

10 1 Now when Joseph was in Egypt, I longed to see his figure and the form of his countenance; and through the prayers of Jacob my father I saw him, while awake in the daytime, even his entire figure exactly as he was. 2 And when he had said these things, he said unto them: Know ye, therefore, my children, that I am dying. 3 Do ye, therefore, truth and righteousness each one to his neighbour, and judgement unto confirmation, and keep the law of THE LORD and his commandments. 4 For these things do I leave you instead of inheritance. Do ye also, therefore, give them to your 5 children for an everlasting possession; for so did both Abraham, and Isaac, and Jacob. For all these things they gave us for an inheritance, saying: Keep the commandments of Alahayim, until THE LORD 6 shall reveal His salvation to all Gentiles. And then shall ye see Enoch, Noah, and Shem, and Abraham, and Isaac, and Jacob, rising on the right hand in gladness. 7 Then shall we also rise, each one over our tribe, worshipping the King of heaven, [who appeared upon earth in the form of a man in humility. And as many as believe on Him on the earth 8 shall rejoice with Him]. Then also all men shall rise, some unto glory and some unto shame. And the Lord shall judge Israel first, for their unrighteousness; [for when He appeared as Alahayim in the flesh to deliver them they believed Him 9 not]. And then shall He judge all the Gentiles, [as many as believed Him not when He appeared 10 upon earth]. And He shall convict Israel through the chosen ones of the Gentiles, even as He reprov'd Esau through the Midianites, who deceived their brethren, [so that they fell into fornication, and idolatry; and they were alienated from Alahayim], becoming therefore children in the portion of them that fear THE LORD. 11 If ye therefore, my children, walk in holiness according to the commandments of THE LORD, ye shall again dwell securely with me, and all Israel shall be gathered unto THE LORD.

11 1 And I shall no longer be called a ravaging wolf on account of your ravages, but [a worker of THE LORD, distributing food to them that work what is good. 2 And there shall rise up from my seed in the latter times one] beloved of THE LORD, [hearing upon the earth His voice] and a doer of the good pleasure of His will, [enlightening with new knowledge all the Gentiles, even the light of knowledge, bursting in upon Israel for salvation and tearing away from them like a wolf, and giving to the synagogue of the Gentiles. 3 Until the consummation of the age shall he be in the synagogues of the Gentiles, and among their 4 rulers, as a strain of music in the mouth of all. And he shall be inscribed in the holy books, both 5 his work and his word, and he shall be a chosen one of Alahayim for ever. And through them he shall go to and fro as Jacob my father, saying: He shall fill up that which lacketh of thy tribe].

12 1 And when he finished his words, he said: I command you, my children, carry up my bones out of Egypt, and bury me at Hebron, near my 2 fathers. So Benjamin died a hundred and twenty-five years old, at a good old age, and they 3 placed him in a coffin.



And in the two hundred and tenth year from the entrance of the children of Israel into Egypt, they and their brethren brought up the bones of their fathers secretly after the Canaanitish war; and they buried them in Hebron, 4 by the feet of their fathers. And they dwelt in the land of Canaan after departing from the land of Egypt.