Jesus and the Wisdom Apocrypha

When making explicit reference to the Old Testament Scriptures, Jesus most often preferred the Greek translation known as the Septuagint. In addition to the Old Testament, the Septuagint included several intertestamental books, often called the "Apocrypha" by Protestants. These books being more recent to the worldview of the period, they illustrate the context of the New Testament, and help to elucidate the meaning. Jesus made frequent allusion to these works, especially the teachings on divine wisdom, which aligned well with his teachings. Three of these books with an emphasis on divine wisdom are Tobit, the Wisdom of Solomon, and the Wisdom of Jesus Ben Sirach (also known as Ecclesiasticus).

Tobit

Tobit is an account of divine healing and deliverance with a style similar to the Book of Job. It tells the story of Tobit, a righteous Jew in exile, who suffers from blindness and prays for death. There is also a young lady who suffers from demonic oppression and prays for death. God sends the angel Raphael to heal the blindness of Tobit, and to deliver the woman, providing for her to marry Tobias, the son of Tobit.

Key concepts in this story frame the background and context of the New Testament. The ministry of Jesus was especially marked by divine healing and deliverance from evil spirits. Emphasis is also placed upon the virtues of prayer, fasting, and giving to the poor. It also shows how God guides and preserves his people, even on a long journey; and how good fortune is restored to those who trust in God though the midst of hardships in life.

The Wisdom of Solomon

Drawing from Old Testament books such as Isaiah and Proverbs, the Wisdom of Solomon is the closest to the New Testament, and was even at one time included with it. Part of it is written from the perspective of King Solomon, although this is apparently simply a literary device in honor of Solomon as a famous teacher of wisdom. Following Proverbs, it

also personifies divine wisdom as a woman and life-long companion of the righteous. In more of a Greek style, it idealizes divine wisdom as the chief aim in life and reward for the righteous. It is apparent that Jesus was very familiar with this work, as he made frequent allusions to it.

The Wisdom of Jesus Ben Sirach (aka Ecclesiasticus)

This is the longest of the wisdom books, and is replete with themes echoed throughout the New Testament. With frequent warnings against vices such as envy and unforgiveness, it shows by contrast how the wise man should avoid selfish behavior to live a life of virtue in obedience to God's commands. It is evident that Jesus was in agreement with this book, as he also taught many of these same ideas.

The Sermon on the Mount

This most famous discourse ever given (along with parallel passages from the Sermon on the Plain) echoes several themes from the wisdom texts of the intertestamental period. It is a definitive overview of the teachings of Jesus, including his commentary on the Law of Moses; pointing as he does to a higher and better Law which applies not only to outward actions, but to the secret motives of the heart. This foundational section of the Gospels can be seen to be set thoroughly in agreement with the sapiential tradition of the intertestamental portion of the Septuagint.

The Beatitudes

> Matthew 5:3-12
> 3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.
> 4 Blessed are they that mourn: for they shall be comforted.
> 5 Blessed are the meek: for they shall inherit the earth.
> 6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
> 7 Blessed are the merciful: for they shall obtain mercy.
> 8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called the children of God.
10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.
12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Luke 6:20-26
And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God. 21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. 22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. 23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.
24 But woe unto you that are rich! for ye have received your consolation. 25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. 26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

Poverty

Speaking of the poor in spirit and those who mourn and weep, the book of Tobit is a story of divine resolution and comfort for the afflicted. Tobit is grieved on account of his blindness and reproaches from others; and Sara the daughter of Raguel also is very sorrowful on account of reproaches and her inability to have a husband due to demonic oppression. God hears their prayers, and sends Raphael to heal them, to restore sight to Tobit, to bind the evil spirit, and to provide a husband for Sara. This is consistent with the ministry of Jesus, which was one of miraculous healing and deliverance for the poor.

The inequities of this life are balanced out in time. The oppressed poor are given relief and lifted up, and the vaunted rich are brought low. God will work all these things out in this life or the next.

> Sirach 18:25,26
> When thou hast enough, remember the time of hunger: and when thou art rich, think upon poverty and need. 26 From the morning until the evening the time is changed, and all things are soon done before the Lord.

In the end, the wicked discover that their lives of selfish gain were all in vain.

> Wisdom 5:8
> What hath pride profited us? or what good hath riches with our vaunting brought us?

Mournfulness

The fool laughs at others, but will be sorry in the end.

> Sirach 7:11
> Laugh no man to scorn in the bitterness of his soul: for there is one which humbleth and exalteth.

> Sirach 21:20
> A fool lifteth up his voice with laughter, but a wise man doth scarce smile a little.

Tobit takes this lesson in humility to heart when he mourns for a deceased stranger.

> Tobit 2:4-7
> 4 Then before I had tasted of any meat, I started up, and took him up into a room until the going down of the sun. 5 Then I returned, and washed myself, and ate my meat in heaviness, 6 Remembering that prophecy of Amos, as he said, Your feasts

shall be turned into mourning, and all your mirth into lamentation. 7 Therefore I wept: and after the going down of the sun I went and made a grave, and buried him.

Meekness

The wisdom literature also speaks of the meek who shall inherit the earth. The virtue of meekness brings divine favor.

> Sirach 1:27
> For the fear of the Lord is wisdom and instruction: and faith and meekness are his delight.

> Sirach 1:30
> Exalt not thyself, lest thou fall, and bring dishonor upon thy soul

> Sirach 3:17-20
> 17 My son, go on with thy business in meekness; so shalt thou be beloved of him that is approved. 18 The greater thou art, the more humble thyself, and thou shalt find favor before the Lord. 19 Many are in high place, and of renown: but mysteries are revealed unto the meek. 20 For the power of the Lord is great, and he is honored of the lowly.

Jesus also taught that those who exalt themselves shall be humbled, and those who humble themselves shall be exalted.

> Matthew 20:26-27
> But it shall not be so among you: but whosoever will be great among you, let him be your minister; 27 And whosoever will be chief among you, let him be your servant

> Matthew 23:12
> And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

God will resolve the problem of wicked powers over the earth by setting the meek in their place.

Luke 1:51,52
He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. 52 He hath put down the mighty from their seats, and exalted them of low degree.

Sirach 10:4
The power of the earth is in the hand of the Lord, and in due time he will set over it one that is profitable.

Sirach 10:14,15
14 The Lord hath cast down the thrones of proud princes, and set up the meek in their stead. 15 The Lord hath plucked up the roots of the proud nations, and planted the lowly in their place.

Sirach 20:11
There is an abasement because of glory; and there is that lifteth up his head from a low estate.

Hunger and Thirst

The righteous seek divine wisdom with longing. This is the same spiritual sustenance that is found in Christ.

Sirach 24:19-21
Come unto me, all ye that be desirous of me, and fill yourselves with my fruits. 20 For my memorial is sweeter than honey, and mine inheritance than the honeycomb. 21 They that eat me shall yet be hungry, and they that drink me shall yet be thirsty.

Sirach 51:23,24
23 Draw near unto me, ye unlearned, and dwell in the house of learning. 24 Wherefore are ye slow, and what say ye of these things, seeing your souls are very thirsty?

John 6:35

> And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

The wicked focus only on what is seen, and they fill themselves with the good things of this life, but they are bereft of spiritual sustenance.

> Wisdom 2:6-9
> 6 Come on therefore, let us enjoy the good things that are present: and let us speedily use the creatures like as in youth. 7 Let us fill ourselves with costly wine and ointments: and let no flower of the spring pass by us: 8 let us crown ourselves with rosebuds, before they be withered: 9 let none of us go without his part of our voluptuousness: let us leave tokens of our joyfulness in every place: for this is our portion, and our lot is this.

Mercy

The virtue of mercy is also a mark of the wise man.

> Wisdom 12:19
> But by such works hast thou taught thy people that the just man should be merciful, and hast made thy children to be of a good hope that thou givest repentance for sins.

> Wisdom 15:1
> But thou, O God, art gracious and true, longsuffering, and in mercy ordering all things.

Purity of Heart

Purity and simplicity of heart is the way for a lover of righteousness.

> Wisdom 1:1
> Love righteousness, ye that be judges of the earth: think of the Lord with a good heart, and in simplicity of heart seek him.

> Matthew 18:3-4

> Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. 4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

Peacemakers

The peacemakers shall be called the children of God.

> Wisdom 5:5
> How is he numbered among the children of God, and his lot is among the saints!

> Sirach 4:10
> Be as a father unto the fatherless, and instead of an husband unto their mother: so shalt thou be as the son of the most High, and he shall love thee more than thy mother doth.

Persecution

As for those who are persecuted for the sake of righteousness; Christ himself had his meekness and patience proven through spiteful persecution at the hands of the wicked.

> Wisdom 2:17-20
> 17 Let us see if his words be true: and let us prove what shall happen in the end of him. 18 For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies. 19 Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience. 20 Let us condemn him with a shameful death: for by his own saying he shall be respected.

> Matthew 27:43
> He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

Sorrow comes upon the wicked in the world to come, where they will see the error of their ways.

> Wisdom 5:3
> And they repenting and groaning for anguish of spirit shall say within themselves, This was he, whom we had sometimes in derision, and a proverb of reproach

The Sermon on the Mount continues with new exposition on the Ten Commandments, and teachings in frequent alignment with the intertestamental books of wisdom.

Thou Shalt not Kill

> Matthew 5:21-22
> Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

The hatred and strife that leads to murder should be nipped in the bud to forbid even anger and evil speaking, for a fire starts from only a small spark.

> Sirach 28:6-26
> 6 Remember thy end, and let enmity cease; remember corruption and death, and abide in the commandments. 7 Remember the commandments, and bear no malice to thy neighbor: remember the covenant of the Highest, and wink at ignorance. 8 Abstain from strife, and thou shalt diminish thy sins: for a furious man will kindle strife. 9 A sinful man disquieteth friends, and maketh debate among them that be at peace. 10 As the matter of the fire is, so it burneth: and as a man's strength is, so is his wrath; and according to his riches his anger riseth; and the stronger they are which contend, the more they will be inflamed. 11 An hasty

contention kindleth a fire: and an hasty fighting sheddeth blood.
12 If thou blow the spark, it shall burn: if thou spit upon it, it shall be quenched: and both these come out of thy mouth.
13 Curse the whisperer and double-tongued: for such have destroyed many that were at peace. 14 A backbiting tongue hath disquieted many, and driven them from nation to nation: strong cities hath it pulled down, and overthrown the houses of great men. 15 A backbiting tongue hath cast out virtuous women, and deprived them of their labors. 16 Whoso hearkeneth unto it shall never find rest, and never dwell quietly. 17 The stroke of the whip maketh marks in the flesh: but the stroke of the tongue breaketh the bones. 18 Many have fallen by the edge of the sword: but not so many as have fallen by the tongue. 19 Well is he that is defended from it, and hath not passed through the venom thereof; who hath not drawn the yoke thereof, nor hath been bound in her bands. 20 For the yoke thereof is a yoke of iron, and the bands thereof are bands of brass. 21 The death thereof is an evil death, the grave were better than it. 22 It shall not have rule over them that fear God, neither shall they be burned with the flame thereof. 23 Such as forsake the Lord shall fall into it; and it shall burn in them, and not be quenched; it shall be sent upon them as a lion, and devour them as a leopard. 24 Look that thou hedge thy possession about with thorns, and bind up thy silver and gold, 25 and weigh thy words in a balance, and make a door and bar for thy mouth. 26 Beware thou slide not by it, lest thou fall before him that lieth in wait.

Thou Shalt not Commit Adultery

Matthew 5:27-28
Ye have heard that it was said by them of old time, Thou shalt not commit adultery: 28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Sirach 9:5
Gaze not on a maid, that thou fall not by those things that are precious in her.

> Sirach 9:8
> Turn away thine eye from a beautiful woman, and look not upon another's beauty; for many have been deceived by the beauty of a woman; for herewith love is kindled as a fire.

> Sirach 41:20,21
> 20 and of silence before them that salute thee; and to look upon an harlot; 21 and to turn away thy face from thy kinsman; or to take away a portion or a gift; or to gaze upon another man's wife;

The Right Eye

> Matthew 5:29-30
> And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. 30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

As this passage leads off with the "right eye", it is often linked to the previous admonition against looking with lust, but another similar statement seems to indicate another meaning.

> Matthew 18:8,9
> 8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. 9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

Here it speaks of cutting and casting off only one hand, one foot, or one eye. If looking with lust were the problem to be addressed, it would hardly avail to eliminate only one eye, while maintaining sight with the other eye. This also does not explain the references to hands and feet. It seems like there is a meaning intimated more along the lines of "if even

the chiefest and best part of your body causes you to sin..." Yet it is only the one half of the twain that is spoken of. Even in modern English, we might speak of our wife as our "better half". Inasmuch as this teaching is delivered in the context of an exposition of the commandment against adultery, what if it is talking about the need to cut off an adulterous wife? This seems to be the meaning in Sirach:

> Sirach 25:26
> If she go not as thou wouldest have her, cut her off from thy flesh, and give her a bill of divorce, and let her go.

So to address the issue of an adulterous wife, it says to "cut her off from thy flesh", metaphorically, through the process of a legal divorce. Now we know that Jesus did not allow for divorce from a legitimate union, as he follows up with this teaching against divorce and remarriage.

> Matthew 5:31,32
> 31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: 32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

With the passage from Sirach here in context, it could link the teaching about cutting off the better half through divorce with this latter passage forbidding remarriage after divorce. Inasmuch as remarriage was common in his day as in ours, in order to put an end to an adulterous remarriage, it would require one to "cut her off from your flesh and put her away".

With remarriage not a lawful option after divorce, one might be stuck in an unmarried state, which is described as being a eunuch for the sake of the Kingdom of God.

> Matthew 19:12
> For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made

themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

Wisdom 3:14
And blessed is the eunuch, which with his hands hath wrought no iniquity, nor imagined wicked things against God: for unto him shall be given the special gift of faith, and an inheritance in the temple of the Lord more acceptable to his mind.

Swearing

Matthew 5:33-37
33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: 34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne: 35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. 36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black. 37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Sirach 23:9-13
Accustom not thy mouth to swearing; neither use thyself to the naming of the Holy One. 10 For as a servant that is continually beaten shall not be without a blue mark: so he that sweareth and nameth God continually shall not be faultless. 11 A man that useth much swearing shall be filled with iniquity, and the plague shall never depart from his house: if he shall offend, his sin shall be upon him: and if he acknowledge not his sin, he maketh a double offense: and if he swear in vain, he shall not be innocent, but his house shall be full of calamities. 12 There is a word that is clothed about with death: God grant that it be not found in the heritage of Jacob; for all such things shall be far from the godly, and they shall not wallow in their sins. 13 Use not thy mouth to intemperate swearing, for therein is the word of sin.

And in speaking of idolaters, it holds them guilty even though they swear by those who are not gods.

> Wisdom 14:27-31
> 27 For the worshipping of idols not to be named is the beginning, the cause, and the end, of all evil. 28 For either they are mad when they be merry, or prophesy lies, or live unjustly, or else lightly forswear themselves. 29 For insomuch as their trust is in idols, which have no life; though they swear falsely, yet they look not to be hurt. 30 Howbeit for both causes shall they be justly punished: both because they thought not well of God, giving heed unto idols, and also unjustly swore in deceit, despising holiness. 31 For it is not the power of them by whom they swear: but it is the just vengeance of sinners, that punisheth always the offence of the ungodly.

Almsgiving

> Matthew 6:1-4
> 1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. 2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. 3 But when thou doest alms, let not thy left hand know what thy right hand doeth: 4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

Those who have their reward in this life are characterized by pretentious and outward displays of piety, while those who have their reward in the life to come are characterized by sincerity and humility. One with an eye only to their own gain has no more reward than their own miserly takings.

> Sirach 11:18
> There is that waxeth rich by his wariness and pinching, and this is the portion of his reward:

The wisdom books place a heavy emphasis on the giving of alms.

Tobit 1:16,17
16 And in the time of Enemessar I gave many alms to my brethren, and gave my bread to the hungry, 17 And my clothes to the naked: and if I saw any of my nation dead, or cast about the walls of Nineve, I buried him.

Tobit 14:11a
Wherefore now, my son, consider what alms doeth, and how righteousness doth deliver.

Sirach 3:30
Water will quench a flaming fire; and alms maketh an atonement for sins.

Sirach 7:10
Be not fainthearted when thou makest thy prayer, and neglect not to give alms.

Sirach 12:1-3
1 When thou wilt do good know to whom thou doest it; so shalt thou be thanked for thy benefits. 2 Do good to the godly man, and thou shalt find a recompence; and if not from him, yet from the most High. 3 There can no good come to him that is always occupied in evil, nor to him that giveth no alms.

Sirach 17:22
The alms of a man is as a signet with him, and he will keep the good deeds of man as the apple of the eye, and give repentance to his sons and daughters.

Sirach 40:24
Brethren and help are against time of trouble: but alms shall deliver more than them both.

Prayer

Use Not Many Words

Matthew 6:7
But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

Sirach 7:14
Use not many words in a multitude of elders, and make not much babbling when thou prayest.

Jesus was known for frequent prayer, including in the early morning

Mark 1:35
And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

Wisdom 16:28
that it might be known, that we must prevent the sun to give thee thanks, and at the dayspring pray unto thee.

The Lord's Prayer

Matthew 6:9-10
After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done in earth, as it is in heaven.

Addressing God as Father

Tobit 13:4
There declare his greatness, and extol him before all the living: for he is our Lord, and he is the God our Father for ever.

Wisdom 2:13
He professeth to have the knowledge of God: and he calleth himself the child of the Lord.

Wisdom 2:16

We are esteemed of him as counterfeits: he abstaineth from our ways as from filthiness: he pronounceth the end of the just to be blessed, and maketh his boast that God is his father.

John 5:18
Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

Blessing the Name of God in Prayer

Tobit 8:5
Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thy holy and glorious name for ever; let the heavens bless thee, and all thy creatures.

Tobit 13:1
Then Tobit wrote a prayer of rejoicing, and said, Blessed be God that liveth for ever, and blessed be his kingdom.

Matthew 6:11-12
11 Give us this day our daily bread.
12 And forgive us our debts, as we forgive our debtors.

Matthew 6:14-15
For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Mark 11:25-26
And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. 26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

Sirach 28:2-5
2 Forgive thy neighbor the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest. 3 One man

beareth hatred against another, and doth he seek pardon from the Lord? 4 He showeth no mercy to a man, which is like himself: and doth he ask forgiveness of his own sins? 5 If he that is but flesh nourish hatred, who will intreat for pardon of his sins?

Forgiveness is central to the teachings of Jesus, and is the means of reconciliation between God and Man. He expands more on this point in the Parable of the Unforgiving Servant.

Matthew 18:23-35
Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Matthew 6:13
13 And lead us not into temptation, but deliver us from evil

Sirach 33:1
There shall no evil happen unto him that feareth the Lord; but in temptation even again he will deliver him.

Repentance and Forgiveness

Matthew 4:17
From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Luke 24:47
And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

Tobit 13:6
If ye turn to him with your whole heart, and with your whole mind, and deal uprightly before him, then will he turn unto you, and will not hide his face from you.

Fasting

Matthew 6:16-18
16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.
17 But thou, when thou fastest, anoint thine head, and wash thy face;
18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

Tobit 12:8,9
8 Prayer is good with fasting and alms and righteousness. A little with righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold:

> 9 For alms doth deliver from death, and shall purge away all sin. Those that exercise alms and righteousness shall be filled with life:

Fasting is mentioned in the context of giving alms rather than laying up treasure. Jesus also leads from the subject of fasting right into the subject of laying up treasure.

Treasures on Earth or in Heaven

> Matthew 6:19-21
> Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 21 For where your treasure is, there will your heart be also.

> Matthew 19:21
> Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

> Luke 12:33-34
> Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. 34 For where your treasure is, there will your heart be also.

Sirach contrasts the hiding of gold under a stone, (where it might be corrupted by rust); with the merciful sharing of wealth with a poor brother (where shall be preserved as in heavenly storehouses).

> Sirach 29:8-12
> 8 Yet have thou patience with a man in poor estate, and delay not to show him mercy. 9 Help the poor for the commandment's sake, and turn him not away because of his poverty. 10 Lose thy money for thy brother and thy friend, and let it not rust under a

stone to be lost. 11 Lay up thy treasure according to the commandments of the most High, and it shall bring thee more profit than gold. 12 Shut up alms in thy storehouses: and it shall deliver thee from all affliction.

The Parable of the Rich Fool

Wisdom often warns against the snares of covetousness, and commends those who live for a reward beyond the temporal treasures of this life.

Luke 12:15-21
15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. 16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: 17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? 18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. 19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. 20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? 21 So is he that layeth up treasure for himself, and is not rich toward God.

Sirach 5:1
Set not thy heart upon thy goods; and say not, I have enough for my life.

Sirach 11:19
whereas he saith, I have found rest, and now will eat continually of my goods; and yet he knoweth not what time shall come upon him, and that he must leave those things to others, and die.

Wisdom 15:8

> And employing his labors lewdly, he maketh a vain god of the same clay, even he which a little before was made of earth himself, and within a little while after returneth to the same, out of the which he was taken, when his life which was lent him shall be demanded.

In view of the inestimable value of the Kingdom of God, earthly treasures are not to be stewarded by the righteous (where they would redirect the heart to earthly aims), but dispersed for the sake of a higher love.

> Luke 12:32-34
> Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. 33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. 34 For where your treasure is, there will your heart be also.

> Wisdom 5:16
> Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them.

> Tobit 4:7-9
> 7 Give alms of thy substance; and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee. 8 If thou hast abundance, give alms accordingly: if thou have but a little, be not afraid to give according to that little: 9 for thou layest up a good treasure for thyself against the day of necessity.

The holding of earthly treasure inevitably involves earth-bound cares, which inhibit spiritual growth.

> Mark 4:18-19
> And these are they which are sown among thorns; such as hear the word, 19 And the cares of this world, and the deceitfulness of

riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

Sirach 31:1-11
1 Watching for riches consumeth the flesh, and the care thereof driveth away sleep. 2 Watching care will not let a man slumber, as a sore disease breaketh sleep. 3 The rich hath great labor in gathering riches together; and when he resteth, he is filled with his delicates. 4 The poor laboreth in his poor estate; and when he leaveth off, he is still needy. 5 He that loveth gold shall not be justified, and he that followeth corruption shall have enough thereof. 6 Gold hath been the ruin of many, and their destruction was present. 7 It is a stumbling-block unto them that sacrifice unto it, and every fool shall be taken therewith. 8 Blessed is the rich that is found without blemish, and hath not gone after gold. 9 Who is he? and we will call him blessed: for wonderful things hath he done among his people. 10 Who hath been tried thereby, and found perfect? then let him glory. Who might offend, and hath not offended? or done evil, and hath not done it? 11 His goods shall be established, and the congregation shall declare his alms.

Those not overly busied in worldly affairs have more opportunity to seek wisdom

Luke 10:41-42
And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: 42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

Sirach 38:24
The wisdom of a learned man cometh by opportunity of leisure: and he that hath little business shall become wise.

The Light of the Body is the Eye

Matthew 6:22-24

> The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! 24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

In this context, the darkness of the "evil eye" signifies envy and covetousness (of another man's wealth or another man's wife).

> Mark 7:21-22
> For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, 22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

> Matthew 20:15
> Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

Envy is set in stark contrast to the way of wisdom.

> Wisdom 6:23
> Neither will I go with consuming envy; for such a man shall have no fellowship with wisdom. 24 But the multitude of the wise is the welfare of the world: and a wise king is the upholding of the people.

An evil eye of envy turns away from the supplication of the poor, even for a small amount.

> Luke 16:10
> He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

> Sirach 27:1

> Many have sinned for a small matter; and he that seeketh for abundance will turn his eyes away.

Alms should be given proportionate to what one has.

> Luke 21:1-4 (also Mark 12:41-44)
> And he looked up, and saw the rich men casting their gifts into the treasury. 2 And he saw also a certain poor widow casting in thither two mites. 3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: 4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

> Tobit 4:7-11
> Give alms of thy substance; and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee. 8 If thou hast abundance, give alms accordingly: if thou have but a little, be not afraid to give according to that little: 9 for thou layest up a good treasure for thyself against the day of necessity. 10 Because that alms do deliver from death, and suffereth not to come into darkness. 11 For alms is a good gift unto all that give it in the sight of the most High.

> Tobit 4:16
> Give of thy bread to the hungry, and of thy garments to them that are naked; and according to thine abundance give alms; and let not thine eye be envious, when thou givest alms.

This is consistent with not turning away from him who asks to borrow from you.

> Matthew 5:42
> Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

> Luke 6:30-36

Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. 31 And as ye would that men should do to you, do ye also to them likewise. 32 For if ye love them which love you, what thank have ye? for sinners also love those that love them. 33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. 34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. 35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. 36 Be ye therefore merciful, as your Father also is merciful.

Sirach 4:4-5
Reject not the supplication of the afflicted; neither turn away thy face from a poor man. 5 Turn not away thine eye from the needy, and give him none occasion to curse thee:

Sirach 29:1,2
1 He that is merciful will lend unto his neighbor; and he that strengtheneth his hand keepeth the commandments. 2 Lend to thy neighbor in time of his need, and pay thou thy neighbor again in due season.

The Niggard Asks for his Goods Again

Sirach 20:15
He giveth little, and upbraideth much; he openeth his mouth like a crier; today he lendeth, and tomorrow will he ask it again: such an one is to be hated of God and man.

The proper stewardship of earthly treasures is to distribute them charitably, in a way that might find recompense in the life to come.

Luke 16:9

> And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

> Sirach 3:31
> And he that requiteth good turns is mindful of that which may come hereafter; and when he falleth, he shall find a stay.

> Sirach 14:13
> Do good unto thy friend before thou die, and according to thy ability stretch out thy hand and give to him.

A good eye, and a cheerful eye, is with him who gives his gifts with gladness.

> Sirach 35:8-10
> Give the Lord his honour with a good eye, and diminish not the firstfruits of thine hands. 9 In all thy gifts shew a cheerful countenance, and dedicate thy tithes with gladness. 10 Give unto the most High according as he hath enriched thee; and as thou hast gotten, give with a cheerful eye.

The evil eye is niggardly in the context of the sharing of food.

> Sirach 14:8-10
> The envious man hath a wicked eye; he turneth away his face, and despiseth men. 9 A covetous man's eye is not satisfied with his portion; and the iniquity of the wicked drieth up his soul. 10 A wicked eye envieth his bread, and he is a niggard at his table.

> Sirach 31:12-14
> If thou sit at a bountiful table, be not greedy upon it, and say not, There is much meat on it. 13 Remember that a wicked eye is an evil thing: and what is created more wicked than an eye? therefore it weepeth upon every occasion. 14 Stretch not thine hand whithersoever it looketh, and thrust it not with him into the dish.

Sirach 31:23,24
23 Whoso is liberal of his meat, men shall speak well of him; and the report of his good housekeeping will be believed.
24 But against him that is a niggard of his meat the whole city shall murmur; and the testimonies of his niggardness shall not be doubted of.

A single eye is also generous in the sharing of wisdom and spiritual insight, while an evil eye hides the truth in fearful self-preservation.

Matthew 10:27-31
What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. 28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. 29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. 30 But the very hairs of your head are all numbered. 31 Fear ye not therefore, ye are of more value than many sparrows.

Luke 11:33-36
No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. 34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. 35 Take heed therefore that the light which is in thee be not darkness. 36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

Tobit 12:7
It is good to keep close the secret of a king, but it is honorable to reveal the works of God. Do that which is good, and no evil shall touch you.

Tobit 12:11

Surely I will keep close nothing from you. For I said, It was good to keep close the secret of a king, but that it was honorable to reveal the works of God.

Wisdom 6:22
As for wisdom, what she is, and how she came up, I will tell you, and will not hide mysteries from you: but will seek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not pass over the truth.

Wisdom 7:10
I loved her above health and beauty, and chose to have her instead of light: for the light that cometh from her never goeth out.

Wisdom 7:13
I learned diligently, and do communicate her liberally: I do not hide her riches.

Sirach 4:23,24
23 And refrain not to speak, when there is occasion to do good, and hide not thy wisdom in her beauty. 24 For by speech wisdom shall be known: and learning by the word of the tongue.

Sirach 20:30-31
Wisdom that is hid, and treasure that is hoarded up, what profit is in them both? 31 Better is he that hideth his folly than a man that hideth his wisdom.

Sirach 41:14-15
My children, keep discipline in peace: for wisdom that is hid, and a treasure that is not seen, what profit is in them both? 15 A man that hideth his foolishness is better than a man that hideth his wisdom.

Confess God Before Men

Matthew 10:32

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

Tobit 13:6
Therefore see what he will do with you, and confess him with your whole mouth, and praise the Lord of might, and extol the everlasting King. In the land of my captivity do I praise him, and declare his might and majesty to a sinful nation.

Seek Ye First the Kingdom of God

Wisdom puts the Kingdom of God first, even above natural concerns for food and clothes, and humbly receives provision from God for earthly needs. In the end, this is for your own good and prosperity.

Matthew 6:31-34
31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Tobit 4:5,6
My son, be mindful of the Lord our God all thy days, and let not thy will be set to sin, or to transgress his commandments: do uprightly all thy life long, and follow not the ways of unrighteousness. 6 For if thou deal truly, thy doings shall prosperously succeed to thee, and to all them that live justly.

Wisdom 6:24
But the multitude of the wise is the welfare of the world: and a wise king is the upholding of the people. 25 Receive therefore instruction through my words, and it shall do you good.

Wisdom 7:8
I preferred her before scepters and thrones, and esteemed riches nothing in comparison of her. 9 Neither compared I unto her any

precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her. 10 I loved her above health and beauty, and chose to have her instead of light: for the light that cometh from her never goeth out.
11 All good things together came to me with her, and innumerable riches in her hands. 12 And I rejoiced in them all, because wisdom goeth before them: and I knew not that she was the mother of them.

Judge Not

Matthew 7:1,2
1 Judge not, that ye be not judged.
2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

Luke 6:37-38
Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

Sirach 7:6
6 Seek not to be judge, being not able to take away iniquity

Sirach 28:1
1 He that revengeth shall find vengeance from the Lord, and he will surely keep his sins in remembrance.

Jesus himself avoided arbitration over worldly matters.

Luke 12:13-14
And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. 14 And he said unto him, Man, who made me a judge or a divider over you?

> Sirach 11:9
> Strive not in a matter that concerneth thee not; and sit not in judgment with sinners.

Seek and Ye Shall Find

> Matthew 7:7-8
> 7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Divine wisdom is something that must be sought after.

> Sirach 6:27
> 27 Search, and seek, and she shall be made known unto thee: and when thou hast got hold of her, let her not go.

The very nature of expressing a teaching in a parable draws the hearer in to decipher and understand the hidden meaning.

> Mark 4:33-34
> And with many such parables spake he the word unto them, as they were able to hear it. 34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples

> Sirach 39:1-3
> But he that giveth his mind to the law of the most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancient, and be occupied in prophecies. 2 He will keep the sayings of the renowned men: and where subtle parables are, he will be there also. 3 He will seek out the secrets of grave sentences, and be conversant in dark parables.

Do Unto Others

> Matthew 7:12

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Luke 6:31
And as ye would that men should do to you, do ye also to them likewise.

Tobit 4:15
Do that to no man which thou hatest...

Enter Ye in at the Strait Gate

Matthew 7:13-15
Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: 14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. 15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Sirach 21:10
The way of sinners is made plain with stones, but at the end thereof is the pit of hell.

Ye Shall Know Them by their Fruits

Matthew 7:15-20
15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Wherefore by their fruits ye shall know them.

Sirach 27:6,7

> The fruit declareth if the tree have been dressed; so is the utterance of a conceit in the heart of man. 7 Praise no man before thou hearest him speak; for this is the trial of men.

The Ungodly Shall be Blown Away

> Matthew 7:26-27
> 26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

Like the house built upon sand, the ungodly have no firm foundation, but will be taken by the wind.

> Wisdom 4:3
> But the multiplying brood of the ungodly shall not thrive, nor take deep rooting from bastard slips, nor lay any fast foundation. 4 For though they flourish in branches for a time; yet standing not fast, they shall be shaken with the wind, and through the force of winds they shall be rooted out.

> Matthew 15:13
> But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

> Sirach 40:15,16
> The children of the ungodly shall not bring forth many branches: but are as unclean roots upon a hard rock. 16 The weed growing upon every water and bank of a river shall be pulled up before all grass.

The Greeks Seek After Wisdom

Jesus came to the Jews, but their world had long since been Hellenized through the conquest of Alexander the Great, who had brought Greek language, learning, and culture to the region. Hellenistic Judaism

brought together the Messainic expectations of the ancient Israelites with the pursuit of divine wisdom as the path of the righteous.

The things of earth are mere shadows in a cave, while the light of truth comes from a spiritual and heavenly reality which is beyond all things. The path of wisdom seeks after this hidden truth.

> Wisdom 9:16,17
> And hardly do we guess aright at things that are upon earth, and with labor do we find the things that are before us: but the things that are in heaven who hath searched out? 17 And thy counsel who hath known, except thou give wisdom, and send thy Holy Spirit from above?

> John 3:12,13
> If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? 13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

The sons of God who are led in the way of truth, are one and the same with those who walk in the way of divine wisdom. Wisdom is not something which is grasped by merely human effort, but it is something which comes as a gift from God to his chosen ones.

The Children of Wisdom

> Matthew 11:19b
> ...wisdom is justified of her children.

> Sirach 4:11
> 11 Wisdom exalteth her children, and layeth hold of them that seek her.

Mysteries are Revealed to the Humble

> Matthew 11:25

At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

Sirach 3:19
19 Many are in high place, and of renown: but mysteries are revealed unto the meek.

Hidden from the Wicked

Mark 4:11
And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables

Wisdom 2:22
As for the mysteries of God, they knew them not: neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls.

The Yoke of Wisdom is Rest to the Soul

Matthew 11:29-30
Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light.

Sirach 6:25-27
25 Bow down thy shoulder, and bear her, and be not grieved with her bonds. 26 Come unto her with thy whole heart, and keep her ways with all thy power. 27 Search, and seek, and she shall be made known unto thee: and when thou hast got hold of her, let her not go. 28 For at the last thou shalt find her rest, and that shall be turned to thy joy.

Sirach 51:26,27
26 Put your neck under the yoke, and let your soul receive instruction: she is hard at hand to find. 27 Behold with your eyes,

how that I have had but little labor, and have gotten unto me much rest.

Love God with All Thy Heart

Luke 10:27-28
And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. 28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

Sirach 6:26
Come unto her with thy whole heart, and keep her ways with all thy power.

Fountain of Wisdom

John 4:14
But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

Sirach 1:5
5 The word of God most high is the fountain of wisdom

Wisdom Grows Exponentially

Matthew 13:31-33
Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: 32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. 33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

Sirach 24:30-34

> I also came out as a brook from a river, and as a conduit into a garden. 31 I said, I will water my best garden, and will water abundantly my garden bed: and, lo, my brook became a river, and my river became a sea. 32 I will yet make doctrine to shine as the morning, and will send forth her light afar off. 33 I will yet pour out doctrine as prophecy, and leave it to all ages for ever. 34 Behold that I have not labored for myself only, but for all them that seek wisdom.

Reproof Against the Powers that be

God has set earthly powers in place, but they have abused their position. The righteous are sent to supplant the powers of darkness, and to reprove corrupt leaders with the light of their testimony.

Power is Given by the Lord

> John 19:10-11
> Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? 11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

> Wisdom 6:3
> For power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

Speak the Truth to Kings

> Matthew 10:18-20
> And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. 19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. 20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

Wisdom 6:1,2
1 Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. 2 Give ear, ye that rule the people, and glory in the multitude of nations.

Wisdom 6:9
Unto you therefore, O kings, do I speak, that ye may learn wisdom, and not fall away. 10 For they that keep holiness holily shall be judged holy: and they that have learned such things shall find what to answer.

Ears to Hear

Mark 4:23
If any man have ears to hear, let him hear.

Sirach 33:18
Hear me, O ye great men of the people, and hearken with your ears, ye rulers of the congregation.

Wisdom from the Young

Luke 2:46-47
And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. 47 And all that heard him were astonished at his understanding and answers.

Wisdom 8:10,11
For her sake I shall have estimation among the multitude, and honor with the elders, though I be young. 11 I shall be found of a quick conceit in judgment, and shall be admired in the sight of great men.

God loves all who he has created, and makes patient appeal to all men.

Wisdom 11:24-26

For thou lovest all the things that are, and abhorrest nothing which thou hast made: for never wouldest thou have made any thing, if thou hadst hated it. 25 And how could any thing have endured, if it had not been thy will? or been preserved, if not called by thee? 26 But thou sparest all: for they are thine, O Lord, thou lover of souls.

Matthew 10:29-31
Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. 30 But the very hairs of your head are all numbered. 31 Fear ye not therefore, ye are of more value than many sparrows.

God is patient and long-suffering.

Luke 9:55-56
But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. 56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

Wisdom 1:13-15
For God made not death: neither hath he pleasure in the destruction of the living. 14 For he created all things, that they might have their being: and the generations of the world were healthful; and there is no poison of destruction in them, nor the kingdom of death upon the earth: 15 (for righteousness is immortal:)

Wisdom 12:2
Therefore chastenest thou them by little and little that offend, and warnest them by putting them in remembrance wherein they have offended, that leaving their wickedness they may believe on thee, O Lord.

The righteous accept reproof and find reconciliation.

Matthew 18:15

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

Luke 17:3
Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

Sirach 19:13-15
13 Admonish a friend, it may be he hath not done it: and if he have done it, that he do it no more. 14 Admonish thy friend, it may be he hath not said it: and if he have, that he speak it not again. 15 Admonish a friend: for many times it is a slander, and believe not every tale.

Sirach 20:2,3
It is much better to reprove, than to be angry secretly: and he that confesseth his fault shall be preserved from hurt. 3 How good is it, when thou art reproved, to show repentance! for so shalt thou escape wilful sin.

The Wicked Hate Reproof

John 3:20
For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

Wisdom 2:12-14
Therefore let us lie in wait for the righteous; because he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the transgressings of our education. 13 He professeth to have the knowledge of God: and he calleth himself the child of the Lord. 14 He was made to reprove our thoughts.

A witness of truth turns against those who reject the light, and even the righteous dead will witness against the living.

Matthew 12:41-42
The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. 42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

Wisdom 4:16
Thus the righteous that is dead shall condemn the ungodly which are living

What is spoken is very significant, as all will be brought to light and judged in the end.

Blasphemy and Evil Speaking

Matthew 12:31-37
Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. 33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. 34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. 35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. 36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Luke 12:2-3

> For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. 3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

These same principles parallel a passage from Wisdom thought-for-thought. First it speaks of blasphemy and whether it shall be forgiven, then of how God is witness of the secrets of the heart that are manifest in speech, and then how even presumably secret words will be scrutinized in divine judgment.

> Wisdom 1:1:6-11
> 6 For wisdom is a loving spirit; and will not acquit a blasphemer of his words: for God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue. 7 For the Spirit of the Lord filleth the world: and that which containeth all things hath knowledge of the voice. 8 Therefore he that speaketh unrighteous things cannot be hid: neither shall vengeance, when it punisheth, pass by him. 9 For inquisition shall be made into the counsels of the ungodly: and the sound of his words shall come unto the Lord for the manifestation of his wicked deeds. 10 For the ear of jealousy heareth all things: and the noise of murmurings is not hid. 11 Therefore beware of murmuring, which is unprofitable; and refrain your tongue from backbiting: for there is no word so secret, that shall go for nought: and the mouth that belieth slayeth the soul.

> Sirach 5:13,14
> 13 Honor and shame is in talk: and the tongue of man is his fall.
> 14 Be not called a whisperer, and lie not in wait with thy tongue: for a foul shame is upon the thief, and an evil condemnation upon the double tongue.

Lipservice

Those who depart from the way of wisdom often fall into the trap of hypocrisy, where they give mere lipservice to the principles of godliness, while their actual behavior becomes corrupt.

Spiritual Blindness

> John 9:41
> Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

> Sirach 3:25
> 25 Without eyes thou shalt want light: profess not the knowledge therefore that thou hast not.

Servant of Sin

> John 8:34
> Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

> Wisdom 1:4
> For into a malicious soul wisdom shall not enter; nor dwell in the body that is subject unto sin.

The righteous walk in actual obedience, and keep the commandments of God in truth rather than mere pretense. God looks at the secrets of the heart rather than outward observances.

Obedience Rather than Sacrifice

> Matthew 9:13
> But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

> Sirach 35:1-3
> 1 He that keepeth the law bringeth offerings enough: he that taketh heed to the commandment offereth a peace offering. 2 He

that requiteth a good turn offereth fine flour; and he that giveth alms sacrificeth praise. 3 To depart from wickedness is a thing pleasing to the Lord; and to forsake unrighteousness is a propitiation.

Lipservice vs Actual Obedience

Matthew 21:28-30
28 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. 29 He answered and said, I will not: but afterward he repented, and went. 30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

Sirach 4:29
Be not hasty in thy tongue, and in thy deeds slack and remiss.

Sirach 19:21
If a servant say to his master, I will not do as it pleaseth thee; though afterward he do it, he angereth him that nourisheth him.

Professing the Commandments, yet Violating them in Principle

Matthew 15:4-6
For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. 5 But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; 6 And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

Sirach 3:7-9
7 He that feareth the Lord will honor his father, and will do service unto his parents, as to his masters. 8 Honor thy father and mother both in word and deed, that a blessing may come upon thee from them. 9 For the blessing of the father establisheth the houses of children; but the curse of the mother rooteth out foundations.

The religious pretense of the hypocrite results in the exploitation of the vulnerable.

> Matthew 23:14
> Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

> Wisdom 2:10
> Let us oppress the poor righteous man, let us not spare the widow, nor reverence the ancient gray hairs of the aged.

Trust Comes Before Understanding

> John 7:17
> If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

> Wisdom 3:9
> They that put their trust in him shall understand the truth: and such as be faithful in love shall abide with him

To Know God is Immortality

> John 17:3
> And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

> Wisdom 15:3
> For to know thee is perfect righteousness: yea, to know thy power is the root of immortality.

True Love Results in Obedience

> John 14:15
> If ye love me, keep my commandments.

John 14:21
He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

John 14:23-24
Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. 24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

Sirach 1:10
10 She is with all flesh according to his gift, and he hath given her to them that love him.

Sirach 2:15,16
15 They that fear the Lord will not disobey his word; and they that love him will keep his ways. 16 They that fear the Lord will seek that which is well-pleasing unto him; and they that love him shall be filled with the law.

Sirach 4:14
14 They that serve her shall minister to the Holy One: and them that love her the Lord doth love.

Wisdom 6:18,19
...and love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption; 19 and incorruption maketh us near unto God

Wisdom 8:2
I loved her, and sought her out from my youth, I desired to make her my spouse, and I was a lover of her beauty.

Resolution in Death

When our life purpose is realized, we find resolution in departing this life.

Luke 2:29-30
Lord, now lettest thou thy servant depart in peace, according to thy word: 30 For mine eyes have seen thy salvation

Tobit 11:9
Then Anna ran forth, and fell upon the neck of her son, and said unto him, Seeing I have seen thee, my son, from henceforth I am content to die. And they wept both.

The Tables are Turned in Death

While the righteous often suffer misfortune in this life, and the wicked gain riches through oppression; in the world to come, there is a stark reversal of fortunes, and these roles are reversed. As it was with Lazarus and the Rich Man.

Luke 16:25
25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

Mark 8:35-36
For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. 36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

Sirach 41:1-4
1 O death, how bitter is the remembrance of thee to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things; yea, unto him that is yet able to receive meat! 2 O death, acceptable is thy sentence unto the needy, and unto him whose strength faileth, that is now in the last age, and is vexed with all things, and to him that despaireth, and hath lost patience! 3 Fear not the sentence of death, remember them that have been before thee, and that come after; for this is the sentence of the Lord over all flesh. 4

> And why art thou against the pleasure of the most High? there is no inquisition in the grave, whether thou have lived ten, or an hundred, or a thousand years.

The wicked will regret how they lived their lives on earth.

> Wisdom 5:8
> What hath pride profited us? or what good hath riches with our vaunting brought us?

The behavior of the righteous seemed insane to them at the time

> John 10:20
> And many of them said, He hath a devil, and is mad; why hear ye him?

> Sirach 5:4
> we fools accounted his life madness, and his end to be without honor

The Humble will be Exalted

> Luke 14:7-11
> 7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, 8 When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; 9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. 10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. 11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

> Sirach 7:4,5

4 Seek not of the Lord pre-eminence, neither of the king the seat of honor. 5 Justify not thyself before the Lord; and boast not of thy wisdom before the king.

Sirach 32:1,2
If thou be made the master of a feast, lift not thyself up, but be among them as one of the rest; take diligent care for them, and so sit down. 2 And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for thy well ordering of the feast.

Those who squander wealth on their own pleasures will be brought low.

Luke 15:13-14
And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. 14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

Tobit 4:13
...and in lewdness is decay and great want: for lewdness is the mother of famine.

Luke 15:30
But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

Sirach 9:6
Give not thy soul unto harlots, that thou lose not thine inheritance.

Those who share with the poor will be rewarded.

Luke 14:12-14
Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee

again, and a recompence be made thee. 13 But when thou makest a feast, call the poor, the maimed, the lame, the blind: 14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

Tobit 2:2
And when I saw abundance of meat, I said to my son, Go and bring what poor man soever thou shalt find out of our brethren, who is mindful of the Lord; and, lo, I tarry for thee.

Sirach 12:2
Do good to the godly man, and thou shalt find a recompense; and if not from him, yet from the most High.

Jesus made generous use of his gifts in providing loaves and fishes for the multitudes, and wine for a wedding feast.

John 2:9,10
9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, 10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

Sirach 31:27,28
27 Wine is as good as life to a man, if it be drunk moderately: what life is then to a man that is without wine? for it was made to make men glad. 28 Wine measurably drunk and in season bringeth gladness of the heart, and cheerfulness of the mind:

The Reward of Righteousness

Matthew 10:41-42
He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. 42 And whosoever shall give to drink unto one of

these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Wisdom 2:21,22
Such things they did imagine, and were deceived: for their own wickedness hath blinded them. 22 As for the mysteries of God, they knew them not: neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls.

Matthew 16:27
For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Sirach 35:19
19 till he have rendered to every man according to his deeds, and to the works of men according to their devices; till he have judged the cause of his people, and made them to rejoice in his mercy.

The Laborer is Worthy of His Wages

Matthew 10:10
Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

Luke 10:7
And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

Jesus quotes this statement "the laborer is worthy of his hire" as a well-known proverb. This is not found in the Scriptures verbatim, but the basic principle is in the Book of Tobit.

Tobit 4:14

> Let not the wages of any man, which hath wrought for thee, tarry with thee, but give him it out of hand: for if thou serve God, he will also repay thee
>
> Tobit 12:1-4
> Then Tobit called his son Tobias, and said unto him, My son, see that the man have his wages, which went with thee, and thou must give him more. 2 And Tobias said unto him, O father, it is no harm to me to give him half of those things which I have brought: 3 for he hath brought me again to thee in safety, and made whole my wife, and brought me the money, and likewise healed thee. 4 Then the old man said, It is due unto him.

Persistent Prayer

In Tobit, God hears heartfelt prayers and sends a messenger to answer them.

> Tobit 3:16,17
> 16 So the prayers of them both were heard before the majesty of the great God. 17 And Raphael was sent to heal them both, that is, to scale away the whiteness of Tobit's eyes, and to give Sara the daughter of Raguel for a wife to Tobias the son of Tobit; and to bind Asmodeus the evil spirit; because she belonged to Tobias by right of inheritance. The selfsame time came Tobit home, and entered into his house, and Sara the daughter of Raguel came down from her upper chamber.

Jesus also taught the virtue of persistent prayer.

> Luke 18:1-8
> And he spake a parable unto them to this end, that men ought always to pray, and not to faint; 2 Saying, There was in a city a judge, which feared not God, neither regarded man: 3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. 4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; 5 Yet because this widow troubleth me, I will avenge

her, lest by her continual coming she weary me. 6 And the Lord said, Hear what the unjust judge saith. 7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? 8 I tell you that he will avenge them speedily.

Sirach 7:10
10 Be not fainthearted when thou makest thy prayer

Sirach 35:14-17
14 He will not despise the supplication of the fatherless; nor the widow, when she poureth out her complaint. 15 Do not the tears run down the widow's cheeks? and is not her cry against him that causeth them to fall? 16 He that serveth the Lord shall be accepted with favor, and his prayer shall reach unto the clouds. 17 The prayer of the humble pierceth the clouds: and till it come nigh, he will not be comforted; and will not depart, till the most High shall behold to judge righteously, and execute judgment.

Healing and Deliverance

The ministry of Jesus was characterized by miraculous healings that manifested spiritual truths, as well as deliverance from evil spirits. Context for this was prefigured in the story of Tobit.

The Healing of the Blind

Tobit 11:7-13
7 Then said Raphael, I know, Tobias, that thy father will open his eyes. 8 Therefore anoint thou his eyes with the gall, and being pricked therewith, he shall rub, and the whiteness shall fall away, and he shall see thee. 9 Then Anna ran forth, and fell upon the neck of her son, and said unto him, Seeing I have seen thee, my son, from henceforth I am content to die. And they wept both. 10 Tobit also went forth toward the door, and stumbled: but his son ran unto him, 11 And took hold of his father: and he strake of the gall on his fathers' eyes, saying, Be of good hope, my father. 12 And when his eyes began to smart, he rubbed them; 13 And the

whiteness pilled away from the corners of his eyes: and when he saw his son, he fell upon his neck.

John 9:6,7
6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, 7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

The Casting Out of Demons

Matthew 12:43
When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

Mark 3:27
No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

In Tobit, the evil spirit flees to the desert, and is later bound.

Tobit 8:3
3 The which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and the angel bound him.

After completing the ministry of healing and deliverance, the divine messenger returns to God.

Tobit 12:20
Now therefore give God thanks: for I go up to him that sent me; but write all things which are done in a book.

John 16:4,5
4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. 5 But now

I go my way to him that sent me; and none of you asketh me, Whither goest thou?

Unto the Least of These

Matthew 25:34-36
Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Tobit 1:16,17
I gave many alms to my brethren, and gave my bread to the hungry, 17 and my clothes to the naked

Sirach 7:35
Be not slow to visit the sick: for that shall make thee to be beloved.

Matthew 25:45
Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

Tobit 4:7
Give alms of thy substance; and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee.

God Preserves His People through Persecution

Luke 21:16-19
And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. 17 And ye shall be hated of all men for my name's sake.

18 But there shall not an hair of your head perish. 19 In your patience possess ye your souls.

John 10:28-29
And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

Tobit 12:7
Do that which is good, and no evil shall touch you.

Wisdom 3:1-6
1 But the souls of the righteous are in the hand of God, and there shall no torment touch them. 2 In the sight of the unwise they seemed to die: and their departure is taken for misery, 3 and their going from us to be utter destruction: but they are in peace. 4 For though they be punished in the sight of men, yet is their hope full of immortality. 5 And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself.

Sirach 2:1-3
1 My son, if thou come to serve the Lord, prepare thy soul for temptation. 2 Set thy heart aright, and constantly endure, and make not haste in time of trouble. 3 Cleave unto him, and depart not away, that thou mayest be increased at thy last end

The Comforter

John 14:16-17
And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

John 14:26

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

John 16:13
Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

Tobit 4:19
Bless the Lord thy God alway, and desire of him that thy ways may be directed, and that all thy paths and counsels may prosper...

Wisdom 8:9
Therefore I purposed to take her to me to live with me, knowing that she would be a counselor of good things, and a comfort in cares and grief.

Wisdom 9:17
And thy counsel who hath known, except thou give wisdom, and send thy Holy Spirit from above?

The Green and the Dry

A green tree signifies a righteous man, and a dry tree signifies a wicked man. The green tree might suffer in this life, but how much more so will the dry trees one day be judged?

Luke 23:29-31
29 For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. 30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?

Sirach 6:2,3

2 Extol not thyself in the counsel of thine own heart; that thy soul be not torn in pieces as a bull
3 Thou shalt eat up thy leaves, and lose thy fruit, and leave thyself as a dry tree.

The Vine and the Branches

John 15:5-6
I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

Wisdom 4:4,5
For though they flourish in branches for a time; yet standing not fast, they shall be shaken with the wind, and through the force of winds they shall be rooted out. 5 The imperfect branches shall be broken off, their fruit unprofitable, not ripe to eat, yea, meet for nothing.

Eschatology

The Ingathering of the Elect

Matthew 24:31
And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Mark 13:27
And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Luke 13:29

And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

Tobit 13:5
And he will scourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom he hath scattered us.

Mark 13:20
And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

Wisdom 3:9b
...for grace and mercy is to his saints, and he hath care for his elect.

The Powers of Heaven will be Shaken

Luke 21:25-26
And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; 26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

Wisdom 5:22,23
...and the water of the sea shall rage against them, and the floods shall cruelly drown them. 23 Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill-dealing shall overthrow the thrones of the mighty.

The Gates of Hell

Matthew 16:18

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Wisdom 16:13
For thou hast power of life and death: thou leadest to the gates of hell, and bringest up again.

The Righteous Shine Forth

Matthew 13:43
Then shall the righteous shine forth as the sun in the kingdom of their Father.

Wisdom 3:7
And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble.

The Righteous will Rule in God's Kingdom

Matthew 19:28
And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Wisdom 3:8
They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.

Wisdom 5:16
Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand...

Lessons from the Exodus

As in the Wisdom of Solomon, Jesus appeals to Old Testament history as object lessons which prefigured spiritual truths.

Wisdom 16:5-7
For when the horrible fierceness of beasts came upon these, and they perished with the stings of crooked serpents, thy wrath endured not for ever: 6 but they were troubled for a small season, that they might be admonished, having a sign of salvation, to put them in remembrance of the commandment of thy law. 7 For he that turned himself toward it was not saved by the thing that he saw, but by thee, that art the Saviour of all.

John 3:14-15
And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever believeth in him should not perish, but have eternal life.

Wisdom 16:20,21
20 Instead whereof thou feddest thine own people with angels' food, and didst send them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taste. 21 For thy sustenance declared thy sweetness unto thy children, and serving to the appetite of the eater, tempered itself to every man's liking.

John 6:32,33
32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. 33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

The curse of darkness upon the Egyptians prefigured the outer darkness appointed to sinners.

Wisdom 17:2
For when unrighteous men thought to oppress the holy nation; they being shut up in their houses, the prisoners of darkness, and fettered with the bonds of a long night, lay there exiled from the eternal providence.

Matthew 22:13
Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

The Atonement of Christ

The Wisdom of Solomon interprets the incident of Aaron making atonement with incense to stop a plague in a way that prefigured the atonement of Christ himself; who, as the great high priest for all mankind, stood before God to turn away the wrath upon sinners.

Wisdom 18:20-25
20 Yea, the tasting of death touched the righteous also, and there was a destruction of the multitude in the wilderness: but the wrath endured not long. 21 For then the blameless man made haste, and stood forth to defend them; and bringing the shield of his proper ministry, even prayer, and the propitiation of incense, set himself against the wrath, and so brought the calamity to an end, declaring that he was thy servant. 22 So he overcame the destroyer, not with strength of body, nor force of arms, but with a word subdued him that punished, alleging the oaths and covenants made with the fathers. 23 For when the dead were now fallen down by heaps one upon another, standing between, he stayed the wrath, and parted the way to the living. 24 For in the long garment was the whole world, and in the four rows of the stones was the glory of the fathers graven, and thy Majesty upon the daidem of his head. 25 Unto these the destroyer gave place, and was afraid of them: for it was enough that they only tasted of the wrath.

Jesus in Acts

Witness Before Kings

Acts 9:15

But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

Wisdom 6:1
Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth.

The Duality of Good vs Evil

Acts 26:18
To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Sirach 33:14,15
Good is set against evil, and life against death: so is the godly against the sinner, and the sinner against the godly. 15 So look upon all the works of the most High; and there are two and two, one against another.

Jesus in Revelation

The Book of Revelation is here considered as a message from Jesus Christ in its entirety.

Specific Instructions to Write a Book

Revelation 1:19
Write the things which thou hast seen

Tobit 12:20
...but write all things which are done in a book.

God Bears a Sword

Revelation 2:12

And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

Wisdom 18:15,16
thine Almighty word leaped down from heaven out of thy royal throne, as a fierce man of war into the midst of a land of destruction, 16 and brought thine unfeigned commandment as a sharp sword, and standing up filled all things with death; and it touched the heaven, but it stood upon the earth.

Power Over the Nations

Revelation 2:26
And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations

Sirach 4:15
Whoso giveth ear unto her shall judge the nations

A Crown and a Kingdom

Revelation 3:1
Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

Wisdom 5:16
Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand...

All Creatures Great and Small Praise the Lord

Revelation 5:13
And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

Tobit 8:15
Then Raguel praised God, and said, O God, thou art worthy to be praised with all pure and holy praise; therefore let thy saints praise thee with all thy creatures; and let all thine angels and thine elect praise thee for ever.

The Dead Testify Against the Living

Revelation 6:9-10
And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: 10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

Wisdom 4:16
Thus the righteous that is dead shall condemn the ungodly which are living

The Seven Angels and the Presentation of the Prayers of the Saints

Revelation 8:2-4
And I saw the seven angels which stood before God; and to them were given seven trumpets. 3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. 4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

Tobit 12:15
I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One.

The Earthly Temple was a Copy of a Heavenly One

Revelation 11:19

And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Wisdom 9:8
thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle, which thou hast prepared from the beginning.

Blood for Blood

Revelation 16:4-6
And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. 5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. 6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

Wisdom 11:6,7
For instead of a fountain of a perpetual running river troubled with foul blood, 7 for a manifest reproof of that commandment, whereby the infants were slain,

The Spirit of Prophecy

Revelation 19:10
...the testimony of Jesus is the spirit of prophecy.

Wisdom 7:27
And being but one, she can do all things: and remaining in herself, she maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets.

Heaven and Earth are Moved

Revelation 20:11
And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

Sirach 16:18
Behold, the heaven, and the heaven of heavens, the deep, and the earth, and all that therein is, shall be moved when he shall visit.

All Things Shall be Made New

Revelation 21:5
And he that sat upon the throne said, Behold, I make all things new.

Wisdom 7:27
And being but one, she can do all things: and remaining in herself, she maketh all things new

The Bejeweled Heavenly Jerusalem

Revelation 21:18-21
And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. 19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; 20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. 21 And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

Tobit 13:16,17
For Jerusalem shall be built up with sapphires, and emeralds, and precious stone: thy walls and towers and battlements with

pure gold. 17 And the streets of Jerusalem shall be paved with beryl and carbuncle and stones of Ophir.

Conclusion

It is apparent by the numerous allusions of Jesus Christ to the Wisdom Apocrypha and the similar concepts expressed, that these books were well known and respected by him, and that they aligned well with his teachings. They provide a background and context that shows a preference for the wisdom tradition. In a world where his hearers were more inclined to revere the ideals of the wealth of the Patriarchs, the righteousness of the Mosaic Law, or the power of the Davidic Kingdom; Jesus instead emphasizes a way of simplicity and humility in the pursuit of an inner spiritual life.

Protestants often intentionally overlook these works, even as Luther first categorized them separately as apocryphal, as if they might be similar to fanciful Roman Catholic legends from the Middle Ages. By skipping over the intertestamental works, and seeking context in the Old Testament alone, they tend towards a more Judaic way of thinking, which is more focused on outward observances and the establishment of an earthly kingdom. The other-worldliness of poverty and self-denial in a life lived for the love of wisdom, with its attendant disciplines such as prayer, fasting, and almsgiving, are often set aside as if they were later Roman Catholic accretions of self-justification through works. Rather than allowing a modern worldview to contextualize our understanding of the New Testament, we should let the text speak for itself; and recognize how the teachings of Jesus Christ were much closer to the wisdom tradition than we might have been taught.