

THE
TESTAMENTS
OF THE TWELVE
PATRIARCHS

*Sacred Lore of the Ages
Revealed*



THOMAS REYNOLDS

Testaments Of The Twelve Patriarchs

H. Charles



Testaments Of The Twelve Patriarchs:

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THE TESTAMENTS OF THE TWELVE PATRIARCHS - the biographies of 12 giants of the ancient world Anon E. Mouse, 2019-01-27 Herein are twelve biographies of the Patriarchs written between 107 B C and 137 B C They are a forceful exposition showing how a Pharisee with a rare gift of writing secured the biographies of the 12 greatest men of ancient times There were intellectual giants in those days and the Twelve Patriarchs were the Intellectual Giants Each tells his life story and when he is on his deathbed he calls all his children and grandchildren and great grandchildren about him and proceeds without reservation to lay bare his experiences for the moral guidance of his hearers If he fell into sin he tells all about it and then counsels them not to err as he did If he was virtuous he shows what rewards were his When you look beyond the unvarnished almost brutally frank passages of the text you will discern a remarkable attestation of the expectations of the Messiah which existed a hundred years before Christ And there is another element of rare value in this strange series As Dr R H Charles says in his scholarly work on the Pseudepigrapha its ethical teaching has achieved a real immortality by influencing the thought and diction of the writers of the New Testament and even those of our Lord This ethical teaching which is very much higher and purer than that of the Old Testament is yet its true spiritual child and helps to bridge the chasm that divides the ethics of the Old and New Testaments

The Greek versions of the Testaments of the twelve Patriarchs Robert Henry Charles, 1908

The Greek Versions of the Testaments of the Twelve Patriarchs Robert Henry Charles, 1908

The Testaments of the Twelve Patriarchs R. CHARLES, 2018-10-23 An excerpt from the INTRODUCTION General Character of the Book The book purports to give the last words at the approach of death of each of the twelve patriarchs to his sons It is evident that the general idea of the book is based upon Jacob s last words to his sons as recorded in Gen xlix 1 27 Just as Jacob portrays the character of his sons and declares to them what shall befall them so in our book each of the patriarchs is represented as describing in some sense his own character and as foretelling what shall come to pass among his posterity in the last times From this latter point of view the book partakes of

the character of a prophetic apocalyptic work In six of the testaments those of Reuben Simeon Judah Dan Naphthali and Joseph there is a certain correspondence between our book and Gen xlix regarding the characters of the patriarchs as for the remaining six patriarchs no such correspondence exists Speaking generally though there are considerable modifications of this in some of the testaments each testament contains the three following component parts a An autobiographical sketch in which the patriarch s special vice or virtue is described In some cases the biblical story forms the basis for this in others the Bible is not followed But in each case the autobiographical details are enlarged by many haggadic embellishments b A warning to avoid the special sin or an exhortation to cultivate the special virtue which each patriarch has declared to be specially characteristic of him c A prophecy concerning the patriarch s posterity in the last times in nearly each case the patriarchs foretell a falling away of their descendants which will result in misfortune coming upon them this takes the form as a rule of captivity among the Gentiles In some of the testaments sections of special content are introduced which have nothing at all to do with the three main topics just enumerated These sections have an interest of their own but it may well be doubted whether they formed part of the original work They are as follows The seven spirits of deceit Reuben ii i iii 8 The vision of the heavens Levi ii i v 7 The vision of the seven men in white raiment Levi viii 1 18 A Messianic hymn Levi xviii 2 14 The spirits that wait upon man Judah xx 1 5 The constitution of man Naphthali ii 1 10 The vision on the mount of Ohves Naphthali v 1 8 The vision of the wrecked ship Naphthali vi 1 9 The two ways Asher i 3 vi 6 Joseph s vision Joseph xix 1 12 The good inclination Benjamin vi 1 7 The sword of Behar Benjamin vii 1 5 These offer much that is of great interest and should be specially studied The original language of the book was in all probability Hebrew rather than Aramaic but the earliest form at present known to be in existence is a Greek translation of this The Testaments of the Twelve Patriarchs Robert Henry Charles,2010 **TESTAMENTS OF THE TWELVE PATRIARCHS** ROBERT HENRY. CHARLES,2018 The Testaments of the Twelve Patriarchs Robert Henry Charles,1908 **The Testaments of the Twelve Patriarchs, Sons of Jacob. Translated into English from the Latin version of R. Grosseteste, Bishop of Lincoln, by Anthony Gilby. With woodcuts. B.L. ,1575** *The Testaments of the Twelve Patriarchs* H. Charles,2015-02-26 From the intro The Testaments of the Twelve Patriarchs were written in Hebrew in the later years of John Hyrcanus in all probability after his final victory over the Syrian power and before his breach with the Pharisees in other words between 109 and 106 Their author was a Pharisee who combined loyalty to the best traditions of his party with the most unbounded admiration of Hyrcanus The Maccabean dynasty had now reached the zenith of its prosperity and in its reigning representative who alone in the history of Judaism possessed the triple offices of prophet priest and king the Pharisaic party had come to recognise the actual Messiah Won over by the purity of life nobility of character and pre eminent gifts of the Maccabees as high priests civil rulers and military commanders the Chasids or early Pharisees had some decades earlier attached themselves to this new high priesthood though with many a misgiving on account of the break in the high priestly succession The approval thus won from the

reluctant Chasids the Maccabees had deepened and strengthened by their achievements every year in every province of their activity till the thought was begotten in many a breast that at last the hope of Israel had come and in defiance of all ancient prophecy was sprung from the house and lineage of Levi There are good grounds for regarding Psalm ex as the outcome of such an expectation and as greeting one of the Maccabees as the long expected deliverer of Israel But however this may be there is no doubt that our author addresses two or more Messianic hymns to John Hyrcanus in whom had culminated all the glories and gifts of this great family The writer already sees the Messianic kingdom established under the sway of which the Gentiles will in due course be saved Beliar overthrown sin disappear from the earth and the righteous dead rise to share in the blessedness of the living Alas for the vanity of man s judgment and man s prescience Our book had hardly been published when Hyrcanus owing to an outrage done him by the Pharisees broke with their party and joining the Sadducees died a year or two later His successors proved themselves the basest of men Their infamy is painted in lurid colours by contemporary writers of the first century B C and by a strange irony the work or rather fragments of the work of one of these assailants of the later Maccabees has achieved immortality by finding a covert in the chief manifesto that was issued on behalf of one of the earlier members of that dynasty This second writer singles out three of the Maccabean priest kings for attack the first of whom he charges with every abomination the people itself he declares is apostate and chastisement will follow speedily the temple will be laid waste the nation carried afresh into captivity whence on their repentance God will restore them again to their own land where they shall enjoy the blessedness of God s presence and be ruled by a Messiah sprung from Judah When we contrast the expectations of the original writer and the actual events that followed it would seem that the chief value of his work would consist in the light that it throws on this obscure and temporary revolution in the Messianic expectations of Judaism towards the close of the second century But this is not so The main the over whelming value of the book lies not in this province but in its ethical teaching which has achieved a real immortality by influencing the thought and diction of the writers of the New Testament and even those of our Lord This ethical teaching which is indefinitely higher and purer than that of the Old Testament is yet its true spiritual child and helps to bridge the chasm that divides the ethics of the Old and New Testaments After the first century of our era the fortunes of the Testaments speedily declined in Christendom

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