

The Book of
JOSHUA OF SIRACH

Book nine

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(General Archbishop)*

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*Archbishop
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**PHOTO
OF**

*His Holiness Pope
Shenouda III
Pope of Alexandria and
Patriarch of Saint Mark
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The Archbishop of the youth*

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*His Eminence Bishop Daniel
The Archbishop of Sydney and
surrounding area*

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OF**

*Bishop Morcos Khallat
Priest of Church of
Marguerguess in Sydney*

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Of the Name of the Holy Trinity

***Presentation by: His Eminence Bishop Moussa,
Archbishop of the Youth***

Our beloved son, deacon Ehab Raef, has accustomed us to presentation of good written studies, especially in the legal Books of the Bible that is not adhere to frequency as much in our study and our meetings; although, it is repeatedly mentioned in the church readings. He Issued to us in the studies of the book of Tobias, the Book of Jude, Daniel, Baruch, the wisdom of Solomon and the Book of the first and second Maccabees; and here he is now providing us with an excellent and deep study in the Book of Joshua of Sirach.

In this study he gave us an idea of:

+ Joshua of Sirach doctrine about the wisdom

+ When is the Book to be read in the Coptic Church?

+ The legality of the Book: Versions from words of the Fathers and the book's copies from it.

+ Reflections in the chapters. Each chapter on its own

It is good study; it is an excellent effort from which the reader will get to know the Book and the meanings of names and geographical maps; without forgetting the Christian and spiritual dimensions and the relationship of our spiritual life to the Book

In fact, I am happy with Ehab's effort and I ask him to continue the study for the benefit of the readers who are still alive, especially the young Coptic in particular and also to provide translation to English language for the youths of the migrant land.

***The Lord blesses every work for the glory of his holy
name with the prayers of our beloved Emitter of our
contemporary renaissance,
His Holiness Pope Shenouda the Third***

And the blessing of the Lord includes us all

***Bishop Moussa
General Archbishop of the Youth***

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Of the Name of the Holy Trinity

Presentation by: Archbishop Morcos Khallat

"The words, which I am talking, are spirit and life" (Jn16: 6)

That is how our Master, Jesus Christ, has described his words; and his Gospel; and so he shows the importance of reading the Holy Book, Because he speaks to us, commands us, and teaches us in the Bible; He is truly a spirit and life. Blessed is the man, who hides the Word of God in his heart; and in his memory; so he does not make mistakes, and the words of God to be a light for him and all his ways.

My darling reader, here we are meeting; in this blessed and enjoyable series, initiated by the beloved brother Deacon the Theological, clergyman: Ehab Raeef Wahib. He brought out to us the Book of Tobias, the Book of Judith, the Book of Daniel, the Book of Esther, the Book of Baruch, the Wisdom of Solomon, the Book of Maccabees (I and II). And here he is now in the continuity of his research in the second group of Legal Books, out for us with the Book (the wisdom of Joshua of Sirach). Effort is appreciated; the search of the accuracy of the words is smooth and easy; information and elaboration are in order; Spirituals are in depth; accurate history, making that book has fruit of sweet struggle, sincere and interesting; a researcher would wait for it and the reader enjoys it and would live with it, every lover of the Bible with the two Testaments.

The loved Lord blesses the work and service of this holy beloved brother; to work and continues to work in his sincere effort and honest research. Let's have that book and others of what he produced and will produce in the future, reason for blessing of the life of everyone. With prayers and Intercession, total purity, the true light, the Virgin Mary, and the Prince of Martyrs, holy patron St. George. Support and prayers of, sitting on the throne, Saint Mark, father of parents, and shepherd of shepherds, and teacher of the haunted:

His Holiness Pope Shenouda III

*And his partner in the service Apostolic Father Bishop Daniel, and the beloved Father Bishop Moussa,
Bishop of Young.*

The beloved Lord saves us their lives; Amen

Archbishop Morcos Khallat

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Introduction

Of the Name of the Holy Trinity

My dear reader:

Joshua Ben Sirach Book is one of the largest Books, which it spoke of the wisdom and has covered a large area of topics that help the human in his life and working life and the reader notes the beautiful and divine revelation and beautiful sequence in the verses and wisdom, which the Book revolves around it, although he moved to many social issues, he did not get out of the basic of the social issues and that is the search for wisdom and pursuit it. And when the acquisition occurred, it is a real pleasure, away from the material things and away from anything, even the memory of a wise person lasts forever. My dear reader, I will leave you to enjoy the words of wisdom, which was spoken by the divine revelation to Joshua of Sirach. We ask God to give blessing to all who read these words of God, with the intercession of St. Mary, the Virgin Mother of God and the martyr St. *Marjirjis* and my love bishop Moussa and prayers of the shepherd of shepherds, His Holiness Pope Shenouda III, and partner in service Apostolic Bishop Moussa.

And remember me in your prayers

The Author.

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Acknowledgment

of the Name of the Holy Trinity

Help from the Lord up to here. I thank the Lord every day from the bottom of my heart, who has helped and protected us until the seventh book is done, and if it is not shown so far are in Toiban or in Arabic and English, printed and reprinted twice for the third time, and soon will be printed once completed and will be printed for the second time and, soon, God willing, that book will appear only in Arabic Baruch. And the Book of Aster in Arabic

language, but I have hope and hope in the compassionate God to make mercy with us and gives us long age to see all seven parts in Arabic, and English and this message to reach all the second legal Books.

I thank the fraternity servants, who care and have the interest in the series, who did invite me to their meetings to explain the second legal Book. I thank all Fathers, who are interested in this series and presented it to their people. I thank all who have worked in writing or in the printing and the design of this series. The Lord rewards everyone for their love. Special thanks to His Eminence bishop Moussa Rev. Morcos Khallat for the accurate reviewing and kind words in the introduction. I thank everyone stood by me and gave the strength, until these books came to light, and I ask everyone to remember me in their prayers.

**And remember me in your prayers
Ehab Raef Wahib**

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**It dedicated to the Spirit of Server.
Sister Evelyn Ibrahim**

**"Their bodies were buried in peace, their names
live for generations" (Joshua of Serach)**

Thanks and Acknowledgments

Maid of a special quality: IFA Ibrahim Nasr

I knew her, as she was the honest server, was responsible for the disabled in Egypt with the Archbishop **Anstasi Alsamuiili** in the cathedral;; she devoted all her strengths to serving the disabled, and she was happy with the service; I found her one day at a very happy mode, and I asked her, what happened? She replied, today we have arranged marriage of two of our disable children. It was a spiritual happiness; she did not care about the earthy happiness. At the feast, she and her husband used to go to buy all the supplies for the feast and the service and spend all day in the distribution of the Lord blessing to the needy and the destitute of them deaf and dumb and the disabled; just to chart the joy on their faces at the feast; She took the wreath of the disease,

which was more than seven years, "a disease of Paradise"

She was thankful, I never saw her to complain once. However, her only words were "Pray for me." Although, despite her sever circumstances, she served until the end of her days; and when she sat in her home, she used to review the books of wisdom and the Book of Maccabees (1 and 2), which had the best printing in the second group of Books. She was dedicated in the upbringing of her daughter, Amina; she produced to us a daughter server, a spiritual daughter who imbibed the serving as she was young. In her last days, the Lord gave her some signals to let her know that He is aware of her problem. One day, she went to church, there she found a spiritual man, he asked her who are you? So she thought if she told him, he will not recognize her, so she told him I am a relative of a server. So he replied, I know that server, and I know you and I know your husband too.

She, in her last days, used to see the Virgin Mary; and used to say, the Virgin Mary will cure me but the Virgin used to consol her with a verse which says: "When the separation of myself from my body, come to me, and for defeat the plot of the enemies." The Lord wanted to please her, and consol the family, but she died on the Day of the Holy Spirit the comforter and that is "Sidi Kebeer". I learned a lot from her, including the baring of pain and in thanking, and in the illness and fatigue and in-service I knew her. She passed away at the age of 47 years to enjoy paradise with the saints, and we say that we now have an intercessor for us in heaven, and God blesses and helps us as he helped you. Remember us in your prayers.

The blessing of her prayers to be with us,
and remember me in your prayers.
The theological Deacon: Ehab Raeef

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PART ONE

- First:** Name of the Book title.
- Second:** People with the name of **Joshua**.
- Third:** Author of the Book.
- Fourth:** Time of writing of the Book and place of its writing.
- Fifth:** The language in which the Book was written.

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First: Name of the Book title.

The Book of "Wisdom of Joshua Ben Sirach" is considered to be the largest and the most comprehensive model of the writings of wisdom, and it is the second oldest legal Book. The Book often is called "Sirach's wisdom" or "Sirach" only. The Hebrew version of the Book, which **Jerome** had identified, has the same title as the Book, "The Proverbs", in Hebrew "**Machalim**" (meaning examples). It was stated in the writing's notes of the **Rabbanieen** as a single word: "Proverb" (meaning an example), which in **Aramaic** "for example". However, it mentioned in the **Talmud** the name of the author, meaning "son of Sirach". There was no mention of him in the Hebrew clippings, which it was founded recently.

The manuscripts in Greek, recalled the name of "Wisdom of Joshua of Sirach" or "Sirach's Wisdom". Furthermore, called by the Fathers, such as (**Iosabis**) and others, "Wisdom College of Virtue", and called by **Clemends the Alexandrian**, "The Teacher".

As for the Latin name, "Aklisestkas" means the Churchman, because the Book was one of The Books, which was allowed to be read in the church.

The name "**Syriac**" (in **Al-Peshitah**) is the Book of, "**Joshua Ben Sama'an Asseeraa**", as set out in the London version of the multiple languages. It Furthermore, called "The Book of Wisdom" (for **Parasra**), and the word "**Bar**" in the **Syriac** word offsets (son) (in Hebrew and Arabic).

There is no doubt of the distortion of the *Asseraa's* name is Sirach.

Second: People with the name of *Joshua*.

"*Joshua*" is a Hebrew word meaning (*Jehovah* my salvation) or (the salvation of God). Although this call was launched to name several persons in the Bible, it has received a one-time name for the town of *Judas*, according to city the Book in *Nehemiah*, and housing in it, where some of *Judas's* people after their return from captivity.

It mentioned that It was a big city (*Lion well*). This is likely to have been close to it. It seems, it was a big city, as evidence of mention the words (and its villages) meaning the villages belong to it. See (1Neh11: 26-27) **"in *Jeshua*, *Moladah*, *Beth-pelet*, in *Hazarshual*, in *Beer-sheba* and its dependencies."**

The men mentioned in the Holy Bible, with the name (*Joshua*) are many. All of them are listed in the Old Testament's session. They are ten. The most known was (*Joshua Ben-Nun*), who succeeded Moses in leading the people of God, and, which had been a spy before entering the land of *Canaan*. Has crossed the Jordan with the rest of the people, and have owned the land of *Canaan* after *Yashu* had divided it according to their tribes and fought a difficult battle with them (see The Book *Yashu*). And in addition to (*Joshua Ben-Nun*), there was *Joshua*, the President of Jerusalem in the days of King *Yoshya*, who had named one of the gates of the city with his name. **"And he gathered together all the priests out of the cities of *Juda*: and he defiled the high places, where the priests offered sacrifice, from *Gabaa* to *Bersabee*: and he broke down the altars of the gates that were in the entering in of the gate of *Josue's* governor of the tile city, which was on the left hand of the gate of the city."** (2Kings23: 8).

There was also *Joshua*, the priest, the President of the ninth team of the twenty four of *Ben-Haroun* teams, to service the structure and to enter the House of the Lord, see: (Chronicles 24: 11, Ezra2: 36, Neh39:7).

Furthermore, *Yashu Ellaoy*, who was in the hands of *Fawery Ben Yamnah Ellaoy* the doorman to the east in the days of King *Hezekiah*.

"14 But *Core* the son of *Jemna* the Levite, the porter of the east gate, was overseer of the things which were freely offered to the Lord, and of the firstfruits and the things dedicated for the holy of holies. 15 And under his charge were *Eden*, and *Benjamin*, *Jesue*, and *Semeias*, and *Amarias*, and *Sechenias*, in the cities of the priests,

to distribute faithfully portions to their brethren, both little and great" (2Chron31: 14-15).

There was also *Joshua* or (*Yehoshua*), the great priest, *bin Ihossadaq* who was captured in Babylon and then returned from captivity with *Zrpabl*, and some of his children have married strange women, see (Chron15:6, Ezra2: 2, Ezra3: 4, Ezra18: 10 and Zech3:1-9).

There is also *Yashu*, the President of the *clan*, which is from *Beny Fahth*, who returned from captivity with *Zrpabl* (*Ezzedine* (Ezra6: 2, Neh11: 7).

There another *Yashu*, family president of *Seet-Lao*, returned from captivity to Jerusalem with *Zrpabl*, (*Ezzedine* (Ezra2: 2, Neh7: 43). And also *Laoy*, the name of *Joshua* was the father of one risen to Jerusalem with *Ezra* (Ezz8: 33), and also Abu *Yashu* President *Ezer* refinery, which has contributed to the restoration of Jerusalem fence at the *El-zawyah* (Neh3: 19). Finally, there was *Yashu (from the Ellaween)*, the name of a man who explained The Shariah-Law to the people, in *Ezra's* days (NH7: 8, 9: 4-5, 8:12-24).

In the New Testament, at the *Apostles'* days, there was a sorcerer liar prophet named *Yar Joshua*, meaning (son of *Joshua*). Also known as the magician has resisted Paul and *Barnabas* to the governor of *Sergius* in *Paphos* in Cyprus until the blind shot.

Third: Author of the Book.

He is *Joshua of Sirach*, one of the elders of the Jews, who have studied the Torah, test it, and then wrote about it.

It has been said about him that he was *Joshua of Sirach Ben Samaon*, and he has been the famous writer, died in captivity in Babylon and was buried there. It was originally from the city of Jerusalem. It named (*Ben Joshua Sirach Aloorchillimy*) as we understand from the translation of the introduction, as well as stated in the Book itself, when he said: "**Jesus the son of Sirach, of Jerusalem, hath written in this book the doctrine of wisdom and instruction, who renewed wisdom from his heart.**" (Sirach50: 29).

It has been stated at the forefront of the the Book, that writer son of *Sirach* (necessary to read the Shariah and the prophets, and other Books by our parents and to be established as it should). Accordingly, he also intended to codification of something related to literature and

the wisdom, to borrow from him the ones who want the quote in education and increase good behavior for approval of Shareah. Its purpose was to benefit others, especially young people of his city from the fruits of his reflections and experience. Has lived a happy and calm life, and firmly raised his children in the fear of the Lord. His grandson tells of *Joshua Ben Sirach* when he was in Egypt and wanted to serve the people of the Jews say: I found an opportunity where they need speaking and reflections to tie them up with *Balnamus*, not find better than the most beautiful, to translate this Book, and I took action for the day and night in terms of translation until day light appeared. And I personally followed the printing for the Jews, who live outside Jerusalem, to live according to the law of God.

Fourth: Time of writing of the Book and place of its writing.

It is likely that when scientists have been writing the Book, it was at the time of *Ptolemy Orgist* the first, the period (246-221 BC. M).

There is another view that the Book originally written in Palestine during the period of the year (190-170 BC. M).

As for the interpretation of the Book to the Greek, it was done by the grandson of the writer in the city of Alexandria in Egypt in the 38 year rule of an Egyptian king named *Oorgtis*, for the benefit of the immigrated to Jews in Egypt, who do not know the Hebrew language.

Found was a copy of The Book of Joshua of Sirach of Hebrew origin in ancient Egypt in 1896 ADs. It is due to the eleventh century or twelfth century. There are many differences about the exact time of writing.

We are satisfied with these dates are somewhat more accurate than any of the other possibilities.

Fifth: The language in which the Book was written.

Most scientists have reached to only one conclusion: that the first Book originally written in Hebrew.

Jebrome has stated that he saw the Hebrew origin.

The Book introduction has stated, very clearly, that the original written in Hebrew, and the strong assumption by the scientists in the past was scientifically confirmed by the discovery of four clippings representing the Hebrew origin, and discovered by others and *Cstr* year 1896 and beyond and these clippings contained more than

half of all the Book. The identical text founded in the repeated sections in the scrapbook, which confirms the contents of the original version of the Book.

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PART TWO

First: *When the Book in our Coptic Orthodox Church is read?*

Second: *Joshua of Sirach's doctrine of wisdom.*

Third: *Sections of the Book of Joshua of Sirach*

Fourth: *the place of the Book in the Holy Bible.*

Fifth: *The purpose of writing the Book of Joshua of Sirach.*

First: *When the Book in our Coptic Orthodox Church is read?*

The reading of the Book of Joshua of Sirach in our Coptic Orthodox church is as follows:

*Early on Friday of the third week of the great fast.
Early on Tuesday of the fourth week of the great fast.
Early on Wednesday of the sixth week of the great fast.
Early on Thursday of the sixth week of the great fast.
Early on Tuesday of the seventh week of the great fast.*

In the Holy Week, the reading of The Book is as follows:

*Early on Monday of the Holy Pascha.
At eleven o'clock am on Monday.
At three o'clock pm on Tuesday.
At three o'clock pm on Wednesday.
At six o'clock pm on Wednesday.
At three o'clock pm on Thursday.*

Second: *Joshua of Sirach's doctrine of wisdom.*

Wisdom is from God as He did create it, it must have a separate existence, but it depends on the Lord. It is Omnipresence, and resolved, in a special meaning, in

everybody. The basis of the wisdom and integrity of the crown is the fear of the Lord (S1: 11-25). And the Lord grant it, in his name, to the faithful fans of the believers (1: 10-16). And wisdom is the fear of the Lord and work by the Law (19: 18-19), although it is synonymous with the Law of Moses (24: 32-33), it contains the principles and rules governing the operation of life. In this doctrine, the universality of salvation (24: 3-21) meets with the allocation of co-opting of God to the Jews, according to Law given by God (24: 23-34).

Third: Sections of the Book of Joshua of Sirach

The book of **Joshua of Sirach** is divided into three sections:

Section one: - It includes Verses from (1 to 43). All of these include many of the wisdoms, which take the Book image of the wisdom of the wise Solomon. They are rules, advices, and wills for different types of people for parents, children, leaders, subordinates and for the rich and the poor.

As well as it calls for morality and justice, and not to rely on the money, and not to be arrogant. And manufacture of compassion for the poor and the sick, sad and out of courtesy, and the lives of people in love. It also encourages to avoid the alliances and obscene speech, and impure and stomach lust, and not to follow the Sibyl and dreams.

Also forgiving people and respecting adults, and not to follow the basic nature of glory toward subordinates and not favor certain people and focusing on the innocents and cohabitation.

Section two: comprising of Verses (44 to 50). In this Chapter, the writer glorified the glory of the fathers and the prophets, kings and leaders, judges and priests of the Children of Israel. And talks about their curricula, and reminds them of their positions and their fear of God and their Heroism and their Jealousy, and the glory they've earned from the Lord.

At the end of this section, The Book writer states his name, by saying: "The designer of discipline of reason and science in this Book is Joshua of Sirach, the **Oorchillimy**, which provided the wisdom from his heart" (S. 50: 29)

Section three: It is the last to Chapter of The Book, which is number fifty one.

In this Chapter, the writer is ending The Book by praying to the Lord, recognized his ability, and exalting to Him

for his quality and his mercy, which was developed by him in his prayers in his life, and gives him wisdom and discernment and intelligence, integrity and purity and the ability to learn.

Fourth: the place of the Book in the Holy Bible.

The Book of Joshua of Sirach is located after the Book of Solomon's wisdom and before The Book of the Prophet's *Ishaiah*

Fifth: The purpose of writing the Book of Joshua of Sirach.

Palestine remained more than one hundred years of rule in Egypt *Batalsah*, then felt under *Selloukas* rule in Syria in 198 BC. M.

The *Ontynukhus the third* (223 to 187 BC. M.) and his successor *Sellouks the fourth* (187 to 175 BC. M) Have had much compassion for the Jews, they provided them with concessions and exemptions. They also contributed to the rebuilding of the structure (2Kings3: 3).

The conquest of Alexander that had been revealed to the world with the kind of civilization that made from the word civilization a masterpiece (*the Helleniah*).

It soon spread tendency to adopt the new pattern of life in the whole world. However, that was where *the Helleniah* civilization of features (a mix of cultures, inclusiveness efforts to repeal the limits of races, religions and the glorification of the forces of nature and the cult of Rights, and this was. What is a threat to the Jewish religion?

Joshua of Sirach was a human being, open minded, welcome some Greek habits, philosophical concepts, but hates the philosophical concepts' Stoicism. However, he knows that this intellectual and moral power to have the new religion was opposed to doing some of the requirements essential (S2: 12-14).

Joshua of Sirach saw these risks as he went on to write to defend the religious and cultural, heritage of the Jewish, and its view of God and the world, and distinguished by the choice of God. He tries to convince the people that the religion of Israel, which has the Law *El Mohaat* indigenous wisdom, do not need to greed for breakthroughs in Greek thought and civilization of its ambiguity. And achieves its objective, the reconciliation of religion and traditional wisdom to the public based on personal experience, so started writing a book of the Book of Joshua of Sirach's wisdom.

PART THREE

First: *Legality of the Book.*

Second: *The Book of Joshua of Sirach and the new era.*

Third: *Introduction to the Greek translation.*

Fourth: *A word about the wisdom.*

First: *Legality of the Book.*

Despite the objections of Protestants on the accuracy of that Book and its legality, we have found some of the celebrities are using verses of that Book in their Scripture, for example:

1) *Dr. Samaan Kahloon's Book: Guide to the students to the Precious Bible, Edition Beirut in 1937, Al-306, where he says (consists of a set of that Book statements are the wise sayings, or the Proverbs similar to Solomon's examples.....)*

2) *the priest David Haddad from the Jerusalem, who wrote materials of the letter Z in a Book (the Bible Dictionary - 1964 edition in Beirut, p. 1071), he wrote (that Book is similar to the pattern of the sayings of Solomon, however, also include Investigation and prayers. And he ends up with two letters:*

The first is (p. 44-50) praising of the saints and martyrs from Oknok to Simeon the Son of the great priest. As for the last Chapter, it contains thanks and prayers. We use as evidence from the Book, the theological views and literature, which was common among Jews in the times in which it was audited).

With the exception of Protestants, gathered all Orthodox and Catholic churches in the world to recognize this Book and the rest of the second legal Books, which collected after the Ezra.

This Book was reflected in the seventies translation, of the Torah, which was in Alexandria in the year 280 BC. As stated in the text of the translation of Latin, Coptic and the Abyssinian, which have been translated in the era of the original prophets from Alabrany era.

The legality of this Book has been supported by many gatherings, which was held in **Abune** (393 m), **Cartagena** the first (397 m), **Cartagena**, the second (419 m), and the Roman Catholic Church Complex (672 m)., And a complex of the Orthodox Church of Jerusalem (in 1682) and others.

In addition, this The Book was included in the list of Books mentioned in the prophets' laws and the laws of **Of Alasal** and others. Although the **St.Aernimos** (parents of fourth-generation), referring to the refusal of some to this Book and other Books in the second legal group in his days. But he says in his Book to respond to **Reuven** (See **Moshkaat** students in solving the problems of the Book p. 165) to reply to suspicious of some, that he also refuses that Book to say: (With this, I did not mean that this is an expression of my belief). He also says in his introduction to the Books of Solomon (See **Moshkaat** students in solving the problems of the Book p. 162) on two Books of the wisdom and Joshua of Sirach (also, the church read Books of **Yehudit and Toiba and Almkabin**, as well as it is preferred to read these Books). It is in his writings also quoting some words of the Book of Joshua of Sirach evidence convinced of his accuracy.

Approving what came in the Book, many parents of the old Saints Church such as **Aclemends the Alexandrian**, who was referring the Book repeatedly in his book where he says about the Words of the Book (the Bible said).

Also, referring to the words in the Book, the expert **Oorreganos** in his Book (Principles 8: 2), and in (the interpretation of the Gospel of Matthew Volume 7 P-22), and in writing (explaining the Book of Jeremiah 16, 6), writing (explaining The Book of **Ezekiel**). As well as the great St. Pope **Othancios** (in speech against **Arios** 7 : 2), in his book (the history of **Larios** 52). And in the defending of accusations about himself, as well as in his letter to the bishops of Egypt, and also in the interpretation of **El Mazmoor** 118.

Also, among those who cited The Book of **Joshua Of Sirach** was St. **Basilios** (explain **Msmory** 24.14), and **Opfanius** in writing (**Hertaqat** 6:24, 32, 37: 9).

St **Ogregorios Alnezizy** in his speeches, and St. **Ogregorios Alnisy** in writing (the life of Moses) and the (articles on the **Masmory**), and St. **Cyril Aloorchillimy** in writing (Christian education). St. **Marafram** and also cited The Book many times in **Miyamrh**.

The Proof of legality of the Book of Joshua of Sirach with certainty and strength showed in the copying of the Book by the prophets and the **Elbasheryeen** so many times.

Second: The Book of Joshua of Sirach and the new era.

1) "Son, when thou come to the service of God, stands in justice and in fear, and prepares thy soul for temptation." (S2: 1)

This offsets by the words of the Apostle Paul: "And all that will live godly in Christ Jesus, shall suffer persecution." (2Tim3: 12).

2) (S2: 18) "They that fear the Lord will not be incredulous to his word: and they that love him will keep his way."

This offsets by the words of a John: "Jesus answered, and said to him: If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him." (Jn 14: 23).

3) (S3: 20) "The greater thou art, the more humble thyself in all things, and thou shalt find grace before God." This offsets by the words of the Apostle Paul "Let nothing be done through contention, neither by vain glory: but in humility, let each esteem others better than themselves." (Phil 2: 3)

4) (S11: 10) - "My son, meddle not with many matters: for if thou meddle much, thou shalt not be innocent; and if thou follow after, thou shalt not obtain, neither shalt thou escape by fleeing."

This offsets by the words of the Apostle Paul "For they that will become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men into destruction and perdition." (1Tim-6: 9).

5) "In that he saith: I have found me rest, and now I will eat of my goods alone: 20 And he knoweth not what time shall pass, and that death approacheth, and that he must leave all to others, and shall die." (S11: 19-20)
This offsets by the words of Luke **Bashir** "19 And I will say to my soul: Soul, thou hast much goods laid up for many years take thy rest; eat, drink, make good cheer. 20 But God said to him: Thou fool, this night do they require thy soul of thee: and whose shall those things be which thou hast provided?" (Lu12: 19-20).

6) "21 If the wolf shall at any time have fellowship with the lamb, so the sinner with the just. 22 What fellowship hath a holy man with a dog, or what part hath the rich with the poor?" (S13: 21-22) -

This offsets by the words of the Apostle Paul "14 Bear not the yoke with unbelievers. For what participation hath justice with injustice? Or what fellowship hath light with darkness? 15 And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever? 16 And what agreement hath the temple of God with idols? For you are the temple of the living God; as God saith: I will dwell in them, and walk among them; and I will be their God, and they shall be my people." (2Co6: 14-16).

7) "Do good to thy friend before thou die, and according to thy ability, stretching out thy hand give to the poor." (S14: 13)

*This offsets by the words of Luke **Bashir** "And I say to you: Make unto you friends of the mammon of iniquity; that when you shall fail, they may receive you into everlasting dwellings." (Lu16: 9)*

8) "All flesh shall fade as grass, and as the leaf that springeth out on a green tree." (S14: 18)

This offsets by the words of the Apostle Peter "For all flesh is as grass; and all the glory thereof as the flower of grass. The grass is withered, and the flower thereof is fallen away." (1Peter1: 24)

And also of the words of the prophet Jacob "10 And the rich, in his being low; because as the flower of the grass shall he pass away. 11 For the sun rose with a burning heat, and parched the grass, and the flower thereof fell off, and the beauty of the shape thereof perished: so also shall the rich man fade away in his ways." (James1: 10-11).

9) "With the bread of life and understanding, she shall feed him, and give him the water of wholesome wisdom to drink: and she shall be made strong in him, and he shall not be moved." (S15: 3)

This offsets by the words of John the human being "Jesus answered, and said to her: If thou didst know the gift of God, and who he is that saith to thee, Give me to drink; thou perhaps wouldst have asked of him, and he would have given thee living water." (J4: 10).

10 "If thou wilt keep the commandments and perform acceptable fidelity for ever, they shall preserve thee." (S15: 16)

This offsets by the words of **Matthews al-Bashir** "Who said to him: **"Why asketh thou me concerning good? One is good, God. But if thou wilt enter into life, keep the commandments."** (Matt19: 17).

11) **"The eyes of the Lord are towards them that fear him, and he knoweth all the work of man.** (S15: 20)

This offsets by the words of Paul the Apostle to the Hebrews **"Neither is there any creature invisible in his sight: but all things are naked and open to his eyes, to whom our speech is."** (Hebrews4: 13).

12) **"All mercy shall make a place for every man according to the merit of his works, and according to the wisdom of his sojournment."** (S16: 15)

This offsets in a letter to the people of Romans **"Who will render to every man according to his works."** (Ro2: 6).

13) **"Over every nation he set a ruler."** (S17: 14)

This offsets by the words of the Apostle Paul in the letter to the people of Romans **"Let every soul be subject to higher powers: for there is no power but from God: and those that are, are ordained of God."** (Ro 13: 1)

And also the words of Peter **"13 Be ye subject therefore to every human creature for God's sake: whether it be to the king as excelling; 14 Or to governors as sent by him for the punishment of evildoers, and for the praise of the good."** (1P2: 13-14).

14) **"Reprove a friend, lest he may not have understood, and say : f did it not: or if he did it, that he may do it no more."** (S19: 13)

This offsets by the words of **al-Bashir** **"But if thy brother shall offend against thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother.** (Matt18: 15).

And Luke says to **al-Bashir** **"Take heed to yourselves. If thy brother sin against thee, reprove him: and if he do penance, forgive him."** (Lu17: 3).

15) **"For who is there that hath not offended with his tongue? Admonish thy neighbour before thou threaten him."** (S19: 17)

This offsets by the words of the prophet Jacob - **"But the tongue no man can tame, an unquiet evil, full of deadly poison."** (James3: 8).

16) **"Blessed is he. that dwelleth with a wise woman, and**

that hath not slipped with his tongue, and that hath not served such as are unworthy of him." (S25: 11)

This offsets by the words of the prophet Jacob "For in many things we all offend. If any man offend not in word, the same is a perfect man. He is able also with a bridle to lead about the whole body." (James3: 2).

17) "He that seeketh to revenge himself, shall find vengeance from the Lord, and he will surely keep his sins in remembrance." (S28: 1)

This offsets by the words of al-Bashir "But if you will not forgive men, neither will your Father forgive you your offences." (Matt6: 15).

And also al-Bashir - "But if you will not forgive, neither will your Father that is in heaven, forgive you your sins." (Mark11: 26).

18) "Forgive thy neighbour if he hath hurl thee: and then shall thy sins be forgiven to thee when thou prayest.

(S28: 2)

This offsets by the words of al-Beshir - "For if you will forgive men their offences, your heavenly Father will forgive you also your offences." (Matt11: 25).

19) "In every gift shew a cheerful countenance, and sanctify thy tithes with joy." (S35: 11)

This offsets by the words of the Apostle Paul "Every one as he hath determined in his heart, not with sadness, or of necessity: for God loveth a cheerful giver." (2Co9: 7).

20) "21 All the works of the Lord are exceeding good. 22 At his word the waters stood as a heap: and at the words of his mouth the receptacles of waters: 23 For at his commandment favour is shewn, and there is no diminishing of his salvation. 24 The works of all flesh are before him, and there is nothing hid from his eyes. 25 He seeth from eternity to eternity, and there is nothing wonderful before him. 26 There is no saying: What is this, or what is that? for all things shall be sought in their time. 27 His blessing hath overflowed like a river. 28 And as a flood hath watered the earth; so shall his wrath inherit the nations, that have not sought after him: 29 Even as he turned the waters into a dry land, and the earth was made dry: and his ways were made plain for their journey: so to sinners they are stumblingblocks in his wrath. 30 Good things were created for the good from the beginning, so for the wicked, good and evil things. 31 The principal things necessary for the life of men, are water, fire, and iron, salt, milk, and bread of flour, and honey, and the cluster of the grape, and oil, and clothing. 32 All

these things shall be for good to the holy, so to the sinners and the ungodly they shall be turned into evil. 33 There are spirits that are created for vengeance, and in their fury they lay on grievous torments. 34 In the time of destruction they shall pour out their force: and they shall appease the wrath of him that made them. 35 Fire, hail, famine, and death, all these were created for vengeance. 36 The teeth of beasts, and scorpions, and serpents, and the sword taking vengeance upon the ungodly unto destruction. 37 In his commandments they shall feast, and they shall be ready upon earth when need is, and when their time is come they shall not transgress his word. 38 Therefore from the beginning I was resolved, and I have meditated, and thought on these things and left them in writing. 39 All the works of the Lord are good, and he will furnish every work in due time." (S39: 21-39) This offsets by the words of **Mark Bashir** - "And so much the more did they wonder, saying: He hath done all things well; he hath made both the deaf to hear, and the dumb to speak." (Mark 7: 37).

21) "Gaze not upon another man's wife, and be not inquisitive after his handmaid, and approach not her bed." (S41: 27)

This offsets by say when **al-Bashir** - "But I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart." (Matt5: 28).

Third: Introduction to the Greek translation.

It is for grandson of Joshua of Sirach. In which he says give our people (the Jews) a great treasure, which is made of the law and the prophets Books, and the late literature. (Greek translator mentions here the three sections of the Bible: (Law, the prophets and the historical the Books), and the people of Israel deserve to be congratulated for all the education and wisdom.

That the reader for him should not keep this science and this knowledge, but they achieved the desired goal while helping others.

Every one respects the education, including helping them with what he says and writes. With this, **Yashu** did believe; see (S50: 27). Which he was deeply involved in the study of **Shariah law** and the prophets and the rest of the writings of our ancestors having established in the knowledge. It was an internal sense that pushed him to write a book for the formation of the education and wisdom.

Whoever is delighted in education will find that with the help of this book will be able to guide his life to God's law better. So, read this book carefully, but I am sorry if I did not, despite every effort to speak clearly the meaning of the transfer of some words clearly, because the meaning of the Hebrew text is not always the same meaning when translated into another language. As for me, I came in the year 38 of the reign of King **Oorgits** to Egypt, where I stayed for a long time and found it is necessary to do some effort and the effort to translate *The Book* seriously. During that time I worked up the entire day and night, using all I can to finish this Book and I present it to all those who are outside the country who also want to learn to walk by the law of God.

Fourth: A word about the wisdom.

All of the writers, who wrote about the wisdom, see that the most important thing we need to know, is we need to fear the Lord, who requests to establish a treaty with the people as children of him.

That is why so often fear of the Lord is associated with wisdom in *The Book*, and every knowledge come up from a genuine fear of the Lord, and fear of the Lord is the complete knowledge and status.

Joshua of Sirach shows us how to exercise wisdom in public, so we gain real permanent success and happiness. In addition, wisdom in the Bible means "the ability to use knowledge honestly." Wisdom is not only concerned with the divine science, which we can discover by the end of human life, and how we can rich it in a decency, but on the education of Heaven by which we discover ourselves as we learn in God, wisdom direct us to every right, and constitute the entire real religion. Wisdom for us to enter the true and practical knowledge, there are many talented people, breaking the intelligence and knowledge, but lack the wisdom leads to misuse knowledge. Wisdom is the subject of God and the purpose of school. In addition, wisdom in dealing with the Old Testament of Jesus Christ for the believer today ... **"That, as it is written: He that glorieth, may glory in the Lord."**

(1Corin1: 30) (The word of our father **Jacob Tadrus Malty**. *The Book* in the interpretation of *The Book* of proverbs).

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PART FOUR

Reflections in the Book of Joshua of Sirach

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CHAPTER 1

Fear of God

(S1: 1)

"All wisdom is from the Lord God, and hath been always with him, and is before all time."

Reflecting in this verse, Jesus with all strength as the wisdom of God, and no human be given the wisdom, only through the wisdom of God, as did Solomon. **"And as I knew that I could not otherwise be the continent, except God gave it, and this also was a point of wisdom, to know whose gift it was: I went to the Lord, and besought him, and said with my whole heart."** (Wisdom8: 21).

St Ogstinos commented, this is how magnificent the creation of God in the body and spirit. The humans were full of pride when they realize a lot about reality, and therefore, that purifies the spirit of the help of God, who can self-protection. However, God is granting it and this is the true wisdom, to know where the Force comes from is? The wise Solomon said, after thanking the Lord for having given him the wisdom, it is wise to recognize wisdom giving and wisdom to know the origin and time of Solomon pace and strength and speed, that in his mind could not only be through the acquisition of wisdom. This is a particular operation from God, no doubt he reads a lot and often sees statements from wise men in Egypt and Babylon, and educated and studied a lot, but all that did not give him wisdom. His wisdom was lacking in the work of the Holy Spirit and his guidance. *St. Ogstinos* saying remarks: The human races with the forces of the world and wisdom is what resolves that race, and here man has to seek in its request.

(S1: 2)

"Who hath numbered the sand of the sea, and the drops of

rain, and the days of the world? Who hath measured the height of heaven, and the breadth of the earth, and the depth of the abyss?"

Who can count sea sand, and who can count the drops of rain, and the eternal days, and can measure the height of the sky, and width of the earth, and the depth of the sea compared when the Lord talked to Job? **"4 Where wast thou when I laid up the foundations of the earth ? Tell me if thou hast understanding. 5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? 6 Upon what are its bases grounded? or who laid the corner stone thereof, 7 When the morning stars praised me together, and all the sons of God made a joyful melody? (Job38: 4-7).**

And compare: **"Who hath ascended up into heaven, and descended? who hath held the wind in his hands? who hath bound up the waters together as in a garment? who hath raised up all the borders of the earth? what is his name, and what is the name of his son, if thou knowest?"**

(Proverbs30: 4).

"All these things cannot be done but by God, He protects your head's hairs, that is, it has given a number No.50, and No.51. All your head's hair is counted. That means. He knows it one by one. We are praising with this prayer in the prayer of Parsing, every day throughout the year, we say at the end of **Elthyoutokeyaat** "Oh, my God, your forgiveness can not be counted and too many drops of rain is your love, you have all the sand and the sea being in front of your eyes.

(S1: 3-5)

"3 Who hath searched out the wisdom of God that goes before all things? 4 Wisdom hath been created before all things, and the understanding of prudence from everlasting. 5 The word of God on high is the fountain of wisdom, and her ways are everlasting commandments."

Solomon the wise, here, explains this verse, in the Book of Proverbs says: **"4 Who hath ascended up into heaven, and descended? who hath held the wind in his hands? who hath bound up the waters together as in a garment? who hath raised up all the borders of the earth? what is his name, and what is the name of his son, if thou knowest?"**

(Prov30: 4)

It refers to Jesus Christ, who is the son of God, which was since the beginning was the word, and was before everything. Book of Proverbs says: **"The Lord by wisdom hath founded the earth, hath established the heavens by prudence."** (Prov3: 19)

What is wisdom? It is the basic principles of the basic principles of wisdom. In the fifth verse shows that Jesus Christ is the Word of God is the fountain of wisdom. Who can be up to the wise is the one who arrives in God's Commandments, as Joseph did, even before the law and said, "**how then can I do this wicked thing, and I sin against my God?**"(Gen39: 9). Then God gave him to govern all the people of Egypt with his holy spirit in the interpretation of dreams, and became the second man in the land of Egypt to all that he had done in the commandments of God.

The comment of St. Paul says: "**15 Who is the image of the invisible God, the firstborn of every creature: 16 For in him were all things created in heaven and on earth, visible and invisible, whether thrones, or dominations, or principalities, or powers: all things were created by him and in him.**"(Coloss1: 15-16) Compared with(S1: 3-4)

(S1: 6-9)

"6 To whom hath the root of wisdom been revealed, and who hath known her wise counsels? 7 To whom hath the discipline of wisdom been revealed and made manifest? And who hath understood the multiplicity of her steps? 8 There is one most high Creator Almighty, and a powerful king, and greatly to be feared, who sited upon his throne, and is the God of dominion. 9 He created her in the Holy Ghost, and saw her, and numbered her, and measured her."

Compare: "**19 The topaz of Ethiopia shall not be equal to it, neither shall it be compared to the cleanest dyeing. 20 Whence then cometh wisdom? and where is the place of understanding? 21 It is hid from the eyes of all living. and the fowls of the air know it not. 22 Destruction and death have said: With our ears we have heard the fame thereof. 23 God understandeth the way of it, and he knoweth the place thereof.**" (Job 28: 20-23)

However, that wisdom is the capacity of the attributes of God and the attributes of a world created by God. However, often you find also Books of wisdom as creatures.

Here, Joshua of Sirach says: who revealed the wisdom and all the known devices? There is only one of the most talented wise to each creature. Who is sitting on his throne, He is the one who created it, saw it and took it.

(S1: 10-14)

"10 And he poured her out upon all his works and upon all flesh according to his gift, and hath given her to them

that love him. 11 The fear of the Lord is honor, and glory, and gladness, and a crown of joy. 12 The fear of the Lord shall delight the heart, and shall give joy, and gladness, and length of days. 13 With him that feared the Lord, it shall go well in the latter end, and in the day of his death he shall be blessed. 14 The love of God is honorable wisdom." The wisdom is eternal and timeless, and God provides it to his people to each according to his given. And this is God'fear, love and worship and his knowledge.

Compare "God hath given to a man that is good in his sight, wisdom, and knowledge, and joy: but to the sinner he hath given vexation, and superfluous care, to heap up and to gather together, and to give it to him that hath pleased God: but this also is vanity, and a fruitless solicitude of the mind." (Eccles2: 26). The human who is fearful of God and goes by his Law, is a happy human being, contrary to human thief or murderer, because he cannot sleep. The human who fears The Lord, joy fills his heart over time. Man, who is fearful of God, succeeded as on his death is a day of wedding, as our father **Abdul El Messeeh El Monhary** says (I will be crowned on the day of Feast). And wisdom is also given the large number of days on earth. Solomon the wise says: "10 The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is prudence. 11 For by me shall thy days be multiplied, and years of life shall be added to thee." (Prverbs9: 10-11). And increase the value of life that had failed or long-day life of the believer, but in the eyes of God for the fruitful and extensive that the death could not break them.

The first foundation to be set for the establishment of any spiritual building is the fear of the Lord.

(Because the feeling of sin leads to repentance and God gives love for repentance.)

"St. John the golden mouth"

(S1: 15-18)

"15 Ana they to whom she shall show herself love her by the sight, and by the knowledge of her great works. 16 The fear of the Lord is the beginning of wisdom, and was created with the faithful in the womb; it walked with chosen women, and is known with the just and faithful. 17 The fear of the Lord is the religiousness of knowledge. 18 Religiousness shall keep and justify the heart; it shall give joy and gladness."

Wisdom, according to Joshua of Sirach is like a person who you love him when you see him, and when you see the greats of wisdom. He made it similar to human so it gets

closer to the brain, and the human can get closer to the true wisdom. Here, too, is similar to the wisdom of being in the womb with believers living among the people and intergenerational transfers. Author declares clearly that the Lord required fearing of God for the divine of the human will, so he reach, with God creation, to be loved being, powerful would take to justify the system in relation to God. And also shows that the fear of God is to know about praying: "**Therefore is my people led away captive, because they had not knowledge, and their nobles have perished with famine, and their multitude were dried up with thirst.**" (Isaiah5: 13). The wise Solomon also says, "All knowledge stems from a genuine fear of the Lord. The fear of the Lord is their complete centralized knowledge. Human committed to praying and reading and leads in the spiritual life, you find him happy human and pleasant, his heart filled with joy and peace. And when you look at his face, you realize that inside him, something is the odd outside internal who purifies himself will be in the physical material body.

(S1: 19)

"It shall go well with him that feared the Lord, and in the days of his end he shall be blessed."

It is well known that the righteous, who fear the Lord. Some of them know the day of his transmission, and some others would be told about the date of his move, such as some of the saints. Well as the transition occurs when some of them the smell of incense fills the corners of the place, as we find some of them talking with St. Mary the Virgin and the angels attending him, and the majority of them above the glow of the moment of their movement.

(S1: 20-22)

"20 to fear God is the fullness of wisdom, and fullness is from the fruits thereof. 21 She shall fill all her house with her increase and the storehouses with her treasures. 22 The fear of the Lord is a crown of wisdom, filling up peace and the fruit of salvation."

Here the writer believes that we must fear God, especially the spiritual way and divine fears, it is the commander of the body and mind, and with the thought of the conduct of the crown road and transit the person to the presence of God and to enjoy the company with him. **St. Igregorios** says: it is in our interest not to begin the spiritual path with a reflection and leave the fear of God. Man's fearful of God takes his life in a pool of wisdom, as it fills his house with good, physical and spiritual peace.

(S1: 23-26)

"23 And it hath seen, and numbered her: but both are the gifts of God. 24 Wisdom shall distribute knowledge, and understanding of prudence: and exalted the glory of them that hold her. 25 The root of wisdom is to fear the Lord: and the branches thereof are long-lived. 26 in the treasures of wisdom is understanding, and religiousness of knowledge: but to sinners wisdom is an abomination."

I saw the wisdom and knew it to be the godsend; the wisdom gives the knowledge of all human and divine things. Compare **"6 Howbeit we speak wisdom among the perfect: yet not the wisdom of this world, neither of the princes of this world that come to nought; 7 But we speak the wisdom of God in a mystery, a wisdom which is hidden, which God ordained before the world, unto our glory."** (1Co2: 6-7).

And the meaning of the "wisdom and uphold the glory of those who possess it" that is, they assess the believer a prince or a king carries on his head a crown of grace and a company of glory, and sings, saying: We made kings and priests. Or makes of the self a queen crowned with the divine glory and beauty.

Wise human has long days, but not the literal meaning, that is at the age of ninety or a hundred years, but the sense is that his days are long with the Lord. A measure of man's spiritual life starts from the day he knows the real God, and not on his birthday, because the days that man lives away from the Lord are full of misery and suffering. As our father Jacob father of parents says: A few years of my life, were few and rosy and did not reach up to the age of our fathers. That was since he had deceived his father and took the birthright.

The verse makes it clear that the wisdom is the treasure of the mind, and man is wise with all his heart towards God, and contrary to sinners, because they rely on their own self wishes, they are arrogant do not want to listen to any advice. In addition, they wrongly not endure to hear the guidance led to success and true happiness.

(S1: 27-32)

"27 The fear of the Lord drives out sin. 28 for he that is without fear, cannot be justified: for the wrath of his high spirits is his ruin. 29 A patient man shall bear for a time, and afterwards joy shall be restored to him. 30 a good understanding will hide his words for a time, and the lips of many shall declare his wisdom. 31 In the

**treasures of wisdom is the signification of discipline:
32 But the worship of God is an abomination to a sinner."**

"The fear of the Lord denies the sin" ... Compare when Joseph the friend, stood before the sin even before the written law was there, and said, how to make this great evil and do wrong by God?.

Here, Joshua of Sirach draws our attention to the lack of anger, because the human that gets angry, fall in many great sins that draw other sins with it. Whatever the problem must not lose our friends because of trivial things and void. No matter how valuable it seems. As for the anger that was for their eternal life, it is accepted for father to get angry at his son, and teacher to get angry at the pupil, not for revenge, but the wrath of the anger stems from love.

"Mature person is patient until a time, then pleasure arrived" God, in his caring for us, allows us to experiences and harassment and even tests the patience and peace during our departure from the valley of tears, until we meet personally with our Messiah and satisfied with the glory of eternal life, and unbelievable pleasure and joy. "The rational stifles his talk to a time, and the believer's lips bless his mind. His Holiness the Pope in the Ethical talk said: "If you are with a group, be the last to speak, and preset others before yourself. Do not think you are the best one to speak. And don't start the talking and don't answer each question directed to you or to others, until other have spoken, and refer in your speech to the last sentence, especially if there are older or people in higher positions or more informed people than you are, and follow the words of parents and the Saints in the garden. "If you sat in the middle of the elderly, do not speak and if asked what you think about something, then say I do not know.

"The Elihu of Brkiil Buzy" in the story of the friend Job, waited silently (Chapter 28), without opening his mouth, because they were older by few more days. Finally, he opened his mouth after others failed to speak.

"6 Then Eliu the son of Barachel the Buzite answered and said : I am younger in days, and you are more ancient; therefore hanging down my head, I was afraid to shew you my opinion.7 For I hoped that greater age would speak, and that a multitude of years would teach wisdom." (Job 32: 6-7)

His Holiness Pope Shenouda in a speech on the ethics of conversation, said: Wait until you examined the

conversation in front of you, and then if you have spoken, your words will have value, because you did not speak quickly, your late respond is for being literature and wisdom.

In the treasure of wisdom, such as known sayings = knowledge is maxims talk, but piety is ugly at the sinner.

(S1: 33-35)

"Son, if thou desire wisdom, keep justice, and God will give her to thee. For the fear of the Lord is wisdom and discipline: and that which is agreeable to him, Is faith, and meekness: and he will fill up his treasures."

Joshua of Sirach here focuses on that wisdom is the reward for those who keep the commandments. and this is practical reality. Look at any of the old saints, men who looked after the commandments and walked with it perfectly, ask him about the wisdom to find something out of it, and see him in solving the problems and the divine wisdom that guides him and the management of his life. The human who keeps the commandments takes wisdom and with it takes the discipline too. "Your stick and your crutch guides me" How would wisdom get rid of sins from human? Here, the discipline is for the console, not for injuring, but the patient to the end, has faith and has long been. Greek word here translated "and prayer" is used to describe the domesticated animals, as if the Lord canonized our nature, which has already been fierce when God kept the commandments, to be transformed into a pet, it tamed its instincts and motives, and the reward drowned the owner with treasures.

(S1: 36-40)

"Be not incredulous to the fear of the Lord: and come not to him with a double heart. Be not a hypocrite in the sight of men, and let not thy lips be a stumblingblock to thee. Watch over them, lest thou fall, and bring dishonour upon thy soul, and God discover thy secrets, and cast thee down in the midst of the congregation. Because thou camest to the Lord wickedly, and thy heart is full of guile and deceit."

The Saint (John Caccian) says, who is this miserable, who pray and doesn't believe that he will have the answer, because he was sure that his praying will not be fully accepted because of his disobedience of God's fear and non-straight to the heart in front of God. Moreover, warns us Joshua of Sirach from talking because of who does not hold his tongue cannot hold the whole body, meaning his entire life. As for who can hold his tongue, he is the wise man. Don't get high, so you do not fall,

for that man, who calls upon the dignity and greatness and glory of human, such a person is lost and vanishing through the right way, which could be rightly well-known to deserve the dignity that he had written,
for: **"For all flesh is as grass; and all the glory thereof as the flower of grass. The grass is withered, and the flower thereof is fallen away."** (1Peter1: 24).

The prophet David, also, blames the City of the Dignities, saying to them **"From the morning watch even until night, let Israel hope in the Lord."** (Psalm129: 6) Just as the grass that grows on the surface has no fixed and deep root, that is why it would dry quickly, as who is so interested in the earthy dignities become apparent after a short time same as the flower, fell to the end becomes something of nothing.

The one that wanted to beat others has to use the law of God, and crowned by what God provides him. Moreover, become superior to the many virtues glorious testimony. However, the law of virtue is the humility mind, which is not required pride, but humility. This is the Blessed Paul, the best of everything, he wrote to those who wish to conduct Holiness, **"Put ye on therefore, as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience."** (Co3:12).

The student of Christ praised that, by writing: **"But let the brother of low condition glory in his exaltation: 10 And the rich, in his being low; because as the flower of the grass shall he pass away."** (James1: 9-10). The disciplined mind is lifted by God, **"The broken and refractor heart. God, do not scorns him."** (Psalm51: 17). Who believes in himself as a great and supreme and thinks too much of himself and becomes so arrogant, he became empty and under the curse, which otherwise would take a view contrary to that of Christ, **"Take up my yoke upon you, and learn of me, because I am meek, and humble of heart? and you shall find rest to your souls."** (Mat11: 29). As it has been said: **"In like manner, ye young men, be subject to the ancients. And do you all insinuate humility one to another, for God resisteth the proud, but to the humble he giveth grace."** (1Peter5: 5). Wise Solomon has shown in many places, the safety in mind, which is humble. As the great St. Cyril said: **"And Abraham answered, and said: Seeing I have once begun, I will speak to my Lord, whereas I am dust and ashes."** (Genesis 18: 27)

St. Ogstinos says: "Do you reject to be humility and you are indeed fallen?" There is a big difference between humility and fallen on the ground. You are lying on the ground; don't you want to be humble? St. John, the

golden mouth said: Not getting called on dignity, for what he harpys in it, but it suffers from disappointment. While occupying himself with how burdened are the dignities, to find it insults. Noting there better than the humility that is why the listener to him leads to reject the request of the prestigious places, but he recommended him searching for such humility places.

CHAPTER 2

Patience in the Experiments

(S2: 1)

"Son, when thou comest to the service of God, stand in justice and in fear, and prepare. thy soul for temptation."

Dear reader, this verse is very useful, particularly in the preparation of the server and the motto of service. Because the enemy standing fighting anything makes the server succeed or help in the salvation of humanity. This server, after a year or two, will be the server and will take the blessing of the service, and will help people to save themselves and come to Church with Christ's children and teaches them. The devil cannot stand still in front of that. It will try every effort to disrupt this server. If the server is successful, we find the tests come to him at home and abroad. It comes from the inside of the house ... You spend all your time in the church! ... Sit in the House ... All need the Church. The testing has come from abroad, for example, through the jealousy of some servers with vulnerable souls.

Joshua Of Sirach here draws the attention that the server has to be started prior to the service must prove the righteousness and piety, can with Jesus strength and aid to bear the experience. Compare the words of the Apostle Paul, **"All have turned out of the way; they are become unprofitable together: there is none that doth good, there is not so much as one."** (2Tim3: 12), also, **"Dearly beloved, think not strange the burning heat which is to try you, as if some new thing happened to you."** (1Peter4: 12), **"Do not be afraid of anything that you are going to suffer. Indeed, the devil will throw some of you into prison, that you may be tested, and you will face an ordeal for ten days. Remain faithful until death, and I will give you the crown of life."** (Revelation 2: 10).

(S2: 2-6)

"2 Humble thy heart, and endure: incline thy ear, and receive the words of understanding: and make not haste in the time of clouds. 3 Wait on God with patience: join thyself to God, and endure, that thy life may be increased in the latter end. 4 Take all that shall be brought upon thee: and in thy sorrow endure, and in thy humiliation keep patience. 5 For gold and silver are tried in the fire, but acceptable men in the furnace of humiliation. 6 Believe God, and he will recover thee: and direct thy way, and trust in him. Keep his fear, and grow old therein."

Strengthen your heart and endured the experience, fill your ear and open the holy book, and train your ear to hear the word of God and his will from this experience and accept what the Lord brings you from this experience with joy. And always say it's all for the good. A person which has the biggest problem in the world and says all for the good, Lord, I have left the issue at your hand ... As did King **Hezekiah**, he took the king's messages and presents it to the Lord, and said: God, these are their threats. Don't be in a hurry to take any decision you made, and let God intervene in the situation, and you will find a holy solution that you did not expect to save you from this experience. When you surrender your heart to the will of the Lord, wait patiently for the Lord. The more increase in tests, the closer you get to the Lord. Unlike some people who say Lord, either I will give you another opportunity to solve this problem, or I do not want to know you again. And we hear many other difficult things. However, the man who depends on the Lord, would say, we accept good at the Lord and evil we cannot accept. Let us bless the name of the Lord. Whatever you receive from the scourge of life, such as **Ayyub** the friend, and like what they did to John the golden mouth, or like what they did to **Otafonases**, or like what they did to **Othnassiss** the Prophet. So be patient, because Gold does not purified unless burned in fire, as well as the human does not enter the universe unless being tested on earth and believe that the Lord works in a timely manner. And see where did you drop and rise? It is possible that this experience in order to get back to the way that you left. The Lord wants to punish you "your stick and crutch glorified me.

And no matter how old you get, don't think that you are over the wars, or over the tests, or you are righteous in your own eyes, because of your experience in life. The mercy of God is not only to invite us but also to punish us. And by your father's hand on you, if you are the son of a good discipline, don't complain about discipline and

mercy as long as it did not disarm him. And to beat him when he makes mistakes, as long as he doesn't prevent him from inheritance. If you are aware of your father's time, don't be afraid of his punishment, just be afraid you don't inherit him *St. Jerome* says: "We are God's gold in our purity in centre of the fatigue and pain." And God, and God allows discipline for our purity, and left it when the achieving its target.

(S2: 7-12)

"7 Ye that fear the Lord, wait for his mercy: and go not aside from him, lest ye fall. 8 Ye that fear the Lord, believe him: and your reward shall not be made void. 9 Ye that fear the Lord, hope in him: and mercy shall come to you for your delight. 10 Ye that fear the Lord, love him, and your hearts shall be enlightened. 11 My children behold the generations of men: and know ye that no one hath hoped in the Lord, and hath been confounded. 12 For who hath continued in his commandment, and hath been forsaken? or who hath called upon him, and he despised him?"

With the conquest of Alexander the Great, a new kind of Hellenic civilization revealed, and it was mixed of general cultures, that aims to the abolition of the limits of races and religions. Joshua of Sirach wrote this wisdom, because he knew that the current intellectual and morals might conflict with some of the principles of religion, which he believed it. It participated in the concern of many of the Jews, and say to them: Did anyone rely on the Lord and was let down? Alternatively, anyone called God, or walked in his way and were let down by the Lord? So why do you move to the other religion and leave God?

He also makes it clear here and says another appeal to the people of the Jews: Oh God's believer, wait for God, and if you are in captivity by the breakthroughs of Alexander the Great, but wait as the Lord's day is near, and don't go to their Gods or their idols, so you don't fail.

A straight People in fear of the Lord does not lose his reward, even a cup of cold water not forgotten by the Lord, Oh people who fear God and walk in his guidance, wait for eternal pleasure. Mercy of God includes all of you. Oh God's believers, love the Lord God of all your hearts and your strength and God will give you light of his generosity. In addition, he gives peace of heart, which exceed all minds. Look as what Solomon said:
"Neither in my youth, nor now in old age have I ever seen the just abandoned or their children begging bread."

He also says I do not neglect you and do not leave you, and to explain the Prophet David says that this is practical and realistic. Therefore, since he is a boy until his old age did not find a friend or supporter, God has abandoned or rejected him, but is always at his side, but also the side of his offspring. Perhaps sometimes God allows some pious or children to starve, or live in needs, but it will not leave them to the end. It allowed but remain with them, carrying with them their fatigues and save them, and even give them its self and enrich them.

(S2: 13-17)

13 For God is compassionate and merciful, and will forgive sins in the day of tribulation: and he is a protector to all that seek him in truth. 14 Woe to them that are of a double heart and to wicked lips, and to the hands that do evil, and to the sinner that goeth on the earth two ways. 15 Woe to them that are fainthearted, who believe not God: and therefore they shall not be protected by him. 16 Woe to them that have lost patience, and that have forsaken the right ways, and have gone aside into crooked ways. 17 And what will they do, when the Lord shall begin to examine?

Here remind them Joshua of Sirach of compassion of God and his saving of them. Indeed God saves them from the Pharaoh, and he who has split the Red Sea, and he who guarded them day and night in the wilderness for 40 years. There is no one else forgives sins. If you think that Alexander the great and modern civilization will save you in the hard day, you are disillusioned. God is the only savior. He says to them you must be braved and have been courageous in your hearts and do not be afraid of anything. As you are quitting, the Lord fights on your behalf. Moreover, He warns them from who works at the work of the Lord loosely; it is necessary for the resistance in time of persecution and defense, and warning to the sinner, who is limping between the two teams. *Elia*, the prophet says, how long you will be limp between the teams. Vulnerable hearts of people act as if the equivalent of Romanians to live in safety, while in hiding, they tell their friends and relatives, we are Jews. Understanding they are with the winning band. He warns them from the clear relapsing, which does not consist with the domestic situation of the person. Moreover, warns of the human heart that is weak, as he does not believe that God protects him, and wants to take shelter in the army of Alexander the Macedonian. He warns those who have lost the requesting of the Lord, that is why they left the Lord's path and tend toward the bad

way. Then he told them a very difficult word, that I have stood amazed, what you do the day you lose the Lord? Moreover, this was the message today. That's the message to you today, dear reader ... Lord's Day is near, what will you respond in the Lord's Day? Will you say to him. I am and the children who given to me in my body and my children on Sunday schools and the service will enter with me? Alternatively, not I I don't enter with my physical children and my spiritual children. I will be a terribly difficult day, and we ask the Lord when the day comes that we are not ready and not busy with the concerns of a global interest. Lord, you know you are all-in-all; you are everything in our lives. We beg you Lord to sow the seeds of your love in our hearts until we are ready to hear the voice that says, Come to the Lord, who prepared for you since the creation of the world.

(S2: 18-23)

"18 They that fear the Lord, will not be incredulous to his word: and they that love him, will keep his way. 19 They that fear the Lord, will seek after the things that are well pleasing to him: and they that love him, shall be filled with his law. 20 They that fear the Lord, will prepare their hearts, and in his sight will sanctify their souls. 21 They that fear the Lord, keep his Commandments, and will have patience even until his visitation, 22 Saying: If we do not penance, we shall fall into the hands of the Lord, and not into the hands of men. 23 For according to his greatness, so also is his mercy with him."

The Christian person who loves God, does not oppose to his will, but says all the good it is the will of the Lord. If the person memories the commandments, he found that all commandments joined in one thinking, and all come around about one person, the Lord Jesus. In addition, if the person tastes the sweetness of the implementation of human wills, he will taste God's love in a more complete picture, as he does not see God's commandments as the orders and prohibiting, but the love and the love of God towards human resources. It provides us with his word, so it accompanies us with it to see him inside it.

Father Mark the hermit says, "the Lord is hidden in his commandments, and whoever wants him, will find him in it". Do not say I kept the commandments by did not find God, because whoever search for him seriously, will find peace. The Lord says, **"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." (Jn14: 21). The Lord wants to remember his commandments to discover him and accept him as a Groom to us, and we commit ourselves to a bride because of compliance by him as the idol, as he, who said that he that he is committed to him. It goes both ways.

The person who fears God, has his heart full of love, he loves all people because they are children of God, and his heart is large enough for all, and humbled himself, which is being modest.

When King David was wrong about the Lord, the Lord wanted to punish him. The Prophet asked him to choose the punishment, King David said, **"And David said to Gad: I am in a great strait: but it is better that I should fall into the hands of the Lord (for his mercies are many) then into the hands of men."** (2Sam24: 14). David knew it was over the mercy of our Lord, as God forgives to man every day and forgive him, but man does not forgive his brother. Fall in the hands of the Lord and not in the hands of the human.

CHAPTER 3

Honor your Father and your Mother

(S3: 1-18)

"1 The sons of wisdom are the church of the just: and their generation, obedience and love. 2 Children, hear the judgment of your father, and so do that you may be saved. 3 For God hath made the father honourable to the children: and seeking the judgment of the mothers, hath confirmed it upon the children. 4 He that loveth God, shall obtain pardon for his sine by prayer, and shall refrain himself from them, and shall be heard in the prayer of days. 5 And he that honoureth his mother is as one that layeth up a treasure. 6 He that honoureth his father shall have joy in his own children, and in the day of his prayer he shall be heard. 7 He that honoureth his father shall enjoy a long life: and he that obeyeth the father, shall be a comfort to his mother. 8 He that feareth the Lord, honoureth his parents, and will serve them as his masters that brought him into the world. 9 Honour thy father, in work and word, and all patience, 10 That a blessing may come upon thee from him, and his blessing may remain in the latter end. 11 The father's blessing establisheth the houses of the children: but the mother's curse rooteth up the foundation. 12 Glory not in the dishonour of thy father: for his shame is no glory to

thee. 13 For the glory of a man is from the honour of his father, and a father without honour is the disgrace of the son. 14 Son, support the old age of thy father, and grieve him not in his life; 15 And if his understanding fail, have patience with him, and despise him not when thou art in thy strength: for the relieving of the father shall not be forgotten. 16 For good shall be repaid to thee for the sin of thy mother. 17 And in justice thou shalt be built up, and in the day of affliction thou shalt be remembered: and thy sine shall melt away as the ice in the fair warm weather. 18 Of what an evil fame is he that forsaketh his father: and he is cursed of God that angereth his mother."

The good man raised his children in the fear of God; his children are the sons of obedience and love. If we look at the Ten Commandments, we will find the four commandments from which the first tableau is concerning the relationship between the Lord and man, and in the second tableau, we will find the first commandment is concerning a man's relationship with humans.... Before God says to man "**Do not sin**" he says, "**Honor your father and your mother.**" It is very important to God that you honor your father and your mother and honor your father and your mother so you have long days of your life on earth. Believe me. I am, through my own personal experience, did not find a successful person in his life, without him saying this is the blessing of my father and mother. And believe me all those who failed in their lives, perhaps because their parents did not approve of them. And the commandment of honoring the father and the mother is a great commandment, because it is the first commandment in the second tableau. Moreover, when he says honor your father and your mother; this means that the one who does not honor his father and mother would be in contravention of our Lord. The beautiful thing in this commandment, it is also the first commandment with a promise, that is if you honor your father and your mother, you will have long days on earth, and who does not honor his father and mother, all his life will have misery and without blessing, here is not intended to longevity, but what is important is that life in the comfort and lack of problems. Come and see ...Do you remember who deceived his father Jacob and told him I was **Esau**, and tricked him, how was it??? It says Jacob replied: "**He answered: The days of my pilgrimage are a hundred and thirty years, few, and evil, and they are not come up to the days of the pilgrimage of my fathers.**" (Gen47: 9).

The Apostle Paul in his letter to the people of **Ephesians**, "Honor your father and mother." **Honour thy father and thy mother, which is the first commandment with a promise: 3 That it may be well with thee, and thou mayest be long lived upon earth.**" (Eph6: 2-3). The person who lives with our Lord, "cultivates" in honoring his father and his mother in order to "harvest" in his children. Whoever honors his father and mother, he reaps in his sons later. So, you reap what you sow, and when you honor your father and your mother survive the wrath of God. The commandment says, **"15 He that striketh his father or mother, shall be put to death. 16 He that shall steal a man, and sell him, being convicted of guilt, shall be put to death. 17 He that curseth his father, or mother, shall die the death.."**A kidnaper, whether he sells his victim or still has him when caught, shall be put to death". (Ex21: 15-17). Whoever insults his father and his mother, is to be killed and his blood on him (means deserves what he has done), **"He that curseth his father, and mother, his lamp shall be put out in the midst of darkness."** (Meant to live the life of darkness) (Prov20: 20). It was surprising the way children deal with their parents these days, some say "Mama is an old fasion" and who says, "I know what I am doing" And there is who uses an inappropriate way to answer his parents. It is really unfortunate and sad these terms to exist between our children had become now, "Oh father, you are old fashioned", and forget his father, who worked a lot in bringing him up, and forget the mother, who stayed nursing him for the long nights. Father was working all day, in order to provide them with the requirements of life, unfortunately, all the boys to forget this when they can rely on themselves or feel that they grew up. Moreover, do not forget when there was a sick child, you would find the mother does not sleep and does not taste comfort until her son became healthy. A man despises his father and mother will hear the Bible says **"The eye that mocketh at his father, and that despiseth the labour of his mother in bearing him, let the ravens of the brooks pick it out, and the young eagles eat it."** (Pro30: 17). Your heavenly father is like the same earthy father, and tells you if you want to pray and be in a relationship with me, you have to feel that I am your father. «When did you pray, say Father who are in heavens. And even in the Proverbs they say: "He, who has no good for his father and his mother, has no good for anyone." God is Similar to physical father says, because he says your father in heaven, and is similar to the mother when says: If mother forgets the baby, I do not forget you. It continues honoring of father and mother does not mean honoring them until you get married, or father becomes of

a pension or even dies, NO, but until the end of life, honoring father after his death is a duty as it was in his life, remember him on the slaughter. Unfortunately, there are examples do not show honoring of father and mother. There are those who say to her mother let me choose my clothes myself, and the one who gets angry at the parents when they tell him come home early. Honoring the father and mother who they cheer their successful son. And we see Samuel as a child does not sleep before praying, and his mother used to prepare it each year and has been trained to hear the voice of God, and not afraid to sleep alone, and therefore, deserve to hear the voice of God and said Talk my Lord, your servant is hearing. It is very important for a mother to raise her children in prayer. Hanna, Samuel mother, raised her son and in the end, she was happy with the way she raised him.

If parents raised their children in the fear of God, they will in the future, care for them. Look, when Jacob raised Joseph and took care of his upbringing, we find Joseph is the one who cared for his father when he was blind and took care of him until he died. However, it is sad to hear about the children want to inherit their parents who are alive, they say why don't you sell your gold, so we can use the money to get married, or sell your house to buy an apartment or a house for me, She lived in her time, and want to live in other people times too. And there are many true stories happening. Dear, cultivate to harvest, your father and mother are your responsibility, if you denied your father and your mother favors to you, you are non-Christian, he who denied faith is an infidel and renegade. On Mother's Day, we must remember our mothers, who moved in mercy and say, Oh Lord remembered my mother with mercy.

There is a story saying that a King while occupying a country, he has a dear young man from this country, he said to him, I will enter this country, and if you have anything of value, take it away. In his way out, the king found him having his father on one shoulder and his mother on the other and saying: those are all what I have gotten in this country, and I don't want anything, they are more valuable than anything else.

George Washington on his inauguration as President, during the celebration, came down among the people and hold the hand of an elderly woman, and brought her to the inauguration and said this is my mother, and wanted to have a chair at his side, she is worthy of all honor, she is the one who brought up President George Washington of America. Solomon the Wiseman, when his mother entered his

throne, stood up and kneeled on the ground and ordered a throne to his mother.

So, you, who did not take the blessing of your family, and you think that the universe is yours, and not on you, the universe is not statics, today it is yours and tomorrow it is on you. Better to take your father and your mother prayers and gain their consent. **"My son, hear the instruction of thy father, and forsake not the law of thy mother"** (Prov1: 8) and also Jesus got out and submit to them. We have learned subject of submitting to the father and mother. My son, obey your father your mother, such as Isaac when he obeyed his father and went with him to present the Holocaust. And the daughter of **Yiftah Aljady**, When she went out to meet her father and her father did a vow that the first human being offset by the sacrifice and she was obedient to her father. Blessing is obedience to parents and their big honor. God can soften our hearts to our parents.

(S3: 19-21)

"My son, do thy works in meekness, and thou shalt be beloved above the glory of men. The greater thou art, the more humble thyself in all things, and thou shalt find grace before God: For great is the power of God alone, and he is honoured by the humble."

Stay humble, my son in all your works, so will love all who are blessed by God, as God resists arrogant people and gives a blessing to the humble. It says the wise Solomon in the Book of Proverbs, **"He shall scorn the scorers, and to the meek he will give grace."** (Pro3: 34). There are the words of His Holiness Pope: **"the devil says to the Lord leave the arrogant about me, as I can handle them, as for the humble ones, I can't beat them because you stand by them."**

Also compare: **"5 In like manner, ye young men, be subject to the ancients. And do you all insinuate humility one to another, for God resisteth the proud, but to the humble he giveth grace. 6 Be you humbled therefore under the mighty hand of God, that he may exalt you in the time of visitation."** (1Peter5: 5-6). And modesty is the dress which the human soul is covered under it, so it stays decent and not naked. That is why the Apostle Peter says: **"Dress yourselves with humble"**. Humble appears through obedience and submission to each other. It suits us to obey those chosen by God for our spiritual care. It is unfortunate that in these days has many people not to talk with the father of the priest in a decent matter and forgot that he is presenting the Lord, and the Lord is

defending him. St. **Marviluxios** says: "I say to you, my brothers be warned from ignoring the advice of his holy father right or left, to avoid the mouth of the land of miss obedient to be opened and swallow him up". Such as those who did not obey **Alooukah Moses** so the earth opened its mouth and swallowed them.

(S3: 22-26)

"Seek not the things that are too high for thee, and search not into things above thy ability: but the things that God hath commanded thee, think on them always, and in many of his works be not curious. For it is not necessary for thee to see with thy eyes those things that are hid. In unnecessary matters be not over curious, and in many of his works thou shalt not be inquisitive. For many things are shewn to thee above the understanding of men. And the suspicion of them hath deceived many, and hath detained their minds in vanity."

Human must not rise above what he should. **"For I say, by the grace that is given me, to all that are among you, not to be wiser than it behoveth to be wise, but to be wise unto sobriety, and according to as God hath divided to everyone the measure of faith."** (Rom12: 3). It means to say that he had received the wisdom to not to use it to be arrogant, but to have reasonable thinking thought. He doesn't say this to be degraded in the thinking but for us to be reasonable, sensible meaning here wise and healthy mind, to show that the one who is not humble cannot be reasonable, meaning he doesn't have the healthy sensible mind. He is calling for the humbled and reasoned thought.

(S3: 27-29)

"A hard heart shall fear evil at the last: and he that loveth danger shall perish in it. A heart that goeth two ways shall not have success, and the perverse of heart shall be scandalized therein. A wicked heart shall be laden with sorrows, and the sinner will add sin to sin."

Human with harsh heart, which does not accept and hear the cries of the poor, will come the day when he screams and no one is listening to him. A man, who puts himself at risk to have him to fall on it. Human, who is wrong, rather than come to Christ with his wronging to relieve it from him by a way of a confession, taking on the sin of sin and does not want to be recognized. Compare **"Blessed is the man that is always fearful: but he that is hardened in mind, shall fall into evil."** (Pro28: 14).

(S3: 30-31) **"The congregation of the proud shall not be**

healed: for the plant of wickedness shall take root in them, and it shall not be perceived. The heart of the wise is understood in wisdom, and a good ear will hear wisdom with all desire"

Arrogant humans has no medicine for him, because he thinks that he is something important. The important thing is that there is no cure for him, because he is arrogant, does not accept the advice of one and does not accept a direction from anyone. The book is here having the arrogant, as if a bacterium which has taken root in him, in the sense that it is not easy to leave him, but it will destroy him entirely, that is why there is no cure for him. Wise man reflects the stories wise men to learn wisdom from them. And the goal of the wise man is to have his words get to the ears of his listeners and enjoy his words and work with it.

(S3: 32-34)

"A wise heart, and which hath understanding, will abstain from sine, and in the works of justice shall have success. 33 Water quenbeth a flaming fire, and alms resisteth sins: 34 And God provideth for him that sheweth favour: he remembereth him afterwards, and in the time of his fall he shall find a sure stay"

Wise man and prudent refrains from sin because he knows that the punishment of sin is death, so he stayed away from the sins and aim to the work of good. Like water flowing off to put the burning fire out, the work of charity atoned for sin, meaning that sins that have been inherent by a human being for a long time to take the time to gradually get rid of them. Charity's work is great and whoever loves the taste of giving and taste its pleasure, it makes him be in great spiritual ecstasy. That is what made Bishop **Abraam**, despite all the oppositions, to remain committed to the giving. Good act of mercy saves from death and sins.

The happy and busy man, who helped by others, will not have time for making sins. Compare **Toiba** **"For alms deliver from all sin, and from death, and will not suffer the soul to go into darkness."** (Tob4: 11). Daniel, **"That is why, you king, Let my advise acceptable to you and apart your sins, and have mercy for the poor, it may prolong your peace."** (4: 27). **"I Blessed those who look at the poor. On the day of evil will be saved by God. God saves him and protect him. Exults him in the earth and don't surround him to his enemies."** (Psalm41: 1-2).

The poor extend his hand begging, but God is accepting the charity, and who gives receives the reward on earth and in the sky. **"Blessed are the merciful, for they will be shown mercy"** (Mat5: 7). Acts of compassion following seed harvest, the one that plant with little will harvest few, and the one that plant with much will harvest much and the one that doesn't plant anything will get nothing. Give what is your right so you deserve to take what is not for you. And who have mercy for other, God's door will be open for his requests each hour.

CHAPTER 4

Our Duties towards the Poor and the Needy

(S4: 1-6)

"Son, defraud not the poor of alms, and turn not away thy eyes from the poor. Despise not the hungry soul: and provoke not the Boor in his want. Afflict not the heart of the needy, and defer not to give to him that is in distress. Reject not the petition of the afflicted: and turn not away thy face from the needy. Turn not away thy eyes from the poor for fear of anger: and leave not to them that ask of thee to curse thee behind thy back. For the prayer of him that curseth thee in the bitterness of his soul shall be heard, for he that made him will hear him."

Here we see the Spirit warn us from being unfair to the poor or the needy, because God is their defender, and if they requested with bitter, the Lord will hear them. The Lord said this commandment also clear in Leviticus **"Thou shalt not calumniate thy neighbour, nor oppress him by violence. The wages of him that hath been hired by thee shall not abide with thee until the morning."**

(Leviticus19: 13). Do not increase the pain for the hungry, a person must know that, all what we have is not belongs to us, but for the needy a portion of what is in our hands, and we give them what is belonged to them, we are giving them their rights, which we were just guards for it. We are agents for the property of the poor, and when presented it to them; we are accounted for the trust that given to us by God. The time is short and evil, so hurry up to practice good things with the needy before death arrived for us or for them, and we lose our chance to enjoy the good work with them. The wise Solomon says in the Book of Proverbs, **"He that giveth to the poor, shall not want: he that despiseth his entreaty, shall**

suffer indigence." (Prov28: 27). Because the Lord is the father of the poor and the Orphans, hearing their screams and interring their ears.

(S4: 7-11)

" Make thyself affable to the congregation of the poor, and humble thy soul to the ancient, and bow thy head to a great man. Bow down thy ear cheerfully to the poor, and pay what thou owest, and answer him peaceable words with mildness. Deliver him that suffereth wrong out of the hand of the proud: and be not fainthearted in thy soul. In judging be merciful to the fatherless as a father, and as a husband to their mother. And thou shalt be as the obedient son of the most High, and he will have mercy on thee more than a mother."

Be loved by all and respect position holders. How to be loved by everyone, unless you serve everyone, and help everyone. Respecting position holders of the wisdom is needed in our time, specially that freedom has become a special feature of the time and the meaning of freedom become the wrong concept for some people, and that is, you give yourself the right to speak about anyone in any position for the name of freedom. And you want to change the situation and try and isolate this one, and prosecute that one, all this by the name of freedom. However, if you were in the position of that person who you want to isolate, you will not be able do the 10% of what he has done. "Tend your ear to the poor". The book refers to the meaning of tending your ear, meaning, you tend to go to him and be close to him to hear him, and not like the one who block his ear to the poor, and when the needy talks to you, politely speak with him and with compassion and kindness, and not with a strut or arrogant. Be fair, and judge the people with justice and do not care about the harm doers or the victims. Be fair between people and judge in fairness. Isaiah says, **"Learn to do well: seek judgment, relieve the oppressed, judge for the fatherless, defend the widow."** (Isl: 17). Because the Lord does not hear the prayers of who does not do good and does not support who does not give orphans their rights.

"Be a father to orphans," ... Because of God's love, the Lord wants us to be parents of the orphans as he did, and we share that with him to the honor, because he is the father of orphans and husband of widows. "So you become son of the High one" ... God loves you as a son, and more than the mother's love to her children. And there is no love greater than the love of the mother to her children apart from the love of God.

(S4: 12-16)

" Wisdom inspireth life into her children, and protecteth them that seek after her, and will go before them in the way of justice. 13 And he that loveth her, loveth life: and they that watch for her, shall embrace her sweetness. 14 They that hold her fast, shall inherit life: and whithersoever she entereth, God will give a blessing. 15 They that serve her, shall be servants to the holy one: and God loveth them that love her. 16 He that hearkeneth to her, shall judge nations: and he that looketh upon her, shall remain secure".

Here, God resembles the wisdom as a body or an alive person. Its children are the one, who requested it and are looking for it, it included them into her hugs as a mother, and who comes to her, are those, who win a happy life happily. And who has owned her owns an honor of the Lord in his house and his progeny, and who served the wisdom has served the Holy Lord, and who loves the wisdom and serves it, loved by God. Who hear to the wisdom governs the nations and controls it, as did **Yusuf** the friend and Daniel when they heard the Words of God and could rule the nations? And who comes to wisdom reside assured in his life. Nations also refer to the worship of idols and sins, because they know that the nations are away from God (New Testament). However, the human, who acquired by the wisdom, can control his or her sins, and with his wisdom education can stay away from sins, and become part of the people of God and join them.

(S4: 17-22)

"If he trust to her, he shall inherit her, and his generation shall be in assurance. For she walketh with him in temptation, and at the first she chooseth him. She will bring upon him fear and dread and trial: and she will scourge him with the affliction of her discipline, till she try him by her laws, and trust his soul. Then she will strengthen him, and make a straight way to him, and give him joy. And will disclose her secrets to him, and will heap upon him treasures of knowledge and understanding of justice. But if he go astray, she will forsake him, and deliver him into the hands of his enemy".

The wisdom is to stop at it. and you were honest to teach it. You will inherit it, you and your children after you. And it will lead you to hard roads to make you scare and give you fear and terror and test you with its learning until you trust yourself.

Compare **"How narrow is the gate, and strait is the way that leadeth to life: and few there are that find it!"**

(Matt7: 14). And after the successful test of the human and acquiring confidence in themselves, wisdom is to come back and deal with him with pleasure and reveal its secrets, and it put science and wisdom and knowledge. If, however, increased in wisdom, it deceives him, and he stayed away from its road, as it leaves him and presents him to hands wide open.

(S4: 23-30)

"23 Son, observe the time, and fly from evil. 24 For thy soul be not ashamed to say the truth. 25 For there is a shame that bringeth sin, and there is a shame that bringeth glory and grace. 26 Accept no person against thy own person, nor against thy soul a lie. 27 Reverence not thy neighbour in his fall: 28 And refrain not to speak in the time of salvation. Hide not thy wisdom in her beauty. 29 For by the tongue wisdom is discerned: and understanding, and knowledge, and learning by the word of the wise, and steadfastness in the works of justice. 30 In nowise speak against the truth, but be ashamed of the lie of thy ignorance".

My son, sacrifice the time and be far from evil, and do not be shy of being a Christian (Hint to those who are shy from professing their faith, they are ashamed to pressure from the Greek authorities). There is a shame that brings sins and there is shame that brings glory and blessing. The shame that brings sin is that you do not recognize your faith and openly talking about it, and the shame, which brings glory, takes away from sin. Do not go alone with someone lead you to sin and harm yourself, and do not let shame be the reason for your destruction.

"Do not stop talking at the time of salvation," such as the story of Philips and *El Khessey El habashy*, when explained to him the book, do not leave any chance you can win the Christ people. Such as the Apostle Paul, who was a Jew for the Jews, **"And I became to the Jews, a Jew, that I might gain the Jews: To them that are under the law, as if I were under the law, (whereas myself was not under the law,) that I might gain them that were under the law. To them that were without the law, as if I were without the law, (whereas I was not without the law of God, but was in the law of Christ,) that I might gain them that were without the law. To the weak I became weak, that I might gain the weak. I became all things to all men, that I might save all."** (1Co9: 20-22).

And if you're asked to speak, don't keep quiet and show words of spirit that in you. You cannot know the person until when he speaks, after that, you can say that this is a wise man, reasonable person, or this person is not a

moderate. You cannot judge him before he speaks. Here, the Book says that the wisdom known from the words and education (discipline) of what tongue speaks. If your words or opinions have errors or mistakes, do not argue and do not contravene the true, and recognize the true, and be ashamed of your ignorance. And how many knowledgeable people in everything nowadays, they understand the engineering, medicine, church, sports and in everything. And if you told someone this is wrong, he will explode as a volcano. The Book says, "Do not disagree with true, be ashamed of any of your ignorance". So, be ashamed of your ignorance. It is wisdom, who does not know anything to say I do not know, in contrast to say, I know and do the work required wrongly.

(S4: 31-36)

" Be not ashamed to confess thy sins, but submit not thyself to every man for sin. Resist not against the face of the mighty, and do not strive against the stream of the river. Strive for justice for thy soul, and even unto death fight for justice, and God will overthrow thy enemies for thee. Be not hasty in thy tongue: and slack and remiss in thy works. Be not as a lion in thy house, terrifying them of thy household, and oppressing them that are under thee. Let not thy hand be stretched out to receive, and shut when thou shouldst give. "

Don't be ashamed to acknowledge your sins. All of our family problems and all the problems of the church and all the academies, all of these problems could have been completed in one word, when you say I made a mistake. He knows he has done wrong, and says, My Father, I made a mistake, forgive me. That was the end of all the problems. The Book here is saying that you can stop the course of the river, but you cannot hide your sins from God. People who have been fighting the secret of confession are involved in either adultery or murder, but for any other sins, they confess to it. If the human being stubborn, arrogant, authoritarian, he is afraid to acknowledge it. However, he does not know that the sins are confessed by us are forgotten by God.

"Don't be humiliated by foolish man and do not love the face of the able man." Because you cannot walk with him, and you will find yourself working at commercial things and you lose your social and spiritual life.

"Struggled for the right until death and the Lord God is fighting for you." How many of the flattering in these days, and how few the ones stand beside the true, and who stand by the true, the Lord is with them and supports

them. Do not be hasty in your words without wisdom. And do not be lazy in your works. The curse on who does the work of the Lord loosely. And who can work well and does not work, those have committed a sin. This is not only in the work of the Lord, but in any action it takes has to do it faithfully to be paid. Take our father Ibrahim Mikhail the best example of that, when he was late in coming to work, he used to work extra time after the completion of his work. Alternatively, when he was speaking in anything not related to works, he continues after the completion of work to offset the time spent in another work.

"Do not be as a lion at home," Meaning advocacy and provide them with everything, and a coward with your helpers and not helping them and become weak with them in addition, cannot defend them. Compare: **"As a roaring lion, and a hungry bear, so is a wicked prince over the poor people."** (Proverbs28: 15).

"Do not be so happy to take with your hand and tender in giving." Meaning, do not have your hands stretched out to take, and when time comes to give, you find it giving nothing. Compare: **"I have shewed you all things, how that so labouring you ought to support the weak, and to remember the word of the Lord Jesus, how he said: "It is a more blessed thing to give, rather than to receive."** (A 20: 35), who tasted the sweetness of the blessing of giving, gives until he gives himself, and gives everything because giving is as a well, the more it is open, the more it gives you. Ask the Bishop Ibrahim, what did he use to see when he was giving? And what makes him put up with all insults from the ones close to him because of this virtue. We have a teacher as well, such as *Ibrahim El Gawhary*.

CHAPTER 5

Reassuring void

(S5: 1-3)

" Set not thy heart upon unjust possessions, and say not: I have enough to live on: for it shall be of no service in the time of vengeance and darkness. 2 Follow not in thy strength the desires of thy heart: 3 and say not: How mighty am I? And who shall bring me under for my deeds? For God will surely take revenge..."

"Don't rely on your money, and says it is all I need.

This is what *Joshua of Sirach* is saying thousands of years ago, although, if he was living with us these days would have been surprised by some people who have money and think that they could buy the church or buy people and buy a conscience, honor and everything. And they believe that their money is sufficient for their happiness, but unfortunately this is not true. It says St. Paul in his first message to Timothy **"Charge the rich in this world not to be high-minded, nor to trust in the uncertainty of riches, but in the living God, (who giveth us abundantly all things to enjoy)."** (1Tim6: 17).

The first sin by the rich was the pride as they talk about their money thinking that they are able to do everything with it. The writer warns here of going beyond the desires and all come from the money. So that the one who rely on his money would say, that God cannot take him on, and can be stronger than me. The Apostle Paul says that the money is the origin of all evils because it is often a person heart would depart from faith because of money or property. And because of the money a person may deny his God and disobey the will of God, so he resorted to theft or murder. *St. Kiprianos* says about the wealth lust bonds, "How to follow Christ, yet, are shackled with their wealth". They think they own, yet they are owned. They are slaves to their profits and not the masters of their money. And God will punish those who did not recently use their wealth to do good and build houses for them in the sky, from the good work with the poor.

(S5: 4-6)

" Say not, I have sinned, and what harm hath happened unto me? For the Lord is longsuffering, he will in no wise let thee go. Concerning propitiation, be not without fear to add sin unto sin. And say not His mercy is great; he will be pacified for the multitude of my sins: for mercy and wrath come from him and his indignation resteth upon sinners."

Sometimes, wrong understanding by human of the mercy of the Lord and his Patient with us. So, we end up with hard heart and increase the severity more and more. God gives us time to repent; will we seize the opportunity and repent? As the Lord said, in the book of Revelation, to Isabel the sinner, **"I have given her time to repent, but she refuses to repent of her harlotry."** (Rev2: 21)

The Apostle Peter also says **" Knowing this first, that in the last days, there shall come deceitful scoffers, walking after their own lusts, Saying: Where is his promise or his coming? For since the time that the**

fathers slept, all things continue as they were from the beginning of the creation. For this they are wilfully ignorant of, that the heavens were before, and the earth out of water, and through water, consisting by the word of God. Whereby the world that then was, being overflowed with water, perished. However, the heavens and the earth which is now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of the ungodly men. However, of this one thing be not ignorant, my beloved, that one day with the Lord is as a thousand years, and a thousand years as one day. The Lord delayeth not his promise, as some imagine, but dealeth patiently for your sake, not willing that any should perish, but that all should return to penance. However, the day of the Lord shall come as a thief, in which the heavens shall pass away with great violence, and the elements shall be melted with heat, and the earth and the works which are in it, shall be burnt up."

(2Peter3: 3-10)

Do not believe that the Lord, according to His mercy, will forgive many sins, God forgives only sins that we have confessed to it, and repented it, because the mercy of the Lord is full of justice and justice of God is full of mercy. Do not wait for long, maybe the Lord's patience dates have ended for you, and the time has come to pay the debt, be ready for the arrival of the Lord.

(S5: 7-9)

"For mercy and wrath quickly come from him, and his wrath looketh upon sinners. Delay not to be converted to the Lord, and defer it not from day to day. For his wrath shall come on a sudden, and in the time of vengeance he will destroy thee."

*Lord has the mercy when see human provide repentance or eager to repent, The Lord is to declare the mercy but not without justice. So you have the opportunity to repent, don not defers for one hour because you do not know what will happen to you after one hour. Compare " **Who keeps mercy unto thousands: who takes away iniquity, and wickedness, and sin, and no man of himself is innocent before thee. Who renders the iniquity of the fathers to the children, and to the grandchildren, unto the third and fourth generation.**" (Exodus34: 7). And ask the Lord and provide the repentance as long as you have the opportunity **"Seek ye the Lord, while he may be found: call upon him, while he is near."** (Isaiah55: 6). If the Lord has given you the opportunity and you did not repent, punishment will come down on you on earth and in the sky. The **St. Agstinos** "The element of surprise is*

achieved for non-ready either for the Lord to convict them or move them. Which says stay awake at night so you do not be a surprise of the thief, the sleep of death is coming, whether you want or not". Compare **"For when they shall say, peace and security; then shall sudden destruction come upon them, as the pains upon her that is with a child, and they shall not escape."**(1Theass5: 3).

(S5: 10-18)

"Be not anxious for goods unjustly gotten: for they shall not profit thee in the day of calamity and revenge. Winnow not with every wind, and go not into every way: for so is every sinner proved by a double tongue. Be steadfast in the way of the Lord, and in the truth of thy judgment, and in knowledge, and let the word of peace and justice keep with thee. Be meek to hear the word that thou mayst understand: and return a true answer with wisdom. If thou have understanding, answer thy neighbor: but if not, let thy hand be upon thy mouth, lest thou be surprised in an unskillful word, and be confounded. Honor and glory is in the word of the wise, but the tongue of the fool is his ruin. Be not called a whisperer, and be not taken in thy tongue, and confounded. For confusion and repentance is upon a thief, and an evil mark of disgrace upon the double tongued, but to the whisperer hatred, and enmity, and reproach. Justify alike the small and the great."

"Money of injustice" is the money we gain from the world. Its call The money of injustice because it is characterized by injustice, there is a the very rich and the very poor, but at the end of days all people are equal, which differentiates them in their lives on earth, not what money they have. The volatile man is such as a wave in the sea with two tongues. The wise man orders us to have a straight talk, do not change when people changing or change position. Meaning that the law does not apply only to the poor and not rich. However, the law should be equal to all. Wise human here quickly, but the reply slowly and carefully, because every word out of his mouth was calculated. Therefore, be careful in order to study the topic before saying your opinion, and do not response to the object, and you do not understand it, meaning, if there is a problem in medicine, and you are an engineer and you show your opinion and experience. Leave it to those who understand it and as the saying go, "Let the baker bake the bread". Talking has its dignity if the person is wise, and talking to the appropriate words in the appropriate situation, but the words would bring shame if the person were stupid, and interferes with what is not his business, and what he doesn't

understand and could cause him his death. The wise man warns us of the gossip that has spread these days, either through visits or by telephone, Internet and Mobile phones. Meaning, after the church you would find the phone and gossip on the priest and deacon and on Even cause havoc in the home.

God can keep the devil gossip away from his people ... AMEN.

CHAPTER 6

Who is your friend?

(S6: 1)

"Instead of a friend become not an enemy to thy neighbor: for an evil man shall inherit reproach and shame, so shall every sinner that is envious and double tongued."

Do not turn from a friend to an enemy, as the volatile human has bad reputation and branding of the stigma and shame, and people stay away from him like "The person that has two faces or two tongues).

(S6: 2-5)

"Extol not thyself in the thoughts of thy soul like a bull: lest thy strength be quashed by folly and it eat up thy leaves, and destroy thy fruit: and thou be left as a dry tree in the wilderness. For a wicked soul shall destroy him that hath it, and maketh him to be a joy to his enemies, and shall lead him into the lot of the wicked. A sweet word multiplieth friends, and appeaseth enemies, and a gracious tongue in a good man aboundeth."

Joshua of Sirach here resembles the arrogant as an animal that harm itself and destroy it. And where the vegetation that loses its leaf (its protection) and damage its fruits (its effort). And become such as the dry timber, means losing everything. And this is a warning to the arrogant person who will lose everything all around him, and finally will lose himself. The book says: **"because what the ofefit is for a person gains the whole world and lost himself? Or what human gives to as sacrifice for him?"** (Matt16: 6). Here, the book focuses on the evil self (self is usually referred to animals because it is composed of the body and the self, unlike the human who is composed of spirit, self, and body and called physical human, contrary to the spirit that is trying to transcend

the human beings to the spirituality. Contrary to self, and the body that wants the human down to the floor. So when he says, "evil-self" because they want to attach human to earthy things that make him arrogant, so he dies, and eventually Gloats people in him.

Baruch the Prophet, then turn to speak the tongue shows that the human mouth is humble and sweet, who can control himself, get closer to people and has many friends.

(S6: 6-17)

"Be in peace with many, but let one of a thousand be thy counsellor. If thou wouldst get a friend, try him before thou takest him, and do not credit him easily. For there is a friend for his own occasion, and he will not abide in the day of thy trouble. And there is a friend that turneth to enmity; and there is a friend that will disclose hatred and strife and reproaches. And there is a friend a companion at the table, and he will not abide in the day of distress. A friend if he continue steadfast, shall be to thee as thyself, and shall act with confidence among them of thy household. If he humble himself before thee, and hide himself from thy face, thou shalt have unanimous friendship for good. Separate thyself from thy enemies, and take heed of thy friends. A faithful friend is a strong defence: and he that hath found him, hath found a treasure. Nothing can be compared to a faithful friend, and no weight of gold and silver is able to countervail the goodness of his fidelity. A faithful friend is the medicine of life and immortality: and they that fear the Lord, shall find him. He that feareth God, shall likewise have good friendship: because according to him shall his friend be."

Joshua of Sirach focuses on friendship and in this chapter gives it a very interesting attention and why? He, as an experience human being, and an expert in wisdom, knows very well that 90% of our girls and teenagers are delinquents, smokers, and those who use drugs and drink because of their bad friends. Joshua of Sirach warns us from bad friends, saying:

First: Do not trust any human being.

Second: Do not give your secrets to anyone.

Third: Be very cautious in the selection of your friends.

Because there are some people who pretend they are friends, but when a problem occurs you do not find them. Alternatively, such a friend that, will tell all the

people about your private affairs when he has to quarrel with you, . And there is another type of a friend who is eating on your table, but he is not a friend because he escapes when time is though. He is an opportunistic person, a friend of offsite only. And a friend who can take your place at home, and could handle the things at home, but when you are in trouble, he turned on you and disappears from your face quickly. A person is easy to know his enemies, but it is difficult to know the real friends. And you can keep away from your enemy, But keep away from the person pretending that he is a friend, yet he is truly a fox and most evil of your friends.

"Lord, save me from my friends, as for my enemies, I can handle them." I remember a friend, used to say this phrase. And it has had wisdom in it. It is not a strange phrase in this chapter as there were some of Joshua Of Sirach friends that he did not know them, so he asks the Lord to save him from the bad friends, as he can handle his enemies.

Then Joshua Of Sirach friend move on to the benefits of the honorable friends and says:

First: He is like a treasure, do not leave him because he would make you happy and raises you with him.

Second: There is no equivalent to him, and his value is something without limits.

Third: the Honorable friend is the medicine of life, meaning, if you have any problems or fatigue in your life, he will stand by you until death.

The bottom line is that the person, who fears God, knows how to select his friends. As his friends are like him.

(S6: 18-32)

" My son, from thy youth up receive instruction, and even to thy grey hairs thou shall find wisdom. Come to her as one that ploughed, and soweth, and wait for her good fruits: For in working about her thou shall labor a little, and shalt quickly eat of her fruits. How very unpleasant is wisdom to the unlearned, and the unwise will not continue with her. She shall be to them as a mighty stone of trial, and they will cast her from them before it be long. For the wisdom of doctrine is according to her name, and she is not manifest unto many, but with them to whom she is known, she continueth even to the sight of God. Give ear, my son, and take wise counsel, and cast not away my advice. Put thy feet into

her fetters, and thy neck into her chains: Bow down thy shoulder, and bear her, and be not grieved with her bands. Come to her with all thy mind, and keep her ways with all thy power. Search for her, and she shall be made known to thee, and when thou hast gotten her, let her not go: For in the latter end thou shall find rest in her, and she shall be turned to thy joy. Then shall her fetters be a strong defense for thee, and a firm foundation, and her chain a robe of glory: For in her is the beauty of life, and her bands are a healthful binding. Thou shall put her on as a robe of glory, and thee shall set her upon thee as a crown of joy."

Joshua of Sirach, refers to, in order to obtain wisdom, he suffered the fatigue, toil and discipline. He started young in the search, reading and prayer. And he resembles the wisdom here, as the farmer who tired in the heat of the summer and winter cold in order to take care of planting and when time to harvest, he forgets the hard work. And how hard the wisdom for the impolite and the ignorant and the numb in feeling, he can't stay long, like a heavy stone on their chests. And how quickly they leave wisdom because the wisdom is not easy acquired and is not clear to many. However, those who knew wisdom do not leave it until they face God. Here the reader is advised (Make your feet full of wisdom), meaning every place where you go, there will be God. What is the wisdom that makes you choose a place to go, Is it the evil of the place or the place where God? Therefore, the priest with the Holy Spirit guides enshrines the two feet with Meeroon in order to enshrine the steps of human and stay away from sins. Put your neck in the ring of wisdom and bend your shoulder and carry it without a whimper, and come to it with all your heart and learn its way with all your strength, and if you find it, do not leave it, because ultimately you will rest. In the end, happiness would be wise restrictions (the restrictions sense advice you not to do evil and sin) as it chains you to the protection and glory. And all its chains and its trouble is clothing of kings and have gold clothes. And make the wise as king, such as what happened with Joseph the friend as wisdom left him until he became the second man in the land of Egypt. And also what the wisdom done to, it was a restriction that he did not leave his praying and when he left the Black mountain, God saved him and the crown of the wisdom was a crown for him, and the Lord shut the mouth of lions.

(S6: 33-37)

" My son, if thou wilt attend to me, thou shalt learn: and if thou wilt apply thy mind, thou shalt be wise. If

thou wilt incline thy ear, thou shalt receive instruction: and if thou love to hear, thou shalt be wise. Stand in the multitude of ancients that are wise, and join thyself from thy heart to their wisdom, that thou mayst hear every discourse of God, and the sayings of praise may not escape thee. And if thou see a man of understanding, go to him early in the morning, and let thy foot wear the steps of his doors. Let thy thoughts be upon the precepts of God, and meditate continually on his commandments: and he will give thee a heart, and the desire of wisdom shall be given thee."

Here the author explains to him the path of wisdom, and he has a complete freedom of choice. Son, if you want to know wisdom, you should hear a lot from wise men, and tend your ear to the words of the wise and not to the words of evil. Sit with elders and listen to those who were wise. Listen to all talk about God and do not leave examples full of wisdom and experience, and if you saw a reasonable person get closer to him, and keep going to his door and be accustomed to his home to learn from him, even if he worked for him without pay and schooled on his hands to learn from it. (This happens with new monks). Do not forget also to learn wise sayings and thoughts of the commandments of God and be interested in his law, as he stabilizes your heart and gives you generously the wisdom that you request it.

CHAPTER 7

Miscellaneous Tips

(S7: 1-3)

"Do no evils, and no evils shall lay hold of thee. Depart from the unjust, and evils shall depart from thee. My son, sow not evils in the furrows of injustice, and thou shall not reap them sevenfold."

Here, Joshua Of Sirach begins his advice by warning of the evil work, the human, which set the fire, it will burn his hands. The person who does evil will be inflicted by evil, so avoid a danger, and it will be away from you. He resembles the sin here as a plant that is grown, so if you manufacture sins, by days it will be like a tree is difficult to be uprooted.

(S7: 4-7)

"Seek not of the Lord a pre-eminence, nor of the king the seat of honor. Justify not thyself before God, for he knows the heart: and desire not to appear wise before the

king. Seek not to be made a judge, unless thou have strength enough to extirpate iniquities: lest thou fear the person of the powerful, and lay a stumbling block for thy integrity. Offend not against the multitude of a city, neither cast thyself in upon the people."

The humble person is the one that refuses high positions, because humbles are raised by God, but man, who goes after high positions are deceived in himself, because his fall would be great. Stay faithful in the little and the Lord will raise you up; and do not ask for the glory from the Lord. Learn to stay away from what people want, and be an honorable self; do not act as an honorable man in front of the Lord. Woe to the man who thinks he is righteous in his own eyes. Take, for example, **Ayyub**, the righteous, he thoughts too much for himself; he used to present the sacrifice on behalf of all his children, but not on behalf of himself, as he thought that he is righteous and does not do wrong. And Like **Alfreise** who said O Lord, I am not like the rest of the people; I am not the oppressor, not the kidnapper, adulterer or others. In saying that, he condemned others, and thought that he excluded in front of the Lord. Some of us believe that he knows more than everyone else and each one of us judges and condemned others ... Why did this person did that? And how did he do it that way? However, if we were in their positions, we would have had different talk and positions. Do not try to be a judge because it will not be easy if you want to govern with justice. It is impossible to satisfy all people, because it is the wisdom and talent of the Holy Spirit. Because God is the only fair, and remember the Wisdom of Solomon in judging between the two women. Make yourself a modest and say I do not know. Wise man who is to say I do not know. There is a story to tell, that Bishop **Antonios** was sitting with some of the monks, and was asking them some questions. Everyone starts to answer with his own opinion, but when he asked the monk he replied with, I do not know, even though he knew the answer. He said that because he is a humble monk, and he knew that he is in front of father of all the monks. Bishop **Antonios** said to him; bless you to say I do not know. Knowledge sometimes does more harm than good. And when you cannot be a judge and govern with justice before the group of the city, you will suffer position degradation.

(S7: 8-11)

"8Nor bind sin to sin: for even in one thou shall not be unpunished. Be not fainthearted in thy mind: Neglect not to pray, and to give alms. Say not: God will have respect to the multitude of my gifts, and when I offer to the

highest God, he will accept my offerings."

Human which does not know what confession is? The confession is a so-called secret of repentance and recognition, that is why prior to confession, a person needs to, with himself, realize his actions, which may be the reason for his sin before God. And he must know what the cause of the sin and repent it. That is why, here, **Joshua Of Sirach** saying: Do not do this sin twice, because if you did it twice, it is proof that he was unrepentant about the first time. Be on time in your prayers, and do not let the sin delay it or stop it, because prayer is the struggle to request assistants from the Lord against sins. Do not neglect your charities, because the one, who gives, is the one who takes the blessing. However, if you thought that God would forgive your sins for your charitable works, this is a trick from the devil. What forgives sins is repentance, and the blood of Christ purifies us from all sins. However, the charity is an integral element to complement the worship, if done, it takes the blessing of charity and not the forgiveness of sins.

(S7: 12-16)

"12 laugh no man to scorn in the bitterness of his soul: for there is one that humblest and exalted, God who seethe 13 Devise not a lie against thy brother: neither do the like against thy friend. 14 Be not willing to make any manner of lie: for the custom thereof is not good. 15 Be not full of words in a multitude of ancients, and repeat not the word in thy prayer. 16 Hate not laborious works, nor husbandry ordained by the most High. "

Respect the poor human, because there is a just God, who can raise and lower. Deal with everyone with love and stay away from arrogant because it is a great sin that he resisted God. Do not lie to anyone, as do some, especially the one who wrote stories and says this one said, and I saw him, and in fact, he did not see or hear anything, and therefore, lose people confidence in what he is saying. Try to be a modest, especially with who are older than you are and do not try to take over each meeting and become the authoritarian, but answer only if asked, however, be silence if not asked your opinion. Do not repeat the words in your prayers and repeated invalid words, because some people have their prayers to fulfill requests only ... Lord, I want this, and I want that, wanting only, but where is the thanking of the Lord for what he gave us? Where are the requests for others? Where are the requests for the church and all workers in it? Do not hate the hard work. Now, human is looking for a

comfort break even at the expense of others and people leave the cultivation of land and leave the country to the Arab states or even abroad, and hope is for education to be rescued from hard work.

(S7: 17-19)

"Number not themselves among the multitude of the disorderly. Remember wraths, for it will not tarry long. Humble thy spirit very much: for the vengeance on the flesh of the ungodly is fire and worms."

Do not be accompanied by the bad people. Ignore them, because the Lord asks of us to stand up in the way of the evil people, and do not stand in the Council of the jerks, because if you ever sat with them, you will learn their behavior accurately. Therefore, when the punishment arrives, you will be with them and take their punishment. Make the modesty as the Constitution of your life, because the punishment of arrogant and hypocrite is worms and fire. The punishment will not be physical punishment as you imagine, and the worms are not physical, as you will expect. NO, the punishment will be psychological. This is because if punishment is physical, and the body in the fire or a period of 4 months, for example, after a short period the fire will lose its strength because the body becomes accustomed to the fire. But psychological punishment is for body and soul, both know that the rest of their lives and forever will be separated from each other and from God, so their psychological pain is harder than physical pain. *St. Ogstinos* says, "Those who separate from of the Kingdom of God will suffer from psychological pain."

(S7: 20-23)

"Do not transgress against thy friend deferring money, nor despise, thy dear brother for the sake of gold. Depart not from a wise and good wife, whom thou best gotten in the fear of the Lord: for the grace of her modesty is above gold. Hurt not the servant that worked faithfully, nor the hired man that gives thee his life. Let a wise servant be dear to thee as thy own soul, defraud him not of liberty, nor leave him needy."

Do not lose your friend for a material reason, because the price of the strong friendship is higher than money. And don't lose a brother because you have become rich, so you leave the poor friend and forgot the old time because you have become richer than them. In your choice of marriage, choose the wise wife better than the beautiful wife, because the beauty will exhaust but not the origin of wisdom. The good one is. What will stay? Do not

mistreat the honorable Christian, and do not exploit the need of anyone works for you or does any work for you and mistreats him by saying he did not find work abroad and is therefore, obliged to work for me. Love the sensible Christian as yourself, and if the time comes for him to leave you, do not force him to remain in your service, unless only if he wanted with his own free will.

(S7: 24-28)

"Hast thou cattle? Have an eye to them: and if they be for thy profit, keep them with thee. Hast thou children? Instruct them, and bow down their neck from their childhood. Hast thou daughters? Have a care of their body and show not thy countenance gay towards them. Marry thy daughter well, and then shall do a great work, and give her to a wise man. If thou hast a wife according to thy soul, cast her not off: and to her that is hateful, trust not thyself. With thy whole heart."

As mercy of the Lord, He asks us to look after the herds and the birds. For that, God has given us an example, he says, **"not five sparrows sold for two farthings, and not one of them is forgotten before God?"** Five sparrows sold for God does not forget two farthings, and the bird of them, (Lul2: 6). But, unfortunately, human will overload a donkey more than it can carry and severely beat it and treat it bad because it cannot speak. However, there is a God to defend everyone, even the worm which is living in the soil. The Lord has provided food and taking care of the sky birds.

Here, Joshua Of Sirach requests of parents to discipline their children, because if you don't discipline your children, they will discipline you and they will be rebellions to their parents. Imagine if they become like that, what will be the fate of their children after them? As you are raising your children in the fear of the Lord, you are actually bringing them up to the right way, and you will save them and save their children. We have to take notice in our meetings of what we say, and what we do, especially if girls are in that council meeting. It must also control the television, to decide what suitable for our sons and daughters and what is not to watch and the time of turning the television off. Woe to what pitfalls we get from it. Many parents are the reason for their children pitfalls. Mothers must accompany their daughters and teaches them house works as it is currently a large number of girls at marriage do not even know the principles of food preparation, as if the mother will continue to work at everything for them. Girls must rely on themselves and have experience in the kitchen.

Marriage for girls is very important so that the Descolip asks of the Bishop to have the girls married because with marriage, their bodies and honors are preserved. Selecting the husband is now very difficult, especially if a girl insists on special husband, and had her family facing reality. However, if the girls left the freedom of choice for the father and mother as did Isaac with his father Abraham in his marriage, the Lord would have blessed the home and the marriage and all of that with the consent of the bride as well. Approval of the consent with conviction and not on the consent of family pressure, because she is the one that will live with him. Consent must be giving from the mother and father and the bride. Because everyone must feel comfortable as this groom will become part of the family. If you are happy with your wife, show her your happy life with her and do not bother her too much. And make your tongue and your eyes Chastity from the talking and then looking at another woman, and thank the Lord for the blessing because: "**Who shall find a valiant woman? Far and from the uttermost coasts is the price of her.**" (Prov31: 10)

(S7: 29-30)

"29 Honor thy father, and forget not the groaning of thy mother: 30 remember that thou had not been born but through them: and make a return to them as they have done for thee."

Honoring of father and mother, currently is if you become something that speaks to the past. However, the facts are that honoring father and mother in the past is the same as today and must stay all days. I am surprised by the children treating their mothers and their fathers with disrespect, especially if they reach higher positions than they do. My heart is so sad thinking that their parents are slaves for them. Therefore, rather than take their blessing, they get their damn. Father and mother's Satisfaction of the children are the cause of a great happiness and no one is successful in his life or his work without having his parents satisfied with him and are praying for him. And vice versa, there is no person in his life failed, and you find the only reason his parents are not satisfied by him. And whatever you do to your children right now, you can be sure you will gain the same from them later. So, be warned of the parents' anger on you, and honor them in their life and death by remember them in the mass and the mercy to pray for us when they are in paradise of bliss.

(S7: 31-35)

"With all thy soul fear the Lord, and reverence his

priests. With all thy strength love him that made thee: and forsake not his ministers. Honor God with all thy soul and give honor to the priests, and purify thyself with thy arms. Give them their portion, as it is commanded thee, of the first fruits and of purifications: and for thy negligence purify thyself with a few. Offer to the Lord the gift of thy shoulders, and the sacrifice of sanctification, and the first fruits of the holy things."

After speaking of physical parenting, Joshua Of Sirach spoke of spiritual parenting, but he gives it great attention and greater respect. Your love for God linked to your love to his priests. And as much as you fear God, you're honoring of the priest would be. We as a community we will be stronger, especially in the migrant land. Here, if each one of us offered his services, we will be debt free, but we can also help the churches in Egypt and all the poor.

Be worn of criticism of the Church or of the priests of God, to which only you will lose. God is the head of the priests and will defend its citizens that He has chosen them to work with him, you are the loser. How can you talk about the priest and request from your children to recognize and pray with him. Such as the one who says that, the doctor does not know anything and treats his son by himself. The Book warns us of the lack of respect for the priest, for us, and our children, are the losers, and delay Gods Vows.

(S7:36-40)

"And stretch out thy hand to the poor, that thy expiation and thy blessing may be perfected. a gift hath grace in the sight of all the living, and restrain not grace from the dead. Be not wanting in comforting them that weep, and walk with them that mourn. Be not slow to visit the sick: for by these things thou shall be confirmed in love. In all thy works remember thy last end, and thou shall never sin."

Attention is here given by Joshua Of Sirach to honor the poor in take his blessing, the poor is not only in material form, but can be poor in the word of God. He also says if a man dies, and he has done you a favor, do not deny it. And remember your guides who spoke to you the word of God. A human does not forget the first server spoke with him about God and the first server guided him to the path of God. And **Yashu** is requesting to be a crier

with the criers and happy with the happy ones. Empathy is very important because we are all members of the one body of Christ and the head of this body is Christ of his glory. Do not be late in visiting the patient, for you to visit the patient is as if you visited Jesus, as He says I was sick, and you have visited me. Our father Abraham Michael used to take off his shoes when visiting the patients because he knows he is going to visit the Christ. And if a human remembered that he in one day would leave the world, he won't get upset with anyone, and the human who always remembers that he will leave the world at any minute, would be careful in his confession and repentance. And he would be ready all the time. As what McCurry said to the driver: Are you ready? NO, replied the driver. McCurry said to him. You must be prepared, according to Father in heaven ... In the end, there was a car accident in the pavement.

CHAPTER 8

The Caution and the Prudence

(S8: 1-5)

"Strive not with a powerful man, lest thou fall into his hands. Contend not with a rich man, lest he bring an action against thee. For gold and silver hath destroyed many, and hath reached even to the heart of kings, and perverted them. Strive not with a man that is full of tongue, and heap not wood upon his fire. Communicate not with an ignorant man, lest he speak ill of thy family."

Do not defy the influence holder. Be modest; do not quarrel with the wealthy, because some people sell their conscience for money, because the solution to the problems done with, calm and not nerves strained, and light up a candle instead of abusing the darkness. Do not break up with the big mouth person, because you will be such as the one who combine of firewood to make him angrier. Do not joke with the impolite person, so he does not abuse you and your family as a joke. One has to be serious and reasonable in all his actions, and if there were some jokes, then politely and diplomacy is the way to go about it.

(S8: 6-8)

"Despise not a man that turned away from sin, nor reproach him therewith: remember that we are all worthy of reproof. Despise not a man in his old age; for we also shall become old. Rejoice not at the death of thy

enemy; knowing that we all die, and are not willing that others should rejoice at our death."

The person who is trying to move away from the sin is to be encouraged and giving assistance. And we must be as the Lord that **"The bruised reed he shall not break: and smoking flax he shall not extinguish: till he send forth judgment unto victory."** (Matt12: 20). We are all under the pain and not one of us can escape the trap of the devils only by the grace of God helps us to overcome them. And we must try to get the blessing of our elders and not to abuse them, because you get what you gave, that is why the Lord has reminded us of their respect and getting their blessing, and the elders are full of wisdom and experience in life. Though not to be pleased when one of them died saying he is the cause of our troubles, but ask for compassion and remember that God has dedicated a time for each one of us.

(S8: 9-12)

"Despise not the discourse of them that are ancient and wise, but acquaint thyself with their proverbs. For of them thou shalt learn wisdom, and instruction of understanding, and to serve great men without blame. Let not the discourse of the ancients escape thee, for they have learned of their fathers. For of them thou shalt learn understanding, and to give an answer in time of need."

The tradition:

It has known to Sirach that wisdom related to the tradition. And the oral tradition was inherited by the Church. For example, everyone knows that the thief who entered paradise is a thief right, and we knew that traditionally. And there are many other things we inherited traditionally from our Orthodox church (see the book of His Holiness Pope Comparative Theology). The elders received wisdom traditionally of their parents and by sitting with them, you learn from them wisdom to help you answer in a timely manner.

(S8: 13-17)

"Kindle not the coals of sinners by rebuking them, lest thou be burnt with the flame of the fire of their sins. Stand not against the face of an injurious person, lest he sit as a spy to entrap thee in thy words. Lend not to a man that is mightier than thyself: and if thou lendest, count it as lost. Be not surety above thy power: and if thou be surety, think as if thou wert to pay it. Judge not against a judge: for he judgeth according to that

which is just."

Do not make the sinner increase his sin, because his sin will affect those around him. And do not speak in the face of the fool, so he does not catch you.

When lending to someone who is stronger than you under certain hard conditions are, you will lose him, but if you lend someone, do not wait for a return. Do not guarantee anyone for more than what you can afford, and if you want to guarantee someone, make sure that you can meet the payments. Do not complain to the judge as if you do, his friend you will defend him, and he will get the benefit of the judgment. Therefore, try to solve problems with wisdom and troy.

(S8: 18-22)

"Go not on the way with a bold man, lest he burden thee with his evils: for he goeth according to his own will, and thou shalt perish together with his folly. Quarrel not with a passionate man, and go not into the desert with a bold man: for blood is as nothing in his sight, and where there is no help he will overthrow thee. Advise not with fools, for they cannot love but such things as please them. Before a stranger do no matter of counsel: for thou knowest not what he will bring forth. Open not thy heart to every man: lest he repay thee with an evil turn, and speak reproachfully to thee."

Do not travel with a reckless man for not to bring you problems, as he acts as he likes, and you will get hurt with him because of his stupidity. Furthermore, don't argue too much with the angry person and don't walk with him alone, as murder is an easy act for him. Do not seek the advice of a stupid person, as he cannot be honor confidentiality. That is why the Church has dedicated the confession process for us by fathers, who know the secret and never reveal it to anyone. Do not risk doing something secret and special in front of a stranger, because you cannot trust him because you do not know him. Do not open your heart to everyone, and this is a big problem facing the newly married. We recommend. Therefore, that your secrets stay among you only, and do not involve anyone even the mother and father. This because you become one family now and secrets should not be out except only to the father the priest. However, the daughter can consult her wise mother with the permission of her husband. If you did a good thing to someone, do not expect any return as you will get your reward from the Lord. If you waited for an earthy reward, you will not get it.

CHAPTER 9

Special advises for women.

(S9: 1-13)

"Be not jealous over the wife of thy bosom, lest she shew in thy regard the malice of a wicked lesson. Give not the power of thy soul to a woman, lest she enter upon thy strength, and thou be confounded. Look not upon a woman that hath a mind for many: lest thou fall into her snares. Use not much the company of her that is a dancer, and hearken not to her, lest thou perish by the force of her charms. Gaze not upon a maiden, lest her beauty be a stumblingblock to thee. Give not thy soul to harlots in any point: lest thou destroy thyself and thy inheritance. Look not round about thee in the of the city, nor wander up and down in the streets thereof. Turn away thy face from a woman dressed up, and gaze not about upon another's beauty. For many have perished by the beauty of a woman, and hereby lust is enkindled as a fire. Every woman that is a harlot, shall be trodden upon as dung in the way. Many by admiring the beauty of another man's wife, have become reprobate, for her conversation burneth as fire. Sit not at all with another man's wife, nor repose upon the bed with her. And strive not with her over wine, lest thy heart decline towards her, and by thy blood thou fall into destruction."

Don't be jealous of your wife, the existence of mutual trust between the man and his wife is a must, but there are some women, unfortunately, would like to attract the attention of their husbands, thinking that jealousy of their husbands is a sign of love. However, we, as people, spiritually, should have a mutual trust between the spouses. And the wife clothing must be appropriate and modest and not profligacy. Who bring pitfalls, Woe to them. There must be a mutual respect between spouses. Some husbands would have everything handed over to their wives, and everything in their own names. We found too many problems, in particular with many of the women who are vulnerable and weak, who find that everything in their hands or in their banks, believing that they are able to control their homes and their children because the material things are the source of the power. Such problems are often ends in separation. The natural situation must be that the man is the head of the family, and the bank account is on behalf of the two because they are one body. It is very difficult, especially when we

hear, in the migrant country, the word "my account and your account and this is my money and that is your money". Meeting of reach or bad or evil women together is bad; therefore, avoid it as much as possible because it has a bad ending. And 90% of such as meeting end up with alcohol or cigarettes or drugs or an act of sins, as it is the environment of singers or artists, or among vulgar women, so back away as far as possible. If it handed yourself over to sinners or evil women or even just looking or all those evil thoughts, will hurt you and hurt your thoughts. So remain pure by staying away. Do not make Christ's parts members of adultery, it is an evil look starts from here and thoughts from here and the result of sin is death. It is an earthy death and eternal death if you do not repent.

Do not forget that all sins have punishment and recall what happened with David when took a woman **Oria El heethy**, His son has died. Beware of adultery; it is impurity, not for you alone but for the wife and the third party as well. It is the only sin that, a divorce permitted by the church, because of the seriousness of the act and its effect on the man, his wife and the third party as well. It is a burning coal in a bedroom. Look at the women, particular women prostitutes, can lead man to sin. The adulterous woman is a cheap person to sell her body to those who pay the price, but if she repents like **Raahab** the adulterous women or **Baiisp Samaritan** or Mary the Egyptian and repents genuine repentance with tears, the Lord forgiven them. Do not sit with a married woman to the food and drink as your heart may tend to her, and that would be the end of you and her. And learn from the wise Solomon, who was the king and the wise. However, strange women tend his heart.

(S9: 14-25)

"Forsake not an old friend, for the new will not be like to him. A new friend is as new wine: it shall grow old, and thou shalt drink it with pleasure. Envy not the glory and riches of a sinner: for thou knowest not what his ruin shall be. Be not pleased with the wrong done by the unjust, knowing that even to hell the wicked shall not please. Keep thee far from the man that hath power to kill, so thou shalt not suspect the fear of death. And if thou come to him, commit no fault, lest he take away thy life. Know it to be a communication with death: for thou art going in the midst of snares, and walking upon the arms of them that are grieved: According to thy power beware of thy neighbor, and treat with the wise and prudent. Let just men be thy guests, and let thy glory be in the fear of God. And let the thought of God

be in thy mind, and all thy discourse on the commandments of the Highest. Works shall be praised for the hand of the artificers, and the prince of the people for the wisdom of his speech, but word of the ancients for the sense. A man full of the tongue is terrible in his city, and he that is rash in his word shall be hateful."

The human relations:

Do not leave an old friend because he understands and knows you well and can help you to because he understands your personality, contrary to a new friend who is yet to know you and doesn't know you well.

"Don't be impressed with the glory of a sinner", you would hear this phrase a lot from some people "Do you see that person who does not go to church, and he is unjust and a thief and how come he has all this?" Is this justice? Or, this person stole the money and nothing happened to him. For whoever says that, we say: "There is time for everything in the sky" Time will come for that evil human to pay the price of his evil, here on earth and in heaven. God is just and not unfair, but he waits for us to repent, but the harshness of our hearts delays our repentance, so the Lord punishes us.

Avoid who has the power to kill you, (possible to have a power to force you leaving your job) and scars you to be afraid when see him. However, try as much as possible when you see him to make no mistake, so he doesn't take your life, and do as Daniel did when he helped the King to understand the secret sent to him by the Lord, and if he did not explain his life would have been in danger. Stay away from Chiefs that hurt you, There are some bosses like to punish employees even without reasons just to make them afraid of them. That is why Joshua of Sirach here warns us not to get closer to that human, so he does not kill you. Such as the human who is trying to escape from traps, or staff standing at the wall of the city, it is easy for enemies to kill him. It is better to be away from such risks. Get to know people and get advices from the wise ones only. And you cannot get advices about your affairs from all people. Have your friends at the time of food and they should be the honorable people only. And make your conversations with them about the blessing of God and the generosity of the Lord and thank the Lord for his giving. Our meeting should not be about words of clowning and the profligacy and complaint. Do not forget to thank God for every situation and relate every attribute of good and intelligent and all to the Lord, success in school and even all the children and wife from

the Lord. Even in sickness, you should thank the Lord; there is no difference between the worker and the President of the people, as long as they work faithfully. President of the people rules with wisdom and according to the law and the worker works faithfully and purity.

The person talks too much waists his time and the time of people around him. And the person will be held accountable by God. A person, who is a hotheaded fool in his dealings. Not to be associated with the angry person because anger is one of the compounded sins, and usually end up with foul language or higher voice and a lots of problems.

CHAPTER 10

The Rulers

(S10: 1-5)

"1 A WISE judge shall judge his people, and the government of a prudent man shall be steady. 2 As the judge of the people is himself, so also are his ministers: and what manner of man the ruler of a city is, such also are they that dwell therein. 3 An unwise king shall be the ruin of his people: and cities shall be inhabited through the prudence of the rulers. 4 The power of the earth is in the hand of God, and in his time he will raise up a profitable ruler over it. 5 The prosperity of man is in the hand of God, and upon the person of the scribe he shall lay his honour."

The focus here by Sirach on the Governor as he says that the wise and the understanding governor guide people and his brain manages his people well. And the wise governor chooses his ministers and aides of the wise men who will help him, also, as the head of the city would be wise, the people will learn the wisdom from him. However, if the ruler or the king is ignorant, or reckless, he will destroy the city and makes it enter problems with its neighbors. However, the city will progress if the leaders are wise. The Lord is the one who chooses the king and the heart of the king in the hands of the Lord, his heart filled by God.

The story is that when the Pope visited the king, he kissed his heart of the puzzled king. The Pope said that "the heart of the king in the hands of the Lord." Therefore, I kiss the hand of the Lord. The king was pleased with the wisdom of the Patriarch. The Lord is the one who appointed the right King, at the right time to

each generation. Therefore, the chosen of leaders are from God. Compare: "The tree which thou sawest which was high and strong, whose height reached to the skies, and the sight thereof into all tire earth" (Daniel 4: 17).

The success of human is in the hands of the Lord, the man who succeeded through his intelligent and refuses to give the glory to God, such as **Herod**, who did not give glory to God and eaten by the worms. See: "12:21 And upon a day appointed, Herod being arrayed in kingly apparel, sat in the judgment seat, and made an oration to them. And the people made acclamation, saying: It is the voice of a god, and not of a man. And forthwith an angel of the Lord struck him, because he had not given the honor to God: and being eaten up by worms, he gave up the ghost." (Acts12: 21-23).

"In the writer's face makes the glory." Here, the writer, meaning, the law teacher, and the Lord is the one, who is putting his glory to it.

(S10: 6-22)

"Remember not any injury done thee by thy neighbour, and do thou nothing by deeds of injury. Pride is hateful before God and men: and ah iniquity of nations is execrable. A kingdom is translated from one people to another, because of injustices, and wrongs, and injuries, and divers deceits. But nothing is more wicked than the covetous man. Why is earth and ashes proud? There is not a more wicked thing than to love money: for such a one setteth even his own soul to sale: because while he liveth he hath cast away his bowels. All power is of short life. A long sickness is troublesome to the physician. The physician cutteth off it short sickness: so also a king is today, and tomorrow he shall die. For when a man shall die, he shall inherit serpents, end beasts, and worms. The beginning of the pride of man, is to fall off from God: Because his heart is departed from him that made him: for pride is the beginning of all sin: be that holdeth it, shall be filled with maledictions, and it shall ruin him in the end. Therefore, hath the Lord disgraced the assemblies of the wicked, and hath utterly destroyed them. God hath overturned the thrones of proud princes, and hath set up the meek in their stead. God hath made the roots of proud nations to wither, and hath planted the humble of these nations. The Lord hath overthrown the lands of the Gentiles, and hath destroyed them even to the foundation. He hath made some of them to wither away, and hath destroyed them, and hath made the memory of them to cease from the earth. God hath abolished the memory of the proud, and hath

preserved the memory of them that are humble in mind. Pride was not made for men: nor wrath for the race of women."

Joshua of Sirach speaks on Vilify Pride and say:

(10: 6) Do not retaliate from a relative if he hurts you, and, while angry, do not take any decision regarding punishment.

(10: 7) People and God despise arrogant. People stayed away from the arrogant and distance themselves from him and wait for his fall, and the fall is usually rapid.

(10: 8) Countries and nations vied for the personal and physical interests, that is why some wars for positions and rulings gained by force, violence and money.

(10: 9-12) The Skinflint person makes the mistake by depriving his family of money and makes them hate him and his money, which they desire things and know that he got the money but because of his skinflint nature, he does not spend it. There is a famous story tells that the richest man in the world had a large closet under the ground, and he used to go and enjoy the vision of money and counting it. And one day he entered and closed the door behind him, so he started knocking on the door and the wall and screaming but no one did hear him. After a while, they found him, and it written in blood on the wall, "the richest man in the world died of hunger and thirst."

How would dust and ashes flaunt? If the human origin known before life and the afterlife and man looks to his end and knows that it is dust and ashes, he would be humbled. However, when a person believes that he is different of all people, and he is from different class, he beaten like the devil and will fall as he did. The man, which works only for the money and the money is the only thing controlling his life, and leaves the church on Sunday for working overtime is wasting his life. And the governor who believed that he would sit on a ruling chair forever is fooled. His Holiness Pope **Shenouda**, God prolonged his life, says in his book "Experiences in the spiritual life": One of them took a large position, so he hung on the wall above his office a sign, on which is written "It would not have come to us, if it lasted forever for others"

When you pray for the sick person, you say OH God let it be your desire. Instead of this disease causes pain to

the patient and asks God to prolong his life, sometimes the Lord finds that in the interest of the patient that he dies now rather than suffer the pain, he would be better enjoying heaven. Death does not differentiate between the poor and the ruler.

(10: 13-14) Why do dust and ashes flaunt? The arrogant People depended on himself and believes that he can separate from God and did not need him. The arrogant People did not know that at his death, animals that he despises, such as worms, inherit him, and the body will end up to the worms.

(10: 15-22) if arrogant took over the arrogant person, he does not make one mistake, but it multiplied too many others. Therefore, the arrogant sin is a breeder of other sins. Therefore, the Lord has resisted the arrogant and raised the weak. And the Lord has raised the united and erased the arrogant to his book. And there is no haughtiness with the birth of human beings but the devil is the first to these did fall in this sin and wants everyone to fall as it did. However, the universe is for only the modest. Therefore, the virtue that burns the devils is humility. This is what makes the bishop **Antonios** wins against the Devils, he used to say to them, "I am weaker than your youngest."

(S10: 23-28)

"That seed of men shall be honoured, which feareth God: but that seed shall be dishonoured, which transgresseth the commandments of the Lord. In the midst of brethren their chief is honourable: so shall they that fear the Lord, be in his eyes. The fear of God is the glory of the rich, and of the honourable, and of the poor: Despise not a just man that is poor, and do not magnify a sinful man that is rich. The great man, and the judge, and the mighty is in honour: and there is none greater than he that feareth God. They that are free shall serve a servant that is wise: and a man that is prudent and well instructed will not murmur when he is reprovèd; and he that is ignorant, shall not be honoured."

The People, who deserve respect:

Some figures are worthy of respect, only provisional at the time of being at their positions that they occupied, but when they leave, people move away and lose their respect for them. However, true respect and dignity are for human who are fearful of God, and the human who preserved the commandments of God. They have more dignity than any human has status or position.

(S10: 29-34)

"Extol not thyself in doing thy work, and linger not in the time of distress: Better is he that laboureth, and aboundeth in all things, than he that boasteth himself and wanteth bread. My son, keep thy soul in meekness, and give it honour according to its desert. Who will justify him that sinneth against his own soul? And who will honour him that dishonoureth his own soul? The poor man is glorified by his discipline and fear: and there is a man that is honoured for his wealth. But he that is glorified in poverty, how much more in wealth? And he that is glorified in wealth, let him fear poverty."

The humility:

Humility when you perform your job without being arrogant and saying that no one else can do this job like me. And be sure that you cannot do anything without the grace of God and His love. The lord has given us that work which has allowed us this opportunity to its performance, he has blessed this work in our time until we take the glory, the humble person is attributed everything to God and all the goodness of God, so God gives him more and more. No matter how humble humans are, we are dust, is dust humble? God is the King of kings, which is humble, came down, and took our earthy body as being modest in save us.

The active worker is better than the one who does not work, even though he can work but request charity. Here in Australia, the government assists the one who is not working to give him financial assistance until he can find a suitable work. Unfortunately, however, some people use this service and do not work at all his life. However, whoever it works, gets the experience and learns more and earns more and appeals as a decent father to his children that an active father and not unemployed.

The poor person, by working, he has dignity. Even if he is a poor man, as he is struggling to depend on no one. Because when he becomes rich, he increases his dignity, as he started from scratch and depended on God only. Not like the arrogant rich man where people stay away from him and what will be his situation when he loses all that wealth and what will be his position in front of people, because he was an evil one and did not help them when he loses his wealth, he will know how hard they suffer from poverty.

Unlike what happened in the story of the teacher **Ibrahim El Gawhary**. The governor asked the teacher's daughter - after his death - a request to give him all her father's

money. Give me a deadline, she said, after a few days she went to the Governor along with hundreds of the poor, said to the governor all my father's money in the stomachs of these people, if you can take it, go ahead, because my father was building a treasure in heaven and not on earth.

CHAPTER 11

Do not trust the Appearances.

(S11: 1-6)

"The wisdom of the humble shall exalt his head, and shall make him sit in the midst of great men. Praise not a man for his beauty, neither despise a man for his look. The bee is small among flying things, but her fruit hath the chiefest sweetness. Glory not in apparel at any time, and be not exalted in the day of thy honour: for the works of the Highest only are wonderful, and his works are glorious, and secret, and hidden. Many tyrants have sat on the throne, and he whom no man would think on, hath worn the crown. Many mighty men have been greatly brought down, and the glorious have been delivered into the hand of others."

Wise man makes great people request him to sit with them, and his wisdom raises him to sit with the great people. Human created in the image of God and has nothing to do with his appearance, but was created by God. Therefore, if you praise someone for his appearance or avoid someone for his appearance, you are; therefore, misjudge that person without knowing him. In addition, it is the inner person that more important than his appearance. Be a very small bird, but many would be embarrassed from their active works, which makes it more than all the sweetness.

"Don't be proud of wearing the clothes" beware of deception on the outside. Some people believe that they will be able to hide what is inside them with their appearance, but, even if they hide manifestations from people, how would they hide it from God? God dresses up the plants of the field with the most beautiful colors. One of the parents says: "How many kings were buried in this dust, meaning, kings from time gone by, they all became dust and ashes. So many of the arrogant forgot themselves and thought that they are immune from vanish. The careless person would say I would do this and that. How dare to say that about me? Where is my dignity and where is my name and my reputation? And this poor man, if he was struck with the simplest illness, will be

committed to the bed, crying from the pain. God keeps the arrogant away from us, and gives us the same humility as St. Anthony, who said to the demons. I am weaker than your smallest.

(S11: 7-11)

"Before thou inquire, blame no man: and when thou hast inquired, reprove justly. Before thou hear, answer not a word: and interrupt not others in the midst of their discourse. Strive not in a matter which doth not concern thee, and sit not in judgment with sinners. My son, meddle not with many matters: and if thou be rich, thou shalt not be free from sin: for if thou pursue after thou shalt not overtake: and if thou run before thou shalt not escape. There is an ungodly man that laboureth, and maketh haste, and is in sorrow, and is so much the more in want."

The prudence and the non-urgency

The above are words of the utmost wisdom, if carried out by any human, he will be happy in his life. Do not control, challenge or quarrel with anyone before examine the issue, and why not asking the person before judging him, so he can explain it to you? My belief that most problems are a result of this person said this about that person, as well as the other person said this about that ... And so on. But, in fact, that the man who delivers this talk from one person to another is the one that needs discipline and not this one or that one. The lord gave us two ears to hear from both sides. Do not give your judgment or opinion before hearing the full story.

Do not interrupt the Speaker, let him have his say and say whatever he wants so you can understand his point of view. After hearing the story from all participants, go to pray and ask God's guidance and after that, you can respond and governed properly. Do not waste your time with things you do not care about, especially there are some intervene in all matters, even if it is not important to them, just to know the Church news. Some speak of this and that, in many things do not concern them, but if the issue does not concern you, you should not have heard it from the beginning and waste your time.

And why judge a person that you don't know?

Do as did Moses when he was called to judge one of the monks. He took a bag full of sand and said those are my sins running behind my back without. I see it, and I came today to condemn the sins of others.

(10) This verse urges the reader to focus on works as an example, like the saying: "The one with two faces is a liar and the one with three is a hypocrite". There are those who wish to be occupied with more than one project or work at the same time believing that he can master it in, but unfortunately this person has many mistakes. However, if concentrated in one job and gave it all the effort, he will yield 100% without errors. However, if you distributed your strength to more than one project, you will be subject to failure and blame and lose your name at work as a trustworthy in the market.

(11) "The one, who work hard, will get a result but not much". Here the wisdom of God intervenes, because everything is under the sky, if the man was honest in his work and obey the Lord and treated the staff who works with him fairly and does not do harm to anyone, and fears God, he will be blessed by the Lord in his work. If he does all this and pays his deed and have a strong relationship with the Lord, it is certain that the Lord will bless his work, because God does not forget the work of the people he loves.

The wise man says, "I was a boy and now old and did not find God abandon his friend." There is time for everything under the sky. And a wisdom from God for everything. From one side, we are working, and our Lord in a timely manner chooses the good work for us.

(S11: 12-30)

"Again, there is an inactive man that wanteth help, is very weak in ability, and full of poverty: Yet the eye of God hath looked upon him for good, and hath lifted him up from his low estate, and hath exalted his head: and many have wondered at him, and have glorified God. Good things and evil, life and death, poverty and riches, are from God. Wisdom and discipline, and the knowledge of the law are with God. Love and the ways of good things are with him. Error and darkness are created with sinners: and they that glory in evil things, grow old in evil. The gift of God abideth with the just, and his advancement shall have success for ever. There is one that is enriched by living sparingly, and this is the portion of his reward. In that he saith: I have found me rest, and now I will eat of my goods alone: And he knoweth not what time shall pass, and that death approacheth, and that he must leave all to others, and shall die. Be steadfast in thy covenant, and be conversant therein, and grow old in the work of thy commandments. Abide not in the works of sinners. But

trust in God, and stay in thy place. For it is easy in the eyes of God on a sudden to make the poor man rich. The blessing of God maketh haste to reward the just, and in a swift hour his blessing beareth fruit. Say not: What need I, and what good shall I have by this? Say not: I am sufficient for myself: and what shall I be made worse by this? In the day of good things be not unmindful of evils: and in the day of evils be not unmindful of good things: For it is easy before God in the day of death to reward every one according to his ways. The affliction of an hour maketh one forget great delights, and in the end of a man is the disclosing of his works. Praise not any man before death, for a man is known by his children."

The dependent is on God only:

Count on God to support you. How many blessed people who have trusted in God in their homes, and God raised them and gave them good things to become of a high position among people, such as what God said about Jerusalem.

(14-15) The verses explain that everything in the hands of the Lord. Everything is in the hands of God, including, good and evil, life and death, poverty and wealth and wisdom and science. He gives the goodness, life, the wealth and wisdom to whoever wants it and for those who do heed his behest. As for the evil and poverty, they come to some people who brought it freely to themselves, such as human who take drugs and gamble, all these issues start with evil and end up with poverty. As for death, whether poor or rich, everyone will taste death.

(16-17) human villain who wishes to harm the people and is staying far from God and all his works are evil, does not wish to repent, and when he heard the voice of the Lord Unlimbers his heart so his life would be full of wrongfulness and darkness. As for the pious, God gives them the good things without asking, because they are seeking the kingdom of God and his safety.

(16-20) refers to the situation of people on earth and everyone is asking for the earthy wealth, so they get lost.

(20-25) they Study in the first 25 years of their life, in order to work in the following 35 years at the most. Meaning that they miss about a quarter to half their age in order to live only 35 years of hard and tiring work and forget the eternal life that will live forever.

Having to work 20 hours a day and work even on Saturdays, and Sundays, and forget about the church and forget the people, and work takes all their lives, they have lost their lives, such as the stupid-rich who heard a voice which came to him: " **But God said to him: Thou fool, this night do they require thy soul of thee: and whose shall those things be which thou hast provided.**" (Lu12: 20).

The one who depends on his money is swindled from devils, who say to him you should have the house; your children must get married and must save money in the bank to depend on it. This poor man remains running until his end and losing all what he has done. And if his children learned from him, they will become like their father arguing about the money, instead of having to leave money to make his children happy, it will make them miserable and fighting among each other.

(21-26) Keep your memories for the holy Book and God's guidance, and do not wonder about the evil, because he has better health or more material than you do. God does not care about that, but interested in your eternal life, some would say this is a human who does not know God, and he is evil, howcome he is rich and has all that money, also, why this person was a devout and living in fear of God and die young. All that but God is interested in the eternal life. As it happened with **Ayoub**, with the experience, he came out of it like the pure gold, and the whole world knows who Ayoub is. Do not ask and say I have everything, what kind of evil can hurt me now.

(27-30) the person struggling all his life and walks in God ways, is always looking forward to eternal rest. When finds good things on earth, or experiences internal peace, he becomes very happy and his desire increases more and more to get more experience because it is from the Lord. As for the person, who is spoiled all his life, and staying away from God, when he experiences problems and sadness, he forgets everything, including the good time he had earlier, and starts objecting to the will of God and does not think that maybe God allowed this to happen in order for him to come closer to God and repents prayer to his death.

At the end of days human would face sanctions of God, each one according to his work. And when a person dies, all his works are known, particularly if he is a good man, people will talk about his good work and his life, which was the smell of good incense. Contrary, if he was an evil man and unjust, some people will be happy to see

him gone. The blessed and successful person God has helped in build him up.

We do not forget that there are children who have no respect or appreciations to their parents, only to be unsuccessful in their work and there is no house would be linked to the church and the spiritual connection only to find the children are blessed. The Lord can bless all of our children.

(S11: 31-36)

"Bring not every man into thy house: for many are the snares of the deceitful. For as corrupted bowels send forth stinking breath, and as the partridge is brought into the cage, and as the roe into the snare: so also is the heart of the proud, and as a spy that looketh on the fall of his neighbour. For he lieth in wait and turneth good into evil, and on the elect he will lay a blot. Of one spark cometh a great fire, and of one deceitful man much blood: and a sinful man lieth in wait for blood. Take heed to thyself of a mischievous man, for he worketh evils: lest he bring upon thee reproach for ever. Receive a stranger in, and he shall overthrow thee with a whirlwind, and shall turn thee out of thy own."

Beware of the evil:

Do not bring every human to your home. This is wise talk. If Joshua of Sirach were living among us now, he would have said I warned you of this. When ask the Fathers the Archbishop responsible for the personal affairs, we find that enormous numbers of terrible problems were because of the entry of someone to live with the family, even if he is the father or mother or brother or sister. And forgive me when I say I know some cases where the problems were because of the family members themselves. Just imagine a stranger enter the home and want to know the secrets and hidden news in the family. Now the church can help strangers on the housing, but here the wise man warns us from allowing everyone to enter our home. And privacy of the home is better to be kept secret among family members only, as things can go wrong when a stranger enters the home.

"Partridge" is a kind of well-known bird to scream, when caught the hunter screams so the bird screams too, by doing these other birds gather to help, and they get caught too, this way the hunter would get a greater quantity of it. This example about the bird was mentioned to highlight if a strange man who is full of jealousy enters your home, he would wait for any opportunity or

any problem you may have or any private matter just to let everyone know about it like what the bird did. And he may change the words in order to transfer the good things into evil ones, because it is from one spark problems occur.

Wise man who is bowing in front of the wave and let it pass and leave the spark to go out and do not increase the flash, because the evil people wants problems for human. So watch for the malignant man (insidious evil is intended for you).

The strange People can turn your life upside down, and gets you in lots of problems. There is a story in Australia about people work in the railway and there was one employee go home early on a timely fashion. Another staff member went to the administration office complaining and took video and image so the woman would lose her job. Indeed, this done and the evil woman took her place in the workplace. Unfortunately, both were from same country, same religion. This evil woman is a poor one because she believed she will enjoy this work, but the blood of this innocent woman is screaming to the Lord, and God fight for you, and you are silent.

CHAPTER 12

The Charities

(S12: 1-7)

"If thou do good, know to whom thou dost it, and there shall be much thanks for thy good deeds. Do good to the just, and thou shalt find great recompense: and if not of him, assuredly of the Lord. For there is no good for him that is always occupied in evil, and that giveth no alms: for the Highest hateth sinners, and hath mercy on the penitent. Give to the merciful and uphold not the sinner: God will repay vengeance to the ungodly and to sinners, and keep them against the day of vengeance. Give to the good, and receive not a sinner. Do good to the humble, and give not to the ungodly: hold back thy bread, and give it not to him, lest thereby he overmaster thee. For thou shalt receive twice as much evil for all the good thou shalt have done to him: for the Highest also hateth sinners, and will repay vengeance to the ungodly."

The charity:

It is good to give, but there are two views to speak of the giving. Some say, be warned of people begging who have grown accustomed to it and use it as a job, and do not desire to work and make begging as their job.

Others say we are carrying out the verse: "Give to whoever asks." these are our God's money and God able to protect his money, and what we pay.

*As what happened with the Bishop of **Fayyoun**, three men visited him and made up a story that their colleague died, and took some money from the Bishop. However, when they returned to their colleague, they found him really dead. This must be a lesson to anyone takes money uprightly from orphans and the poor. Joshua of Sirach warns us of the bad guys, who take the money and do evil with it, such as drug and alcohol. He says that, if you want to give money for charity, make sure to give the charity to the needy people and not to the one who deceives the fact that he needs, and when you give the pious, The Lord will reward you. Joshua of Sirach says, as for the bad people who uprightly take money from the poor, they will have a hard punishment on the Day of Resurrection, because they think they fool the church and people when acting as poor.*

As for my opinion, I felt that you can give part of the money to the poor and the rest to the church, because it gives to the poor after a careful study of the condition; however, give to whoever ask you as we learned from the Bible.

(S12: 8-19)

"A friend shall not be known in prosperity, and an enemy shall not be hidden in adversity. In the prosperity of a man, his enemies are grieved: and a friend is known in his adversity. Never trust thy enemy: for as a brass pot his wickedness rusteth: Though he humble himself and go crouching, yet take good heed and beware of him. Set him not by thee, neither let him sit on thy right hand, lest he turn into thy place, and seek to take thy seat: and at the last thou acknowledge my words, and be pricked with my sayings. Who will pity an enchanter struck by a serpent, or any that come near wild beasts? so is it with him that keepeth company with a wicked man, and is involved in his sins. For an hour he will abide with thee: but if thou begin to decline, he will not endure it. An enemy speaketh sweetly with his lips, but in his heart he lieth in wait, to throw thee into a pit. An enemy weepeth with his eyes: but if he find an

opportunity he will not be satisfied with blood: And if evils come upon thee, thou shalt find him there first. An enemy hath tears in his eyes, and while he pretendeth to help thee, will undermine thy feet. He will shake his head, and clap his hands, and whisper much, and change his countenance."

The Caution of the Enemies:

The loyal friend is the one who stands beside the person in the time of adversity and the happy time too, as the Book encourages us to be happy with the happy people and teary with the sad ones. Alternatively, when someone in a high position, you would find others around him, this phenomenon is seen in Egypt in the army, when the person at a high position, there will be people are around him; help him because they are awaiting services from him. However, at the time of retirement you will only find loyal people around him. People are hypocrites for what they were doing one day and tomorrow will go behind the new boss, because they are not true friends, but users only.

To that says Joshua of Sirach, Do not trust them ever, because they are like rust for the copper, if not clean it, it will eat the copper. Such as those, you did not pay attention to them and know them truly for what they can do to you. And if you do not truly know them, look at the mirror because it is more honest because it tells you your true self and without such fraud. Those hypocrites possible to tell you wrong things, but the mirror does not know the hypocrisy like them. You will know yourself truly from the mirror. Beware of those, who wish to reach high positions, they want to know your secrets and your works, if an opportunity came to them, they will get your chair. These occur frequently, especially now with the lake of love among stateless people and hypocrites. This is like the human monsters that work with the savage character just become fierce like them. They are like the bad people, stay away from them because you do not get any good things from being friendly with the bad people. Because you can slip with them in their sins, if they were wine drinkers, they will ask you to accompany them to their places of evil. And if they were gamblers, they will ask you to accompany them. That is the reason Joshua of Sirach has warned us of them, because they would be with you for few hours until they get what they want from you, and when you feel in a hole and your enemy will make you think that they are helping you, but, unfortunately, they are happy that you have failed then they look for

new prey. He comes back like lost son, and what did his friends do with him, they are the bad friends.

CHAPTER 13

The avoidance of the riches and the greats

(S13: 1-4)

"He that toucheth pitch, shall be defiled with it: and he that hath fellowship with the proud, shall put on pride. He shall take a burden upon him that hath fellowship with one more honour- able than himself. And have no fellowship with one that is richer than thyself. What agreement shall the earthen pot have with the kettle? For if they knock one against the other, it shall be broken. The rich man hath done wrong, and yet he will fume: but the poor is wronged and must hold his peace."

"Being unfair to the poor" is also possible that the sense of human walking with the sinners will be found that he is the same or learn from them. Who touches the tar got dirty, and whoever lived with the arrogant learned from him and this happens to us often, we find a simple person marries an arrogant woman, we find him talking the same way as she speaks, or vice versa, we can say that they become similar to each other. Do not try to live in a higher level than yours, usually; we advise girls and boys at the time of marriage that the other party should be of the same standard to live comfortably. Unlike the young man looking for a rich and believes that to be rich means happiness, but, unfortunately, he lives all his life being reminded by her that she the one who spent money on him.

It cannot mix ceramics with iron, it will break it. The writer is showing here, all the ambivalence: The clean person and the one that touched the tar, the arrogant and the humble, the normal person and the one which lift the weight that could not be left by a strong human, wealth and poverty. These are incompatible samples, to clarify the meaning clearer to the reader. Search on for what suits you, and does not look up often and do not search of the shortest routes to success. Move up gradually. The rich man is unfair to the poor and becomes hostile with him who will in return show dismay.

(S13: 5-10)

"If thou give, he will make use of thee: and if thou have nothing, he will forsake thee. If thou have anything, he

will live with thee, and will make thee bare, and he will not be sorry for thee. If he have need of thee he will deceive thee, and smiling upon thee will put thee in hope; he will speak thee fair, and will say: What wantest thou? And he will shame thee by his meats, till he have drawn thee dry twice or thrice, and at last he will laugh at thee: and afterward when he seeth thee, he will forsake thee, and shake his head at thee. Humble thyself to God, and wait for his hands. Beware that thou be not deceived Into folly, and be humbled."

Continuing Joshua of Sirach on the exploitation of friends of friends and says that they will benefit from you, they will get to know you and be beside you. However, if there are no benefits coming from you, they will leave you. Many people will get closer to you, if you have money, to take you as a friend, and love you to benefit from you in an easy way. If you ask anything of a friend, he will accelerate to do it for you with a smile and respect, and he will invite you and provides you with all what you like with the best of food until he gets your money in a short time. Once he completed the task and took your money, he will be mock you, and if he sees you, will try to hide from you, because the benefit you provided to him is no more. Pray in humility and humbleness and the Lord will save you. Do not rush and humiliate yourself to this person.

(S13: 11-18)

"Be not lowly in thy wisdom, lest being humbled thou be deceived into folly. If thou be invited by one that is mightier, withdraw thyself: for so he will invite thee the more. Be not troublesome to him, lest thou be put back: and keep not far from him, lest thou be forgotten. Affect not to speak with him as an equal: and believe not his many words: for by much talk he will sift thee, and smiling will examine thee concerning thy secrets. His cruel mind will lay up thy words: and he will not spare to do thee hurt, and to cast thee into prison. Take heed to thyself, and attend diligently to what thou hearest: for thou walkest in danger of thy ruin. When thou hearest those things, see as it were in sleep, and thou shalt awake. Love God all thy life, and call upon him for thy salvation."

Be bashful and if someone invited you, do not rush to accept the invitation so you can have your respect. Do not rush to him so much that he may push you away. Also, do not stay too long away from him, so he does not forget you. Do not start a conversation with a deceptive person at work or college as you may trust him and open your

heart to him and speaking about all your privacy, this happened to all of us often. There are some people that, we do not know them well, but we tell them our own private affairs, unfortunately, they take advantage of this information and exploit it very bad. If he knows your privacy, you will be under his mercy and can exploit it against you, whenever he wants, and he can cause problems if there was another party involved in the issue. It so says Joshua of Sirach, you are on the verge of a hole in your whole life. However, trust only the Lord, and have Him the only trust and love him from all of your heart because He is the God of your salvation.

(S13: 19-24)

"Every beast loveth its like: so also every man him that is nearest to himself. All flesh shall consort with the like to itself, and every man shall associate himself to his like. If the wolf shall at any time have fellowship with the lamb, so the sinner with the just. What fellowship hath a holy man with a dog, or what part hath the rich with the poor? The wild ass is the lion's prey in the desert: so also the poor are devoured by the rich. And as humility is an abomination to the proud: so also the rich man abhorreth the poor."

Every animal loves his likeness, and every person loves his likeness. Here in the migrant's country, you would find the communities is clustered in certain areas, some areas where the majority of the population of the Lebanese and areas have some Greek and some Italian and so on. Man by nature tends his own kind. Compare **"the unjust man is hated by friends and the straight is hated by the evil."** (29: 27)

It is difficult to find a sinful person living or being friendly with the righteous one, because everything good people do is a censure or reprimand indirectly to the evil people. As said St. Paul **"Bear not the yoke with unbelievers. For what participation hath justice with injustice? Alternatively, what fellowship hath light with darkness? And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever?"** (2Cori6: 14-15).

"The wild ass is the lion's prey." (S13:23)

Compare: **"Hear this, you that crush the poor, and make the needy of the land to fail."** (Am8: 4). The rich wants to destroy the poor and would like to swallow them in their stomach or stand on them with their feet. For the love of themselves, they allow themselves the injustice until the extermination of the poor and the helpless

using all means to enrich themselves and fill their stomachs.

When the "Idd" explodes, a person thinks of himself as the centre of the world and all are working for him and destroyed just for his happiness. This is unlike what has been said about the glory of Jesus the Lord: **"For you know the grace of our Lord Jesus Christ, that being rich he became poor, for your sakes; that through his poverty you might be rich."** (2Co8:9). And when we carry him inside us, we take care of him. And the mark of our wealth is we do accept that we become poor in order that our brothers become rich in Christ, who resides inside us.

(S13: 25-32)

"When a rich man is shaken, he is kept up by his friends: but when a poor man is fallen down, he is thrust away even by his acquaintance. When a rich man hath been deceived, he hath many helpers: he hath spoken proud things, and they have justified him. The poor man was deceived, and he is rebuked also: he hath spoken wisely, and could have no place. The rich man spoke, and all held their peace, and what he said they extol even to the clouds. The poor man spoke, and they say: Who is this? and if he stumble, they will overthrow him. Riches are good to him that hath no sin in his conscience: and poverty is very wicked in the mouth of the ungodly. The heart of a man changeth his countenance, either for good, or for evil. The token of a good heart, and a good countenance thou shalt hardly find, and with labour."

(25) If the rich man felled, he will be helped by his friends. As for the poor man, his friends will stay away from him. This happened the days of Prophet Jacob that is why he reprimands them about favoritism for the rich and leaving the poor. Saying: **"My brethren, have not the faith of our Lord Jesus Christ of glory with respect of persons. For if there shall come into your assembly a man having a golden ring, in fine apparel, and there shall come in also a poor man in mean attire, And you have respect to him that is clothed with the fine apparel, and shall say to him: Sit thou here well; but say to the poor man: Stand thou there, or sit under my footstool: Do you not judge within yourselves, and are become judges of unjust thoughts? Hearken, my dearest brethren: hath not God chosen the poor in this world, rich in faith, and heirs of the kingdom which God hath promised to them that love him?"** (James2: 1-5).

It commented *St. Oclemonds* the Romanian by saying: "The rich man does not exist without the poor man and the poor do not exist without the rich, both are linked to each other for the benefit of all. Let us take an example of the body and the head. It cannot exist without the two legs and the two legs cannot exist without the head. Some body parts that appear weak are necessary and beneficial to the entire body. All parts working in harmony with each other and connected in full obedience to the whole body for its safety."

(26-27) says *St. Ombrillos* What is the benefit for us by favoring the rich and honor him? Is that because he is better equipped to return the favor? Are we doing the good work and generosity for whoever can respond to us? It is necessary to think in terms of the weak and the needy, because we will be rewarded from Christ himself because of them. Even the wise poor man speaks the mind, but we do not hear him because he was poor, and gave him no attention to his words.

(30) Wealth in itself is not a sin, but if the wealth has become everything in life, so that it stopped your eternal life, then there is a problem. Man cannot serve two masters, God and money. Ibrahim (father of fathers) was rich, but with his wealth, he managed to teach us the virtue of stranger's hospitality, which with it. he was deserving to see God and his angels.

Teacher *Ibrahim El Gawhary* was rich, but he left a great history to the church in teaching us how to give and stories of the blessing of giving and loving the poor. The Bible also tells us about the stupid rich man who built stores and said to himself, live it up, I will enjoy many years, but the sound came, you stupid rich man, today your life is taken away from you, where you will go to? If we remember these words every day, believe me, we do not have to buy new house and new car and do not change the furniture or spend money and enjoy things in the temporal world, and staying busy and lost in the world until we hear this voice, "your many, to whom it went?" Also grumblingly poverty, complaining and nagging is a sin, because God rewards the poor as much as it suits him. And everyone will be judged by God on what he did whether good or evil.

(31) the heart is the most important part of the human body because in it is the emotions and the feelings. Therefore, the Bible says from the virtue of the heart, the tongue speaks. Good comes out from the treasure of the heart. We recommend that people do not carry anything

in their heart against anyone, so they can sleep comfortably.

(32) Happy heart makes the human happy, even the entire face is happy. And the heart will be only happy when it is full of Christ. Compare what said in the Book of Proverbs: **"A glad heart maketh a cheerful countenance: but by grief of mind the spirit is cast down."** (Prov15: 13). It is not by hatred or lusts will appear all these on you. Sometimes you are comfortable with one person, and sometime you fear to speak with another.

CHAPTER 14

Happiness of the Pious

(S14: 1-2)

"Blessed is the man that hath not slipped by a word out of his mouth, and is not pricked with the remorse of sin. Happy is he that hath had no sadness of his mind, and who is not fallen from his hope."

Blessed is the man, who does not have slipped of his tongue. The human cannot control his tongue without the blessing and the aids of the Lord that make him do so. The human can manage to tame the wild beasts, but he cannot control his tongue. Compare: **"And the tongue is a fire, a world of iniquity. The tongue is placed among our members, which defileth the whole body, and inflameth the wheel of our nativity, being set on fire by hell. For every nature of beasts, and of birds, and of serpents, and of the rest, is tamed, and hath been tamed, by the nature of man."** (James3: 6-7)

It is a real miracle to find a wise speaker, who has people love to hear him and his savoring words are great being a comfortable soul, the Holy Spirit must have led him. Joshua complements the rest of the verse, "Remorse for a sin did not cause impurity." As a sin is separation from God, and the devil beats a sinful man by the loss of hope and the devil wants to destroy him, by telling him you are not good. As for the spiritual man, he can fall and rise again and say, "Oh my enemy, don't gloat, because if I feel, I rise." He is a wise man in his tongue with no impurity in a sin, and living in joy with God. However, the conscience of the sinful man is holding him from asking for forgiveness. If, however, he asks for forgiveness, Joshua the wise will be happy with him and say: Bless you because you did not lose the asking,

Because the loss of hope makes the human spirit in the case of degraded as was the case with Judas, he made a mistake then did not ask for forgiveness, so he hangs himself. As for Peter, he made a mistake, but repented and wept over tears. He had hope and has become one of the greatest missionaries later.

(S14: 3-10)

"Riches are not comely for a covetous man and a niggard, and what should an envious man do with gold? He that gathereth together by wronging his own soul, gathereth for others, and another will squander away his goods in rioting. He that is evil to himself, to whom will he be good? and he shall not take pleasure in his goods. There is none worse than he that envieth himself, and this is the reward of his wickedness: And if he do good, he doth it ignorantly, and unwillingly: and at the last he discovereth his wickedness. The eye of the envious is wicked: and he turneth away his face, and despiseth his own soul. The eye of the covetous man is insatiable in his portion of iniquity: he will not be satisfied till he consume his own soul, drying it up. An evil eye is towards evil things: and he shall not have his fill of bread, but shall be needy and pensive at his own table."

The wealth does not benefit the Skinflint man, because no matter how much money the skinflint has, he waists his life in the compilation of money and denies himself and all around him from everything, but when he died, his children and his relatives inherit him.

Skinflint man can isolate himself in his selfishness from all people even from his brothers, as he has no brothers or sons of brothers.

Father **Tadrus Jacob Malty** says that he was saddened to learn a man and his father went to court because of each claims that this is legally belonging to him after reaping lots of money. Unfortunately, the money destroyed and broke the paternity.

I know a person happened to be my manager, wealth does not mean much to him, he has a house of 28 rooms by the sea, it is worth no less than 10 million dollars, he owns one of the largest fish companies in Australia. In his house, he has everything imaginable for entertainment, to the extent that he has in the home a cinema room and a billiard hall. All of this, but unfortunately does not leave the phone, on the phone all the time talking in all directions about work, cannot have a normal sleeping pattern and needed injection to calm him down.

When this person dies his children will inherit everything and then disbanding his fortune, and unfortunately, no one of them can take his place in work or experience, they lack the experience in business. What is left after him, sadly, the problems between the inheritance and, unfortunately, he did not teach them about the earthy or eternal life, because he was just a name, alive with the dead.

We ask that the Lord does not give us this wealth, so we can enjoy God on this earth. We reject anything that keeps us away from God, even if it is the wealth itself.

The Bible says no one can serve two masters God and money, and the book here says that there are two masters, because if money took control of someone, it will hold him away from God. The devil can do everything in order to spare the people of God, and does not want people to go to church on Sunday.

The envy:

The envy is from the devil, and an envy person lacks the goodness because he does not demand well for others, and that is why he does not receive it. He looks at others with hatred and contempt and is resentful about them. Envy man harms himself because envy comes out of the heart. Because the evil person has an evil treasure in his heart from which evil comes out and harms the body because of its impurity. Unfortunately, instead of thanking God for what he got, human looks at others and says, "How lucky is he" he owns this and that, why do I not have those things? In addition, we hear many of the such rumblings that grieve the heart of God. We say to the envy man, all null in the wind.

(S14: 11-17)

"My son, if thou have anything, do good to thyself, and offer to God worthy offerings. Remember that death is not slow, and that the covenant of hell hath been shewn to thee: for the covenant of this world shall surely die. Do good to thy friend before thou die, and according to thy ability, stretching out thy hand give to the poor. Defraud not thyself of the good day, and let not the part of a good gift over-pass thee. Shalt thou not leave to others to divide by lot thy sorrows and labours? Give and take, and justify thy soul. Before thy death work justice: for in hell there is no finding food."

(11) The Lord is asking for the heart, he says, **"Give me your heart my son"** and if human gave his heart to God,

human does not need to be reminded by the Lord by presenting the advances to God, because God is in his heart all the time. Oh, God what is mine is yours, from your hands we give you, and the human gives the Lord the best thing he has. For example, the human does not give old things to God and maintained the new items for himself, going by the saying, "what my home needs, are prohibited for the church". Such a saying, is strange for us, we do not believe so. We believe that whoever gives God is the one who receives the blessing. Human should not be skinflint with himself or with his family or not be wastrel but give everyone his right.

(12) Death, that word which terrorizes and attracts the attention of any person when hears it. Death was terrible in the old days for all people including righteous people, but in the new era of grace, we find that we have better luck, because Christ the crucified has destroyed death and all the righteous become in the righteous stand and the death is no longer terrifying. We find that the righteous are cherishing the death because it is the moment of meeting the groom and the bride. The Dead man such as a body was in prison and got out, and we congratulate the exit of prison. We are happy and say Congratulations to him.

(13) Offer goodness on earth, before that time comes, when you cannot offer the goodness as remorse does not help.

(14) the Lord says, "The doer deserves his fair" Apostle Paul asked us to strive and work with our hands. What is beneficial, so we have what we can share with the poor and the needy? **"He that stole, let him now steal no more; but rather let him labour, working with his hands the thing which is good, that he may have something to give to him that suffereth need."** (Eph4: 28). In other words, we must work diligently.

(15) By combining everything you collect in your life, you can save it in heaven if use it in the work of compassion, and it would be supportive of you in the end of your life. Unlike the one who is being unfair to the poor and the widow and to those who do not give to charity, his money will condemn him. In addition, the one who believes that he is securing the future for his children believes wrong because, unfortunately, they will end up with a share of dissension and discord.

(16) You get blessing if you give to the poor. And give to charity because the one who taste the sweetness of the giving does not leave it at all.

(17) In front of you is the opportunity to be a righteous as long as you are alive, but in death, you cannot do anything.

(S14: 18-21)

"All flesh shall fade as grass, and as the leaf that springeth out on a green tree. Some grow, and some fall off: so is the generation of flesh and blood, one cometh to an end, and another is born. Every work that is corruptible shall fail in the end: and the worker thereof shall go with it. And every excellent work shall be justified: and the worker thereof shall be honoured therein."

Physical death is the issue of human since the disobedience of Adam in Paradise. Because the righteous does not care about the physical death as he looks forward to heaven. However, warning to whoever depends on earthy materials, when he hears the word death, he gets scared about himself and says, please do not say such as word in front of me. However, unfortunately, no matter how long the days of man on earth and no matter how much money he has or assets he owns, one day he will die, even if he is the richest man in the world, and does not take anything with him. In addition, as it says the wise man, looks like tree leaves, how beautiful the trees in the spring, have flowers and green leaves, but quickly dropped. So human also is nothing but steam appears for a while then disappear.

The book of Ecclesiastes explains these words and says that the time of our enjoyment of earthy matters is very short. Earth is forever, for generation, one after another. As for people, with God wishes, they come to life, and will be removed from it reluctantly, and despite all that, they believe that they are the masters of earth. Everyone does spiritual work benefits himself and others, every person writes a spiritual book is helping himself and the salvation of others, the server who keeps the lyrics of the music to a child and the Deacon, who teach his deacon brothers, they die and their works follow them. Such as **St.Ogstin** he moved while singing with Psalms of repentance with a broken heart and tears in his eyes.

(S14: 22-27)

"Blessed is the man that shall continue in wisdom, and

that shall meditate in his justice, and in his mind shall think of the all seeing eye of God. He that considereth her ways in his heart, and hath understanding in her secrets, who goeth after her as one that traceth, and stayeth in her ways: He who looketh in at her windows, and hearkeneth at her door: He that lodgeth near her house, and fastening a pin in her walls shall set up his tent nigh unto her, where good things shall rest in his lodging for ever. He shall set his children under her shelter, and shall lodge under her branches: He shall be protected under her covering from the heat, and shall rest in her glory."

(22) **TOBAA**, is an Arabic word from **Serian's** origin and means happiness. Human who can find the time to sit by himself, and examines how much God done for him and use his brain to wonder: Is there a God? Who is the creator of the universe? Who is the Creator of human beings? Who is the principle of wisdom? I am sorry and sad that even now there are people do not know the existent of God. Even though if they all thought, they will find all creatures praise the Lord, so all people should praise the Lord.

(23-24) If human did that, with his heart, starts thinking of wisdom, and tries to know the secrets, he will believe that there are a God and looks at everything and Learns from these words it is impossible to understand the ways of the Lord, unless we examine his deep commandments and certainly if we spent a long time before the commandments of God, we will understand the Lord's methods. This will lead to the complete road of Christ, which he said: "**«Jesus saith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by me.»** (Jn14: 6).

(24-27) Human who can define the value of wisdom, leaves everything in order to learn from it and get all the good things. He makes his children protected under it. Like a large shady tree where many sit under it in a hot day. This is. What is happening in the monasteries, when the monk learns from the elderly his wisdom and experience, and if the monk left monastery, will be like a fish out of the water, but when he returned, would be in among his brothers and spiritual father and mentor?

CHAPTER 15

The blessing of the wisdom

(S15: 1-10)

"He that feareth God, will do good: and he that possesseth justice, shall lay hold on her, And she will meet him as an honourable mother, and will receive him as a wife married of a virgin. With the bread of life and understanding, she shall feed him, and give him the water of wholesome wisdom to drink: and she shall be made strong in him, and he shall not be moved: And she shall hold him fast, and he shall not be confounded: and she shall exalt him among his neighbours. And in the midst of the church she shall open his mouth, and shall fill him with the spirit of wisdom and understanding, and shall clothe him with a robe of glory. She shall heap upon him a treasure of joy and gladness, and shall cause him to inherit an everlasting name. But foolish men shall not obtain her, and wise men shall meet her, foolish men shall not see her: for she is far from pride and deceit. Lying men shall not be mindful of her: but men that speak truth shall be found with her, and shall advance, even till they come to the sight of God. Praise is not seemly in the mouth of a sinner: For wisdom came forth from God: for praise shall be with the wisdom of God, and shall abound in a faithful mouth, and the sovereign Lord will give praise unto it. Say not: It is through God, that she is not with me: for do not thou the things that he hateth. Say not: He hath caused me to err: for he hath no need of wicked men. The Lord hateth all abomination of error, and they that fear him shall not love it. God made man from the beginning, and left him in the hand of his own counsel. He added his commandments and precepts."

To acquire the wisdom, you have to know the commandments, the difference between the universal wisdom and the divine wisdom is that the universal wisdom comes from the mental experience, as for the wisdom of divine, it comes as a blessing from the Holy Spirit and the prayer and fasting. Whoever it sticks to the divine law obtains the wisdom because it is the work of the Holy Spirit. And the wisdom takes care of him and observed him as a woman working for the resting of her husband. The divine law has his blessings (bread of the mind) and gives you the water of wisdom. And wisdom established in the spiritual human and does not leave him or Dishonors him in front of anyone, because it lifts him "I am assured in front of an army because you are with me."

One of the demons told bishop **Antonios** that Satan collected all the heads of the devils in the world in a very large meeting to destroy him, and I am telling you

that because I feel sorry for you. Was God in that meeting? Asked the bishop, NO, said the Satan. The bishop reply, I do not fear because the Lord is with me, and I am not afraid, even if an Army is to attack me.

Wisdom opens the mouth, because it is not you, who is talking, says God, but your spiritual father is. The spiritual wisdom works for servants and speakers is the cloak of glory. In addition, wisdom passes on the joy, the pleasure as it helps in the salvation, and you would have an eternal name. However, unfortunately, ignorant people who are leaving the divine wisdom of God, and go after the global wisdom, and the lying and the maneuvering, vanish quickly. They are exposed as they forgot that God exists and capable of everything and the day would come in which their lies will appear, because God is the true man and the wise man, thanks the Lord for everything. As did **Ayub** says, we accept goodness from the Lord and not accept evil. Let us have the name of the Lord blessed.

In a funeral, and in a wedding, prayers in the church must begin with Thanksgiving prayer. The Lord teaches us to be thankful in all events.

(S15: 11-22)

"Say not: It is through God, that she is not with me: for do not thou the things that he hateth. Say not: He hath caused me to err: for he hath no need of wicked men. The Lord hateth all abomination of error, and they that fear him shall not love it. God made man from the beginning, and left him in the hand of his own counsel. He added his commandments and precepts. If thou wilt keep the commandments and perform acceptable fidelity for ever, they shall preserve thee. He hath set water and fire before thee: stretch forth thy hand to which thou wilt. Before man is life and death, good and evil, that which he shall choose shall be given him: For the wisdom of God is great, and he is strong in power, seeing all men without ceasing. The eyes of the Lord are towards them that fear him, and he knoweth all the work of man. He hath commanded no man to do wickedly, and he hath given no man license to sin: For he desireth not a multitude of faithless and unprofitable children."

The Freedom of Choice:

Human, who stays away from the commandments of God, blames the Lord, as it is his wishes for what happened to him. This is like when you ask someone to come on Sunday to church, his answer would be with God's will, and he gets busy with other things in life and does not come to

church, and if asked why you did not come, his answer would be that God did not wish so.

God wants everyone to be faithful and accept the true. Everyone, who sins is despised by God and not loved by righteous people, because human has the freedom of choice, since he was created by God and show him the road and the commandments and prophets.

The book says, if you have heard the commandments, you will eat from the land, and if disobey, you are eating by the sword. Lord showed you good and evil, heaven and the universe, hell and eternal torment, you have the freedom of choice. God knows everything from experience; he sent us prophets and saints because he loves us. He gave us the Bible and gave us his body and blood to go to heaven. He warns us of staying away from his commandments and his way. He does not want death to the sinner; God did not come up to now, after more than 2001 years, in order to collect the largest amount possible to heaven. God wants all to be faithful, as he does not wish death for sinners. However, human heart and stubbornness ignore all warnings and leave the spiritual methods and spend money on evil, and ignore the free blessings. The Lord makes us people who are seeking the free blessings.

CHAPTER 16

Punishment of the Sinners

(S16: 1-6)

"Rejoice not in ungodly children, if they be multiplied: neither be delighted in them, if the fear of God be not with them. Trust not to their life, and respect not their labours. For better is one that feareth God, than a thousand ungodly children. And it is better to die without children, than to leave ungodly children. By one that is wise a country shall be inhabited, the tribe of the ungodly shall become desolate. Many such things hath my eyes seen, and greater things than these my ear hath heard."

The wise Joshua of Sirach warns us of having too many children, as the upbringing of the children will be hard for the parent, as the father will have to work hard most of the time and maybe have two jobs to provide daily sustenance to the entire family. As well as the mother works all day in the kitchen and cleaning, there is no time for educating their children. Father comes home, the

boys slept and mother is exhausted from fatigue, there is no mass prayer and there is no reading of the Bible and the children are learning from the outside of their home, unlike the family in which two or three children only, because the quantity of children is not important as quality.

Where would our children learn to fear the Lord if their mothers are working and their fathers are working and children in the kindergarten all day? Will it be from watching the television or from hearing words not fit for our Christian children? Unfortunately, after all that, after the father and the mother works full-time to provide the money and the happy life, they find their children kept away from the church and, ultimately, the blame goes to the church that it failed to educate their children. However,, in fact, the father is working on Sunday; do not go to church, and the mother says to her son, come with me to the Church, the son will say, I want to sleep like my father does. And if you ask parents, why are you doing all that, their answer would be that we are doing it for our kids? Unfortunately, the children are lost and the reason is their parents, the children grew up away from the church, because it did not satisfy them.

According to one of our parent (*St. Athanasius El Syriany Almtinih*) Let them taste the church so they will not leave it. Also Says *Andrew Alsamuiili Almtinih*: Its inside is safe and its outside is hurricane. We pledge in the church before the God in the baptism ceremony that we will be responsible for our children spiritually, is that what we actually do? Do we care about the spiritual food for our children as the physical feeding? His Holiness Pope *Shenouda* in a question for parents: When you die, God will ask you, what did you do with your children? Did you show them God's road? Did you teach them how to pray and open the Bible? Do you take the Deacon ceremony? Do you have a spiritual library such as the library's videos? Did you introduce them to the names of the martyrs and not having their names to be Mimi and Fifi? I want the children of martyrs' names such as: *Jirjis, Hanna, Othancios and Deskors.*

(S16: 7-15)

"In the congregation of sinners a fire shall be kindled, and in an unbelieving nation wrath shall come out. The ancient giants did not obtain pardon for their sine, who were destroyed trusting to their own strength: And he spared not the place where Lot sojourned, but abhorred them for the pride of their word. He had not pity on them, destroying the whole nation that extolled them-

selves in their sines. So did he with the six hundred thousand footmen, who were gathered together in the hardness of their heart: and if one had been stiffnecked, it is a wonder if he had escaped unpunished: For mercy and wrath are with him. He is mighty to forgive, and to pour out indignation: According as his mercy is, so his correction judgeth a man according to his works. The sinner shall not escape in his rapines, and the patience of him that sheweth mercy shall not be put off. All mercy shall make a place for every man according to the merit of his works, and according to the wisdom of his sojournment."

(7-8) the Lord is patient with his people and loves ones, but when he gives them the opportunity many times, his punishments are fair as he did with Israeli people. And this is the old human nature in us that we complain without any real reason. Their dissatisfaction at the beginning hidden in the heart, but the Lord knew their hearts and their hidden thoughts, so he punishes them. See **"In the meantime the mean time there arose from a murmuring of the people against the Lord, as it were, repining at their fatigue. And when the Lord heard it, he was angry. And the fire of the Lord being kindled against them, devoured them that were at the uttermost part of the camp. And when the people cried to Moses, Moses prayed to the Lord, and the fire was swallowed up."** (Numb11: 1- 2)

Also, the generation of **Loote** the sinners, which brought destruction to their country and burned with fire to punish them for what they did, desecrated the land with their sins, and they deserved to be punished for that. As well as what was done by **Quorah, Dathan and Aram** flouting the secret of priesthood, for that they deserved to be severely punished, and that was by the splitting of the ground and swallow them alive. And the Children of Israel who came out of the land of Egypt, 600,000 died in the wilderness, and they did not see the land of **Canaan** because of the cruelty of their hearts. However, if they were not cruel, they would have had been pardoned, because they shouted so they were forgiving by the merciful God, then they rebelled again.

God is a just and merciful, the Lord is merciful and fair, he is merciful in his just and just in his merciful. That is why God rewards each one according to his work. Compare, **"For he will render to a man his work, and according to the ways of everyone he will reward them."** (Job34: 11). And, **"And if you invoke as Father him who, without respect of persons, judgeth according to**

every one's work: converse in fear during the time of your sojourning here." (1Peter1: 17).

"12 I saw the dead, the great and the small, standing before the throne, and they opened books. Another book was opened, which is the book of life. The dead was judged out of the things which were written in the books, according to their works. 13 The sea gave up the dead who were in it. Death and Hades gave up the dead who were in them. They were judged, each one according to his works." (Revelation20: 12-13).

The sinful man is an oppressor on earth and thinking that he would go unpunished, but, unfortunately, the poor man is Deluded, he will pay the price here on earth and also will lose, as a punishment, the eternal life in the sky. When David erred, he received earthy punishment until he wet his bed with tears of repentance and God forgave him then.

The Lord reward each one not as what is apparent as human does and as the people fool each other, but God will reward each one according to his real works, because no one can hide anything from God, The Lord is the examiner of the hearts.

St. Ogstinos said: If only those who loved His kindness, would also fear his judgment, God is righteous and straight. You like in him that he is righteous, so fear him because he is right. Lord is spectrum, long patience, kind and is a righteous and the just. The Lord gives you an opportunity for the reform, but you love to postpone doomsday. Patience of God has invited the wicked to repent and that God's discipline to train the righteous to be patient.

(S16: 16-23)

"Say not: I shall be hidden from God. and who shall remember me from on high? In such a multitude I shall not be known: for what is my soul in such an immense creation? Behold the heaven, and the heavens of heavens, the deep, and all the earth, and the things that are in them, shall be moved in his sight, The mountains also, and the hills, and the foundations of the earth: when God shall look upon them, they shall be shaken with trembling. And in all these things the heart is senseless: and every heart is understood by him: And his ways who shall understand, and the storm, which no eye of man see? For many of his works are hidden: hut the works of his justice who shall declare? or who shall endure? for the testament is far from some, and the examination

of all is in the end. He that wanteth understanding thinketh vain things: and the foolish, and erring man, thinketh foolish things."

The ignorant person believes that by doing sin, God does not see him or, when he escapes away from the people, God does not see him. Jonah escaped from the Lord with his simple thought, but God taught him a lesson for the next generations to absorb. However, unfortunately so far we believe that God does not see us except only in the church, but God's eyes go through the cover of darkness.

This is what Adam and **Quayeen** done by trying to Disappear from God. God the examiner of everything in the sky and the earth, the mountains trembled and the earth tremble, if he looked at it. With all that, the human heart does not move, as people do not understand. Inanimate objects known, and human beings do not know the wisdom and the strength of God. Spiritual man ponders in God's works and his judgment then learns and understands. As for the ignorant and deviant human, he looks only to the hardships and complains without knowing what it procured for him in the future. These hardships could be in his favor, and he is a fool and does not know.

(S16: 24-31)

"Hearken to me, my son, and learn the discipline of understanding, and attend to my words in thy heart. And I will shew forth good doctrine in equity, and will seek to declare wisdom: and attend to my words in thy heart, whilst with equity of spirit I tell thee the virtues that God hath put upon his works from the beginning, and I shew forth in truth his knowledge. The works of God are done in judgment from the beginning, and from the making of them he distinguished their parts, and their beginnings in their generations. He beautified their works for ever, they have neither hungered, nor laboured, and they have not ceased from their works. Nor shall any of them straiten his neighbour at any time. Be not thou incredulous to his word. After this God looked upon the earth, and filled it with his goods. The soul of every living thing hath shewn forth before the face thereof, and into it they return again."

Joshua of Sirach shows the importance of what words to say, so he asks the children of the Lord to devote all parts of bodies and energy for the enjoyment of wisdom. He required them to lean with their ears, and look with their eyes to the wisdom and have it entering deeply in their hearts, in order to move all their energies, emotions, desires, wishes, words and their behavior.

Since the beginning of creation, God is the architect of the universe. Everything that he creates was in a specific system, the sunrises in a timely fashion, the moon, the seasons and the rain, for everything under the sky, there is a time.

God is the great manufacturer and the creatures are still working tirelessly and without objection, and, on the contrary, its blessing the Lord, saying let us bless the Lord our God. Even so, the birds are blessing the Lord and the flowers, even celestial bodies, stars, the moon. All things obey the Creator. Except the human, he is the only one who has the will, apart from all these creatures, but sometimes will be used against the will of God and his laws, but he does not know that one day the body will come back to dust and the Spirit to God its Creator. If he remembers this day, he would improve his situation and repair his life.

I like the words of His Holiness Pope *Shenouda* in the book of life experiences, in the first part under the title of books (a sign of wisdom): "One of them took a large position, I saw him hanging a sign on the wall reading, if it stayed with others, it would not have arrived at us."

CHAPTER 17

The Creation of Human Beings

(S17: 1-12)

"God created man of the earth, and made him after his own image. And he turned him into it again, and clothed him with strength according to himself. He gave him the number of his days and time, and gave him power over all things that are upon the earth. He put the fear of him upon all flesh, and he had dominion over beasts and fowls. He created of him a helpmate like to himself: he gave them counsel, and a tongue, and eyes, and ears, and a heart to devise: and he filled them with the knowledge of understanding. He created in them the science of the spirit, he filled their heart with wisdom, and shewed them both good and evil. He set his eye upon their hearts to shew them the greatness of his works: That they might praise the name which he hath sanctified: and glory in his wondrous acts, that they might declare the glorious things of his works. Moreover he gave them instructions, and the law of life for an inheritance. He

made an everlasting covenant with them, and he shewed them his justice and judgments. And their eye saw the majesty of his glory. and their ears heard his glorious voice, and he said to them: Beware of all iniquity. And he gave to every one of them commandment concerning his neighbour."

(1-2) God has created man from dust, and to it we return. The sinner or person after the lust is after material things. The saying: "You are from dust and to dust you return" St. Jerome says: If they say to the sinner, you are dust and to dust you return, we say to the saint, you are the sky and to the sky, you return.

(3) God did not create human in humiliation, but created him with self-control and able to control the rest of the creatures. God created man in His own image, so he can accept God as a friend to him, and not to communicate with him on the level of humiliation or weakness, but on the level of freedom, love and friendship.

(4) The Lord gave human the control over beasts and birds, and when the soul is attached to God, it becomes the authoritarian spirit and human returns to the image created by God, and you find that the animals fear him and domesticated to him, just as what happened with St. *Berssoom El Arian* and St. *Antonious* and St. *Paula*.

(5) God gave them (so the Greek translation) as for the *Syrinic* translation (Be for them), with heart, or mind and heart is the center of thinking at the Israelis.

(6) See: "**Consider that I have set before thee this day life and well, and on the other hand, death and evil.**"(Deut30: 15). If goodness chosen, you will live an eternal life. As for the evil, it will take you to eternal suffering.

(7) God drops the light in their hearts to fall in his great work. The soul would Bless the Lord and do not forget all his giving.

(8-9) The Lord gave them the law of life (the Law of Moses) and gave them the law and life. Compare "**Keep my laws and my judgments, which if a man does, he shall live in them. I am the Lord.**" (Leviticus18: 5).

(10-12) they saw the salvation of the Lord and his greatness in the land of Egypt and others, and they heard the glory of his voice. Compare: "**And you came to the foot of the mount, which burned even unto heaven: and**

there was darkness, and a cloud and obscurity in it. And the Lord spoke to you from the midst of the fire. You heard the voice of his words, but you saw not any form at all." (Deut4: 11-12). In addition, God told them to be careful of injustice and reminded them of the right of relative. Compare the Ten Commandments: **"Honour thy father and thy mother, that thou mayest be longlived upon the land which the Lord thy God will give thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house: neither shalt thou desire his wife, nor his servant, nor his handmaid, nor his ox, nor his ass, nor any thing that is his."** (Exodus20: 12-17).

(S17: 13-20)

"Their ways are always before him, they are not hidden from his eyes. Over every nation, he set a ruler. And Israel was made the manifest portion of God. And all their works are as the sun in the sight of God: and his eyes are continually upon their ways. Their covenants were not hidden by their iniquity, and all their iniquities are in the sight of God. The alms of a man is as a signet with him, and shall preserve the grace of a man as the apple of the eye: And afterward he shall rise up, and shall render them their reward, to everyone upon their own head, and shall turn them down into the bowels of the earth. However, to the penitent he hath given the way of justice, and he hath strengthened them that were fainting in patience, and hath appointed to them the lot of truth."

(13-15) We are in front of our Lord all the time; He is keeping his eyes on us from the first to the year to the end. Is there more love than that? The Lord says: If the mother forgot to feed her baby, I will not forget you. As for the weak human, he believes that God does not see him or God is seen only in the church. It is also the love of God to his people. The people to have a President, and he is for the chosen people. God does not leave his children to a stranger to look after them.

Compare: **"Let every soul be subject to higher powers: for there is no power but from God: and those that are, are ordained of God."** (Ro 13: 1).

"But the Lord's portion is his people: Jacob the lot of his inheritance." (Deut32: 9)

(16) Our actions and our behaviors are before God at all times. Such as the father who rejoices when his child can walk, God is eager to see the work of his children. And the Lord keeps his eyes on us like the father who is

watching his child takes the first steps fearing of the falling.

(17) Do not hide our sins from the Lord. God rejoices when he finds our ways and rejoices when we do good work, but unfortunately we grieve the Lord with our sins.

(18) Charity opens the doors for the sky and becomes as if the ring in the hands of the man, uses it when he pleases. The person who loves giving, the Lord does not make him needs as the Lord never forgets works of love.

(19) The villain human who despises love and the Skinflint, who denies people right, his punishment will be a disaster. Compare, **"If the just man receive in the earth, how much more the wicked and the sinner."** (Prov11: 31)

(20) As for the people who repent, the Lord has his arms open for them always as a smoking wick never out. Compare: **"Be penitent. therefore, and be converted, that your sins may be blotted out."** (Act3: 19). **"The Lord delayeth not his promise, as some imagine, but dealeth patiently for your sake, not willing that any should perish, but that all should return to penance."** (2Peter3: 9). God is not slow about his promise, as some people think, but he is slowing down with us as he does not want to destroy human but he accepts everyone to repent, **"Be penitent, therefore, and be converted, that your sins may be blotted out."** (Act3: 19)

(S17: 21-31)

"Turn to the Lord, and forsake thy sins: Make thy prayer before the face of the Lord, and offend less. Return to the Lord, and turn away from thy injustice, and greatly hate abomination. And know the justices and judgments of God, and stand firm in the lot set before thee, and in prayer to the most high God. Go to the side of the holy age, with them that live and give praise to God. Tarry not in the error of the ungodly, give glory before death. Praise perisheth from the dead as nothing. Give thanks whilst thou art living, whilst thou art alive and in health thou shalt give thanks, and shalt praise God, and shalt glory in his mercies. How great is the mercy of the Lord, and his forgiveness to them that turn to him I. For all things cannot be in men, because the son of man is not immortal, and they are delighted with the vanity of evil. What is brighter than the sun; yet it shall be eclipsed. Or what is more wicked than that which flesh and blood hath invented? and this shall be reprov'd. He beholdeth the power of the height of heaven: and all men

are earth and ashes."

Calling for a request:

Here we find the wise man calling for a request to repent to God, and prays to him so God would accept his repentance, also to be modest and lessening of his missteps as the Lord will accept his repentance. God often repeats the request of his sons to come back to repentance and repentance is to accept the invitation of God to the soul to get back to her lover. God in His love, does not stop calling: Repent, be modest, get back, appeal, and present.

In the darkest moments of the sin and in the midst of the cruelty of our hearts, God looks at us and waits for the hidden cry of the heart, or a look at him, to carry us to eternal arms. God Yearns to our return and our salvation and our blessing more than our eager for the salvation of ourselves. However, in his love to us, he does not want to usurp the soul without its wishes. He respects its holiness wishes. Remember that if your life ended on earth and missed the time, there will be no time for thanks in hell. When closing the door, nothing else will help, stay consistent in your advance and pray for God to have mercy on you and accept your repentance.

(25-28) Human who repents, will inherit eternity with God, as long as he believes in the Lord and not thankless to the Lord. And the one who recognizes the Lord is the one who recognizes his presence all the time and has fear of God because we are always in his presence. As long as human is alive, he has the opportunity to repent and return to the Lord, if the door is to close, the dust and ashes cannot do anything. As long as we are in the body, the opportunity is there for us to acknowledge God and thank God, for the goodness that has given us. How great is the mercy of God, even with the killers and sinners? The Lord has mercy for the completely wide universe. The Lord forgives human when repent, because God's mercy enough for all human beings.

(29-31) *NOTHIN IS ETERNAL.* No matter what human does in obtaining money, buildings, gold and everything else he wants, it will end and so will the human himself, even the sun in its beauty and greatness become dark.
EVERYTHING ENDS.

As for the evil human who is not ready for eternal life, he believes that flesh and blood would inherit eternal life. **"The Lord reviews the soldiers of the sky"** here,

soldiers of the sky means the stars of the sky, as for people, they are dust and to the grave they return.

CHAPTER 18

The greatness of God and His Mercy

(S18: 1-6)

"He that liveth for ever created all things together. God only shall be justified, and he remaineth an invincible king forever. Who is able to declare his works? For who shall search out his glorious acts? And who shall shew forth the power of his majesty? or who shall be able to declare his mercy? Nothing may be taken away, nor added, neither is it possible to find out the glorious works of God: When a man hath done, then shall he begin: and when he leaveth off, he shall be at a loss."

The wise has started the Chapter by announcing that God is the Creator of everything for human. The **St. Agstinos**: many of you do not understand how God created these things, He also have created you to obey him as a slave, then as a friend to understand him.

Ayoub says the bar **"Who doth great things and unsearchable and wonderful things without number: Who giveth rain upon the face of the earth, and watereth all things with waters: Who setteth up the humble on high, and comforteth with health those that mourn. Who bringeth to nought the designs of the malignant, so that their hands cannot accomplish what they had begun: Who catcheth the wise in their craftiness, and disappointeth the counsel of the wicked: They shall meet with darkness in the day, and grope at noonday as in the night. But he shall save the needy from the sword of their mouth, and the poor from the hand of the violent. And to the needy there shall he hope, but iniquity shall draw in her mouth."** (Job5: 9-16).

God talked to **Ayub** in part (Job38: 1-42), and after explaining to the Lord about all of his actions, **Ayoub** understands and says, **"With the hearing of the ear, I have heard thee, but now my eye seeth thee. Therefore I reprehend myself, and do penance in dust and ashes."** (Job42: 5-6). Who knows his greatness, and who can enumerate the strength of his greatness? The human mind is limited, how can he understand the unlimited God? One has to understand one thing. Do not be afraid because I am with you. God tells us not to be afraid of anything

because God is our God, and He is able to do anything and nothing is too difficult for Him.

(S18: 7-14)

"And after the Lord had spoken these words to Job, he said to Eliphaz the Themanite: My wrath is kindled against thee, and against thy two friends, because you have not spoken the thing that is right before me, as my servant Job hath. Take unto you therefore seven oxen, and seven rams, and go to my servant Job, and offer for yourselves a holocaust : and my servant Job shall pray for you: his face I will accept, that folly be not imputed to you : for you have not spoken right things before me, as my servant Job hath. So Eliphaz the Themanite, and Baldad the Suhite, and Sophar the Naamathite went, and did as the Lord had spoken to them, and the Lord accepted the face of Job. The Lord also was turned at the penance of Job, when he prayed for his friends. And the Lord gave Job twice as much as he had before. And all his brethren came to him, and all his sisters, and all that knew him before, and they ate bread with him in his house: and bemoaned him, and comforted him upon all the evil that God had brought upon him. And every man gave him one ewe, and one earring of gold. And the Lord blessed the latter end of Job more than his beginning. And he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. And he had seven sons, and three daughters. And he called the names of one Dies, and the name of the second Cassia, and the name of the third Cornustibil."

What is human? A difficult question, if someone was asked that, what would the answer be? And why did God create man? God created man for his grace in the universe. The Lord gives human the chance, in his life, to do either good or evil. Each one rewarded according to his work. Man has the choice in his hand, if he wants eternal life, he must try hard on earth to do good things, but if he left himself to the devil, and did evil things, he will not find comfort here on earth or in heaven.

Joshua of Sirach says that the maximum human age is one hundred years, but the one hundred years will be like a drop in the ocean or a grain of the sand of devotion if it compared to eternity. St. Paul went to the third heaven and said: I saw things, which are not spoken of and are not imaginable by human heart. So, my friend, why waste your life in vain after the pleasures and appetites.

If you after money, a house or luxury car, all of this cannot be compared with the eternal life, because the Lord is expected human to repent. The Lord is very merciful, but you must know that the Lord is also just, as he does not wishes the death of the sinner until he gets back and repent and lives. The Lord still gives us the opportunity to repent as long as we are in the body such as the thief who has stolen everything before few hours of the end of his life.

From the start, God warns us of the destruction, He gives us the freedom to choose our own eternal life or eternal destruction. Human can be merciful to his cousin or friend, but the Lord, He is the father of all human beings and all religions in all the countries, He waits for them to repent and return to Him. He is the Sheppard who teaches, punishes and waits for every lost sheep to come back to his pen, and heaven will be so happy with the sinner who repented. How happy the one who accept the Lord discipline. The one, who is loved by God is punished by Him because it is a blessing from the Lord for those who take the test or discipline with thanks and not complain about it.

(S18: 15-18)

"My son, in thy good deeds, make no complaint, and when thou givest any thing, add not grief by an evil word. Shall not the dew assuage the heat? so also the good word is better than the gift. Lo, is not a word better than a gift? But both are with a justified man. A fool will upbraid bitterly: and a gift of one ill taught consumeth the eyes."

My son, present your charities without reprimanding and not accompanied by offensive words. Sometimes, some rich people believe that they have the right to crush the poor, simply because they are rich. As if, the poor people do not have feelings like the rich. Sometimes simple words raise the morale of the poor more than a lot of money. In addition, abrasive words can cause grief and bitterness for the poor, even with large donation to them. We must know that our money is unfair money, because its apportioned is not equitably among human beings, there is rich and who is poor. We have a great opportunity for us to put the houses in the sky using the injustice of this money.

The senseless person assaults others and he is not cool. Here, we remember the story of the teacher **Ibrahim El Gowhary**, who responds to a person asking for handout repeatedly over ten times. Each time he puts his hand in

his pocket and gives. Don't you know me? Said the beggar, I was the same person who took your money ten times. The teacher Ibrahim said: "The money you request is for God and I give you the money of God and by giving you the money I gain the blessing of the Lord".

(S18: 19-29)

"Before judgment prepare thee justice, and learn before thou speak. Before sickness take a medicine, and before judgment examine thyself, and thou shalt find mercy in the sight of God. Humble thyself before thou art sick, and in the time of sickness shew thy conversation. Let nothing hinder thee from praying always, and be not afraid to be justified even to death: for the reward of God continueth for ever. Before prayer prepare thy soul: and be not as a man that tempteth God. Remember the wrath that shall be at the last day, and the time of repaying when he shall turn away his face. Remember poverty is the time of abundance, and the necessities of poverty in the day of riches. From the morning until the evening the time shall be changed, and all these are swift in the eyes of God. A wise man will fear in every thing, and in the days of sine will beware of sloth. Every man of understanding knoweth wisdom, and will give praise to him that findeth her. They that were of good understanding in words, have also done wisely themselves: and have understood truth and justice, and have poured forth proverbs and judgments."

(19) Words are wisdom. With your words, you are either, saved or condemned. Sometimes you enjoy sitting down with a person to listen to him because his talk is so sweet, while you move away from another human being because his words are difficult. The winner of the soul is wise, and the person who lacks the wisdom while speaking lost the souls. Jacob says to the Prophet **"Even so the tongue is indeed a little member, and boasteth great things. Behold how small a fire kindleth a great wood. And the tongue is a fire, a world of iniquity. The tongue is placed among our members, which defileth the whole body, and inflameth the wheel of our nativity, being set on fire by hell."** (James3: 5-6) means that the tongue is a small part, but if it does not obey human, His end will be disaster.

(20) Human who neglects his health is vulnerable for disease. Such as a person with diabetes, Patient treatment depends on organizing his food to prevent his condition descent. If he is aware of the doctor guidance and follow the guidelines, he will improve and be able to exercise the spiritual life as well. Such as the person

who knows that the weather is cold, but he did not wear suitable clothing to get the appropriate warmth and rely on his resistance to the cold and as a result he become sick and sorry for his action.

You have the chance to investigate yourself before horrifying doomsday. The Lord will not ask you why you have sinned; He will ask you why did you not repent? The door is still open, and opportunity is in front of us. So take advantage of it before it is too late.

(21) Some illness came because of human arrogant, so God allows it for the benefit of such human and that is for his redemption and repentance. Such as a nut that must be broken to appreciate its taste. Man needs to be humble to enjoy the blessing of humility. The virtue of humility is the virtue, which has broken the devil, because the devil fell for the haughtiness that can be defeated by humility. Such as St. Anthony, who used to say to the demons "I am weaker than your smallest, why don't you all come and fight me? In addition, such as that monk who has slapped him on the face, only to give the devil the other face, the devil burnt out as a result and got out of the monk.

(22) The vows are something between you and God, you have promised, so do not go back on your promise. The Bible says, **"And it is much better not to vow, than after a vow not to perform the things promised. Give not thy mouth to cause thy flesh to sin: and say not before the angel: There is no providence: lest God be angry at thy words, and destroy all the works of thy hands."** (Eccl15: 4-5).

Do not defer the vows as God has served your request, so why the delay? You must complete your vows to get its blessing. Do not be late in doing good things and helping people because cold glass of water not forgotten before God.

(23) when requesting something from the Lord, you must associate it with: "As you wish" Not my wishes but your wishes as you see what's good for us then do it for us. Unfortunately, some people get angry and ask the Lord as if he was testing the Lord and saying things like, if this issue not finalized, I will not go to church and pray no more.

His Holiness Pope **Shenouda** says: "Every prayer is answered, even the prayer that is not answered is actually answered by not answered" The lord listen to us

all the time but according to his holy wisdom, the Lord finds the right time for us.

(24) Recall the day of the death .. Do you want God to be an angry with you? Opportunity is in front of you to repair yourself before it is too late and God turns His face away from you.

(25) In the good days of satisfaction and wealth, you should remember the Day of Resurrection, when nothing will benefit you. Also, remember the poor and the needy, and thank the Lord and do not reject the poor or the unhappy in order to be blessed by the Lord in your life.

(26) do not believe that you will be rich and indispensable for good, what you have is the Lord generosity from the Lord, so do not make your heart callous to the poor children so you don't become like them and know the extent of the suffering of the needy. In addition, remember that things can change overnight between, the rich becomes poor, and the poor becomes rich as everything is in the hands of God. Therefore, we ask for mercy from the Lord and say Lord have mercy on us.

(27) Wise man is always careful of everything. One of the monks went to the Bishop for confession saying: My father, the demons has been fighting me for a long time, and I am afraid to be sleeping while they influence me. That is why I am aware of the bad small foxes spoilers of the generosity, even if it is small sins. Sometimes the devil throws bait to us and the one who swallow it, his weakness will be known by the demon.

Wise man does not leave something without checking it. Some bad friends may say: Hey pal, try cigarettes just once, it will not kill you. The same with the drink, what will happen from just one glass? However, unfortunately, is not one cup, because if it were only one glass, we would not have seen all these people who felt prey to drinking. Also, like gambling and others. All start with a small step, and then cannot stop. The same as a small tree, when it gets older, it becomes difficult to remove.

(28-29) every sensible person gains wisdom and respect whoever acquires it. In addition, sensible man can finalize all his works with wisdom without screaming or nervousness or anything like that. This type of people are representatives of state and diplomats have because they are wise and sensible and can use words to win the battle, and friends, because with your words, you can explain things or be condemned.

(S18: 30-33)

"Go not after thy lusts, but turn away from thy own will. If thou give to thy soul her desires, she will make thee a joy to thy enemies. Take no pleasure in riotous assemblies, be they ever so small: for their concertation is continual. Make not thyself poor by borrowing to contribute to feasts when thou hast nothing in thy purse: for thou shalt be an enemy to thy own life."

Stay away from the lust for food, because such lust is full of diseases and destruction of the body. Disobey your desire. We eat to live and not live to eat. If you let yourself go, you will be laughed at from people for having different form in which you found yourself. Such food makes human not healthy at all. Even if you went to look for a job, and you are such a large person (I mean obesity), it is difficult to find work because, as you will need many efforts to get the job done. So many diseases may be the result of obesity such as heart disease and hypertension, and so on. Do not over indulge yourself with food and travelling a lot and spending lots of money to the extent of losing all your money because you become addicted to the parties and you will become poor and lose everything. All this is due to eating. A man addicted to eating never satisfied.

CHAPTER 19

Miscellaneous advises

(S19: 1-3)

"1 A workman that is a drunkard shall not be rich: and he that contemneth small things shall fall by little and little. 2 Wine and women make wise men fall off, and shall rebuke the prudent: 3 And he that joineth himself to harlots, will be wicked. Rottenness and worms shall inherit him, and he shall be lifted up for a greater example, and his soul shall be taken away out of the number."

(1) In our practical or spiritual life, we do not see an alcoholic who is successful in his life or has a happy family. However, unfortunately, the alcoholic person is always having a painful ending, physically, health wise, psychologically or spiritually. The Holy Book says: "whoever overlooks the trivial things fall slowly" meaning that the human does not fall suddenly to have an alcohol addiction, but it happened gradually, the first

time one cup and then the next time two cups and so on until he is no longer able to stay away from them. So that in the book of Isaiah says: **"Woe to you that rise up early in the morning to follow drunkenness, and to drink until the evening, to be inflamed with wine. The harp, and the lyre, and the timbrel, and the pipe, and wine are in your feasts: and the work of the Lord you regard not, nor do you consider the works of his hands."** (Isaiah5: 11-12).

(2) And we always find alcohol and women together, because the addicted person wants to live in another world to escape from any problem or become happy, but unfortunately, this is not happiness, but he lives in the unknown until fall inadvertently. So much so that one of the newspapers said that a man filed a lawsuit against a casino where he lost 50 million dollars because he was drunk, and they encouraged him to gamble until he lost all his fortune. In addition, how many more farces that occur from the alcohol issue.

Many issues regarding youth who leaves their religion, and we find that some of them would say: Here is the key to the apartment, we will help you getting married and give you an apartment if you are to change your religion. Unfortunately, after he was deceived by the devil, he regrets that he has lost his spiritual life to ephemeral things. As for the honorable human, he knows that the Book says that this is a sin. Do you take parts of Christ and make them parts of adultery? God forbid us to do so. Usually all start step by step, the first step is for drinking, the second for abuse, the third for beatings, then fourth for dancing and fifth for adulteryThe end of all the above are known from the beginning. I know an addicted person was unable to handle his addiction, started by stealing; unfortunately, he arrested, and then hanged himself in jail because he was ashamed of himself. It was a very unfortunate end. I hope we can learn from the mistakes of others.

(3) human being's body is torn from drinking alcohol, and he ends up for the mold and the worms and have a short life because his end of his earthy life is foreseen pursuant to countless physical diseases, his earthy end would be close and well-known.

(S19: 4-12)

"He that is hasty to give credit, is light of heart, and shall be lessened: and he that sinneth against his own soul, shall be despised. He that rejoiceth in iniquity, shall be censured, and he that hateth chastisement, shall

have less life: and he that hateth babbling, extinguisheth evil. He that sinneth against his own soul, shall repent: and he that is delighted with wickedness, shall be condemned. Rehearse not again a wicked and harsh word, and thou shalt not fare the worse. Tell not thy mind to friend or foe: and if there be a sin with thee, disclose it not. For he will hearken to thee, and will witch thee, and as it were defending thy sin he will hate thee, and so will he be with thee always. Hast thou heard a word against thy neighbour? let it die within thee, trusting that it will not burst thee. At the hearing of a word the fool is in travail, as a woman groaning. In the bringing forth a child. As an arrow that sticketh in a man's thigh: so is a word in the heart of a fool."

(4) Must think well in all matters and not rushing to ratification, because there are so many rumors in circulation. Wise man thinks carefully about issues, and calculates the risk and then takes the decision. As for the one, who believes everything quickly, he is wrong and will hurt himself.

(5-6) He who finds in the sin a relish, will be inflicted with the punishment. As for the man with few words, he has fewer sins. **St. Arsenious** says: "often I regretted when spoke, and have no regret at all when silence." Compare: "**He that keepeth his mouth and his tongue, keepeth his soul from distress.**" (Prov21: 23).

(7) Never repeat what is said as you will lose. So many problems and fights result from the transfer of talk.

(8-9) Do not reveille your secrets to anyone, as you will be a slave to him because he knew it. Unfortunately, some people are abusing the trust of others. Therefore, the beauty of our church and in its practice in the confessions is through which you can consult the spiritual father, and you are sure that the secret never known by anyone. In addition, he will also provide you with spiritual advice, which is valid for your salvation.

(10) If someone told you a secret, keep it safe inside you, as if it is in a well, no one knows about it, and does not be afraid as a secret inside you will not kill you if you don't get it out.

(11-12) A secret inside a foolish man is like a woman about to give birth. She is eager to get her baby out, as she is exhausted from the contractions, especially

because in the last few days of pregnancy, a woman is willing to dispose of this fatigue.

Furthermore, the son of Sirach has identified the secret as thorns as thorns in the human such as secrets want to get out of the people. This is extremely dangerous because secrets do not get out as it was heard, it is, unfortunately, has small part added to the story, and another person adds a small part to the story until the truth is only a small part and most of the story is being composed.

(S19: 13-18)

"Reprove a friend, lest he may not have understood, and say: f did it not: or if he did it, that he may do it no more. Reprove thy neighbour, for it may be he hath not said it: and if he hath said it, that he may not say it again. Admonish thy friend: for there is often a fault committed. And believe not every word. There is one, that slippeth with the tongue, but not from his heart. For who is there that hath not offended with his tongue? Admonish thy neighbour before thou threaten him. And give place to the fear of the most High: for the fear of God is all wisdom, and therein is to fear God, and the disposition of the law is in all wisdom."

If someone told you something, you must examine it, as it will have one of two results. Either that man told you the true, or he is a liar. The liar will be known when you blame your friend, and blaming him with love and without getting into the altercation so you do not lose him. And maybe you will find him the victim, and sometime you blame him, and he is wrong, in this case, he will not repeat his mistake because he now knows that you receive true information. And forgive your friend. Of us, who is not a sinner? We are all sinners and there is no human being on Earth without sin. It was confirmed that the justice of God would intervene when tolerance exists. The Lord fights on our behalf as we are quite. Fear the Lord, because the main wisdom is to fear the Lord, and don't hurt or get angry and make a friend wisely. Wise man is the winner of human souls, and does not lose it, even if it did wrong to him.

(S19: 19-28)

"But the learning of wickedness is not wisdom: and the device of sinners is not prudence. There is a subtle wickedness, and the same is detestable: and there is a man that is foolish, wanting in wisdom. Better is a man that hath less wisdom, and wanteth understanding, with the fear of God, than he that aboundeth in understanding,

and transgresseth the law of the most High. There is an exquisite subtilty, and the same is unjust. And there is one that uttereth an exact word telling the truth. There is one that humbleth himself wickedly, and his interior is full of deceit: And there is one that submitteth himself exceedingly with a great lowliness: and there is one that casteth down his countenance, and maketh as if he did not see that which is unknown: And if he be hindered from sinning for want of power, if he shall find opportunity to do evil, he will do it. A man is known by his look, and a wise man, when thou meetest him, is known by his countenance. The attire of the body, and the laughter of the teeth, and the gait of the man, shew what he is. There is a lying rebuke in the anger of an injurious man: and there is a judgment that is not allowed to be good: and there is one that holdeth his peace, he is wise".

Evil has no wisdom in it, as the evil has the malice and cunning. Part of intelligence is the intelligence used in evil. And some of the rich people lack of wisdom. And an imperfect one who fears the Lord is better than the intelligent person who violates God's Law. Do not be taking by the scenes, there is the one who seems to be modest and humble, but you don't know what's inside him, just one word could show his reality. And there is the one who pretend that he has pain, but the facts are that he will, sooner or later, strike you with evil. You know a person from his appearance, his clothes, his works and his laugh, all those things referring to his personality. However, there is always the time for human to show his true self, and not tricked by his appearance.

CHAPTER 20

The Talking and the Silence

(S20: 1-8)

"1 How much better is it to reprove, than to be angry, and not to hinder him that confesseth in prayer. 2 The lust of an eunuch shall devour a young maiden: 3 So is he that by violence executeth unjust judgment. 4 How good is it, when thou art reproved, to shew repentance! For so thou shalt escape wilful sin. 5 There is one that holdeth his peace that is found wise: and there is another that is hateful, that is bold in speech. 6 There is one that holdeth his peace, because he knoweth not what to say: and there is another that holdeth his peace, knowing the proper time. 7 A wise man will hold his peace till he see

opportunity: but a babbler, and a fool, will regard no time. 8 He that useth many words shall hurt his own soul: and he that taketh authority to himself unjustly shall be hated."

(1) Usually, reproach is not in its place or not at the right time. Sometimes issues are heated and interfering makes to matter worse. Therefore, it is better remain silent in such situations. Here silence becomes wisdom. The book of Ecclesiastes says: **"A time to rend, and a time to sew. A time to keep silence, and a time to speak."** (Eccles3: 7) and the prophet Amos says: **"Therefore, the prudent shall keep silence at that time, for it is an evil time."** (Amos5: 13).

(2-3) according to Baruch, unwise person rush his rulings and does it in haste, like a slave hugging a girl and then take a deep breath. In addition, like the rich man who has the money and cannot enjoy it, as a consequence of a psychiatric disorder precluded the issuance of good decision.

Wise and spiritual human show remorse if he knew his mistake and apologies for his mistakes, thus be able to save him from sin. Because it is often what we believe we are right until someone alerts us that we are on a wrong road. Solomon the wise say **"He that hideth his sins, shall not prosper: but he that shall confess, and forsake them, shall obtain mercy."** (Prov28: 13)

(4-8) the wise man is known by his wisdom in his words, but when silence is required, also the wise man knows when to be silence and when to speak. Therefore, the wise Solomon says: **"In the multitude of words there shall not want sin: but he that refraineth his lips is most wise."** (Prov10: 19) and see: (Eccles3: 7). The senseless man who speaks without knowledge, he becomes more foolish as he believes that his foolishness is wisdom.

(S20: 9-20)

"9 There is success in evil things to a man without discipline, and there is a finding that turneth to loss. 10 There is a gift that is not profitable: and there is a gift, the recompense of which is double. 11 There is an abasement because of glory: and there is one that shall lift up his head from a low estate. 12 There is that buyeth much for a small price, and restoreth the same sevenfold. 13 A man wise in words shall make himself beloved: but the graces of fools shall be poured out. 14 The gift of the fool shall do thee no good: for his eyes are sevenfold. 15 He will give a few things, and upbraid

much: and the opening of his mouth is the kindling of a fire. 16 Today a man lendeth, and tomorrow he asketh it again: such a man as this is hateful. 17 A fool shall have no friend, and there shall be no thanks for his good deeds. 18 For they that eat his bread, are of a false tongue. How often, and how many will laugh at him to scorn! 19 For he doth not distribute with right understanding that which was to be had: in like manner also that which was not to be had. 20 The slipping of a false tongue is as one that falleth on the pavement: so the fall of the wicked shall come speedily."

(9) how many successes become evil and how many profit turns into a loss, look at how many celebrities with their reputation and success cannot walk in the street and everyone is eager to get part of their wealth, and some of them are threatening to be killed. Not every success will be useful, it is more important our success in the spiritual life and not the earthy one. The devil knows well that if it gives you success, you will abandon God, which is why he gives you that success to abandon your spiritual life. Let's look here to labor law, it gives people double time for working Sunday to encourage them work on Sunday, to the extent that some workers argue with each other to work on Sunday. The result would be that they do not go to church. However, the Lord is calling every day, saying: Ask, first, for the kingdom of God, and his pious.

(10) How many procedures that have no benefit to you? And how much of those were hard to achieve? I have heard the story of a widow that has a beautiful daughter, She was visited regularly by a non-Christian young man, every day, bringing gifts and dresses, and this young man wanted to marry the daughter. However, he was not a Christian but the mother could not refuse because of the gifts. He married the young daughter. That mother was destroyed, died in a fire and no one could save her. It was a bad end because she destroyed her daughter and was burned on earth in addition to her eternal punishment; she had sold her daughter to a non-Christian person because of presents and gifts that were useless.

(11) How many glories lead to the regret and how many humiliation and humility lead to glory? Let us look at army officers in high positions, their salary is high together with their prestige, but after retirement, we find the dignity and the glory are gone. If we look at the modest, such as St. Mary the Virgin, we find that they truly called her Mother of God. Compare **"And whosoever shall exalt himself shall be humbled: and he**

that shall humble himself shall be exalted."(Matt23: 12)

(12) Some are looking for the low prices, especially in the food, but usually the cheap out of date goods are no longer valid, that is why it is cheap. However, the goods that have expired, causes disease and others causes food poisoning.

On the other hand, the one who bought the cheap car and spends many times the price to repair it, it would be better to buy a car a bet more expensive with a better condition, so he does not need to spend more on it.

(13) The wise man has a treasure as good as gold between his lips. As for the foolish, who believes to be wise, his talk is empty.

(14-17) Gifts or charities from ignorant or Skinflint have no benefit to you because he expected a lot in return for what he gave you, and he does not stop at this point, but he will go to all people and say that he helped you and gave you.

Woe to the poor Christians, who go to non-Christians, asking them for help and receive it, then after that they show their true self when demanding things in return, and their demands are sometime hard to be implemented, especially some of the widows, which seek the assistance of non-Christians and the consequence would be inappropriate.

Therefore, must be noted who the request should be from. Widows, who were living at the time of the prophet, used to go to him for assistance. And we also when in need, we go to church because it is safer and compassionate, and if the church has not been able to help us, they will send to us the decent person who can help us but, the world is full of wolves in the clothes of lambs.

(S20: 21-25)

"21 A man without grace is as a vain fable, it shall be continually in the mouth of the unwise. 22 A parable coming out, of a fool's mouth shall be rejected: for he doth not speak it in due season. 23 There is that is hindered from sinning through want, and in his rest. he shall be pricked. 24 There is that will destroy his own soul through shamefacedness, and by occasion of an unwise person he will destroy it: and by respect of person he will destroy himself. 25 There is that for bashfulness promiseth to his friend, and maketh him his enemy for nothing."

(20) *Slipping on tiles or on the ground, is better than a slip of the tongue. "For the sins of the lips ruin draweth nigh to the evil mall: but the just shall escape out of distress."* (Prov12: 13)

(21-22) *Untimely conversation is always in the mouth of the stupid. And the stupid person does not like to hear from a similar person because he said it in an untimely manner.*

(23) *in some cases, the material life effects in the falling of a man, because some people who are rich and have the money go to inappropriate places and spend too much. They say let us try our luck, gambling, and all these sins, but sometime human protects himself from these sins. We call it the spoiled sins, as when these sins not done he become good.*

(24) *Some people are shy and not able to face others. And there are people, who take advantage of these people because they know that such person cannot say "no" because he is shy, so they demand things from him, which are sometimes difficult, or they demand some services, which he cannot reject it and if not carried out, they turn on him as if was an enemy the time he believed they are friends, but unfortunately they are not friends, but they are exploiting.*

In our life, we must learn that there is time for everything, and there is a limit for everything. I do not enter anyone to my house, or I have a habit of having my house to be always open. There is time for everything. There is a time for visits and a time to receive friends, and there are a time and limits to the friends' questions. That is because some people like to ask about the privacy of others, but there is a way to respond and not allow anyone to interfere in your life. That is why there is a difference between the polite and respectful people and the shy person and the one without personality. So everything must be wisely and courteously.

(S20: 26-28)

"26 A lie is a foul blot in a man, and yet it will be continually in the mouth of men without discipline. 27 A thief is better than a man that is always lying: but both of them shall inherit destruction. 28 The manners of lying men are without honour: and their confusion is with them without ceasing."

Oh so many lies, lies ... I left this book for about three months because I was busy with some other things in the service and work, but everything was from the Lord because during this period I suffered from a terrible lie, and I saw with my own eyes how people could lie so easy, and forgot that the Bible says: **"You are of your father the devil, and the desires of your father you will do. He was a murderer from the beginning, and he stood not in the truth; because truth is not in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof."** (John8: 44).

The first story that happened to me in this period is that there was a person fixing my car, but he causes some damages to the car, and I asked him more than once to repair it, but unfortunately he was an evil man, starts using language that is not understandable and falsely accuses me that I hit the car. He informed the police, but of course did not have witnesses, so he has not been able to do more than that. Even so, the problem did not end there, as I took the matter to court. At the beginning of the court case, each of us was asked take an oath on the Bible. I'm not sad for losing the case, but my sorrow was this soul, which sells its life and lies for small sums of money and cheap things that have no value.

The second problem, which it passed me, and I still suffer from it happened in my place of work, We made very much the profit this year, but unfortunately for us not to get paid the incentives claimed as the company claimed that it had not achieved the expected profits this year and therefore, will be no incentives paid. They accused the workers of excessive waist, therefore, made no profit. We have suffered and still suffering from the fact that they lied and the problem is yet to be resolved.

How many lies in documents related to taxation? People forget or act as if they forgot the blessing of the Lord, which enrich and need no efforts. As the popular proverb says, "Evil money comes and takes away the honest one and goes away with it". My friend, our lives on earth are short and there is no need to worry and sadness. And everyone will disappear and go away.

It was said that, moments before his death, the richest man asked his children to put him next to his safe. And ask them to open it. When done, he spat on all the money in it saying: This is what I have lost my life for.

Collecting all that money and now I am close to death, and it has not been able to do me anything.

Joshua of Sirach says that lie is a shameful because if they knew that you are well known as a liar, no one will trust you again. A liar has no dignity at all.

(S20: 29-33)

"29 A wise man shall advance himself with his words, and a prudent man shall please the great ones. 30 He that tilleth his land shall make a high heap of corn: and he that worketh justice shall be exalted: and he that pleaseth great men shall escape iniquity. 31 Presents and gifts blind the eyes of judges, and make them dumb in the mouth, so that they cannot correct. 32 Wisdom that is hid, and treasure that is not seen: what profit is there in them both? 33 Better is he that hideth his folly, than the man that hideth his wisdom."

(29-30) wise human is successful with his words and the eloquent provide satisfaction to the person concern. And the person who works hard and frequent increases his harvest. It is like the wise man that needs to pray and read the words of parents, and calls upon the wisdom of the Holy Spirit. Because he is a wise man who can solve the problem, as for the foolish man, he can complicate issues and hold it.

(31-32) gifts and bribery, sometimes do blinding the eyes of people, even some of the wise men of them. Unfortunately, there are examples of this in the Bible, such as **Belaam** who, for the money, caused the destruction of the Children of Israel because of his evil advice, and it was his end and destruction. Sometimes, you find it hard to ashamed some people who pay high contributions to the church and to the church services, but on the contrary, reprimand and discipline sometimes benefit the eternal life and not destruction.

The wise man who does not speak to anyone or guide anyone is like buried treasure or lost one. I wish every foolish man does not impose his opinion on others and thinks that he understands everything.

CHAPTER 21

The Escape from the Sin

(S21: 1-11)

"1 my son, hast thou sinned? do so no more: but for thy former sins also pray that they may be forgiven thee. 2 Flee from sins as from the face of a serpent: for if thou comest near them, they will take hold of thee. 3 The teeth thereof are the teeth of a lion, killing the souls of men. 4 All iniquity is like a two-edged sword, there is no remedy for the wound thereof. 5 Injuries and wrongs will waste riches: and the house that is very rich shall be brought to nothing by pride: so the substance of the proud shall be rooted out. 6 The prayer out of the mouth of the poor shall reach the ears of God, and judgment shall come for him speedily. 7 He that hateth to be reprov'd walketh in the trace of a sinner: and he that feareth God will turn to his own heart. 8 He that is mighty by a bold tongue is known afar off, but a wise man knoweth to slip by him. 9 He that buildeth his house at other men's charges, is as he that gathereth himself stones to build in the winter. 10 The congregation of sinners is like tow heaped together, and the end of them is a flame of fire. 11 The way of sinners is made plain with stones, and in their end is hell, and darkness, and pains."

(1) If you sin, you must be aware that you are a sinner. It is good for human to feel that he made a mistake, because if he did not feel that, he would continue doing it, without repentance and without the realization that he is wrong. The devil usually deceived him that every wrong thing is right, and it is not that bad at all. And when lying in case of bribery, the devil would convince him that it is a white lie, and everyone is doing it, and that is normal, or this is not a sin or no one saw us or know about it. That is how the devil can give the person many of the arguments used to make him a belief in sin and drinks the lukewarm water.

(2) escape from the sin the same as your escape from the snake, because the devil push ideas to be human as a bait, if he ate it and became with the devil, he would not be able to get rid of it. If you knew that non spiritual people go to a certain place, and you may hear some words that you do not want to hear, escape and apologize. And if you saw a woman dressed immodestly that may cause problems to you, try to escape to save your soul. Try to escape as you are escaping from the snake when you see it, because the snake is very fast and has a deadly bite. So run away fast and do not rely on your strength because the teeth of the snake are like the lion that kills the hearts of the people. And this is what Boutros, the teacher, tells us: **"8 be sober and watch: because your adversary the devil, as a roaring lion,**

goeth about seeking whom he may devour. 9 Whom resist ye, strong in faith: knowing that the same affliction befalls your brethren who are in the world." (1Peter5: 8, 9).

(3) and sin is like the lion's teeth, if it attacked your neck, you will not be able to escape from it, the same as the sin, if it took control of human, he cannot escape easily.

(4) sin is like a knife with two edges, either can kill. If human goes the sinful way, he will be killed, and vice versa, because sin is like the sward, no one can escape from it without wounds, and often end up to the destruction.

(5) Fear and violence are destroying the soul, such as haughtiness, which does not make the person to repent, there is no arrogant human being admits that he is wrong, and that he recognizes the need for guidance and repentance.

(6) Joshua of Sirach explains that poor person prays and the Lord hears him, and if he is in trouble, God will assist him.

(7) Person who corresponds to reprimand with anger and coldness is an arrogant one. He is like a balloon full of air explodes with just a touch. As for the person who fears God, he is as the not too inflated balloon that can stand some scratches before exploding.

(8) Person who talks too much is well known of his sins. As for the wise man, he has an impact on his audience and knows when to stop. He is very careful not Flaunts Otherwise the day will come to fall from haughtiness.

(9) **"Who built a house from the money of others"**
Situations, which occur very often when a person urges his brother to take care of his wife and children before his death, then, instead of doing just that, we find his brother grabs the inheritance and enjoys himself and being unfair to the children of the deceased brother. And that explained the saying: "Who built a house from the money of others".

(10-11) Evil group united, unfortunately, some of them lead each other to destruction. The Book warns us from seeking hypocrites' advice, as they are like wool, which is inflammable material. This means that they will be burned quickly. And you will find no trace of them after their death as no one will remember anything useful that

they did. They have short life. Sinner's road is easy and comfortable but unfortunately the end is hell. Sometimes the Lord slows down in dealing with them with no impunity in order for them to repent. And sometime, such as a man sentenced to death and was beating by one guard, some people would ask why doing that as he is sentenced to death? Such as evil man which the Lord said: "I have given him time to repent, but he didn't" Lord have mercy on us.

(S21: 12-27)

"12 He that keepeth justice shall get the understanding thereof. 13 The perfection of the fear of God is wisdom and understanding. 14 He that is not wise in good, will not be taught. 15 But there is a wisdom that aboundeth in evil : and there is no understanding where there is bitterness. 16 The knowledge of a wise man shall abound like a flood, and his counsel continueth like a fountain of life. 17 The heart of a fool is like a broken vessel, and no wisdom at all shall it hold. 18 A man of sense will praise every wise word he shall hear, and will apply it to himself: the luxurious man hath heard it, and it shall displease him, and he will cast it behind his back. 19 The talking of a fool is like a burden in the way: but in the lips of the wise, grace shall be found. 20 The mouth of the prudent is sought after in the church, and they will think upon his words in their hearts. 21 As a house that is destroyed, so is wisdom to a fool : and the knowledge of the unwise is as words without sense. 22 Doctrine to a fool is as fetters on the feet, and like manacles on the right hand. 23 A fool lifteth up his voice in laughter: but a wise man will scarce laugh low to himself. 24 Learning to the prudent is as an ornament of gold, and like a bracelet upon his right arm. 25 The foot of a fool is soon in his neighbour's house: but a man of experience will be abashed at the person of the mighty. 26 A fool will peep through the window into the house: but he that is well taught will stand without. 27 It is the folly of a man to hearken at the door: and a wise man will be grieved with the disgrace."

(12-13) whoever understood the Holy Law controls his lust and fears of the Lord. And fearing the Lord makes human safe until death and careful in all aspects of spiritual and non-spiritual life. So be specific in your behavior, transactions and your guidance.

(14-15) lack of comprehensions and education makes it hard to learn, and often too much education causes bitterness.

(16) Wise man advices are like torrents and his opinions are like the water spring. where is a recovery, and as they say, if you go to the wise man with any problem, you will find the wise opinion.

(17) For the stupid human, his brain is holed bowel, no matter how much he learned, he does not benefit from it.

(18) A polite person hears wisdom, praise it and add to it. As for the stupid human, hears wisdom, leave it behind his back and make a mockery of it.

(19) The talk of someone stupid is a burden on human, such as a traveler carrying heavy objects and wants to get rid of it as soon as possible. As for the talk of the wise man, it brings joy and pleasure to the audience.

(20) The group desires to hear the wise man words, as it settles in the heart because it is an act of the Holy Spirit.

(21) Wisdom for the fool does not have to benefit, such as a collapse house that cannot be fixed. So he cannot benefit from the wisdom. And knowledge of ignorant is meaningless.

(22) Education for the stupid man is like chains in the two legs, it prevents him from his own folly. Stupid man is not interested in education, because it would tie his hands and legs and informs him of his stupidity.

(23) Foolish man laughs loudly, as for the wise man, he smiles at a little or quietly.

(24) Knowledge for the wise man is as good as gold because he knows its value. I know one person who came from Egypt with luggage full of books. I asked what this is. It's my treasure. he applied.

(25) The feet of an ignorant man enter the house before him. As for the wise man, he waits in modesty.

(26) The literate person is rude as he looks inside as he stands outside. As for the wise man, he stands and waits politely.

(27) Eavesdropping on the doors is a lack of manners and trying to know people news and spying on them is compound sins, because you are spying to know their affairs then informing others of what you have found out with a bet

extra.

(S21: 28-31)

"28 The lips of the unwise will be telling foolish things but the words of the wise shall be weighed in a balance. 29 The heart of fools is in their mouth: and the mouth of wise men is in their heart. 30 While the ungodly curseth the devil, he curseth his own soul. 31 The talebearer shall defile his own soul, and shall be hated by all: and he that shall abide with him shall be hateful: the silent and wise man shall be honoured."

(28) The stupid people believe in hocus pocus (wrong talk), and repeating words of others, and the wise man balances his words and has value of gold.

(29) Ignorant man speaks with his tongue before using his brain then regret what he said, unlike the wise man who calculates everything he says and tastes what he is saying before saying it.

(30) Both, the hypocrite and the devil, are causing problems for humans, the hypocrite would blame the devil and says that the devil made him do what he has done. Therefore, if he curses the devil, he actually cursing himself, because he has no will to break away from the devil and his work.

(31) Gossip maker is a sinner before God and his friends. That is why he is despised among people because people careful of him because he will spread the news if knew it. That is why gossip is very dangerous and could ruin homes. It is better to stay away from those people who use gossip as an entertainment.

CHAPTER 22

The Laziness and the Stupidity

(S22: 1-2)

"1 The sluggard is pelted with a dirty stone, and all men will speak of his disgrace. 2 The sluggard is pelted with the dung of oxen: and every one that toucheth him will shake his hands."

Lazy person believes to be better than others are, and all people should serve him, and if he finds a job, he may not work in any business. He believes that he should be working as only the director because this is his work.

He also believes that people do not understand, and he is the only one who understands and knows everything. Lazy man does not work and does not give anyone the chance to work. He is always talking about the ideals and speaks about the past, as if he lives in a different world. However, if you look into his personality, you would find that his personality often gives up on the principles for his laziness. He relies on others to spend money on him to the extent that makes people stay away from him and not willing to help. If you do not help him, you will find jealousy and ingratitude from him instead of thanks and gratitude. That is why when you get rid of him, you clear your hands, which felt like something bad and wants to get rid of it.

Compare: "6 Go to the ant, O sluggard, and consider her ways, and learn wisdom: 7 Which, although she hath no guide, nor master, nor captain, 8 Provideth her meat for herself in the summer, and gathereth her food in the harvest. 9 How long wilt thou sleep, O sluggard? when wilt thou rise out of thy sleep? 10 Thou wilt sleep a little, thou wilt slumber a little, thou wilt fold thy hands a little to sleep: 11 And want shall come upon thee, as a traveller, and poverty as a man armed. But if thou be diligent, thy harvest shall come as a fountain, and want shall flee far from thee." (Prov6: 6-11).

(S22: 3-6)

"3 A son ill taught is the confusion of the father: and a foolish daughter shall be to his loss. 4 A wise daughter shall bring an inheritance to her husband: but she that confoundeth, becometh a disgrace to her father. 5 She that is bold shameth both her father and husband, and will not be inferior to the ungodly: and shall be disgraced by them both. 6 A tale out of time is like music in mourning: but the stripes and instruction of wisdom are never out of time."

(3) The son who lacks discipline would bring shame to his father, because it causes much embarrassment. He said things and does things unsuitable and, unfortunately, people blame the father because he was unable to discipline his son when he was young. In addition, the father is sad for long time for not educating his son. Compare **"1 A wise son maketh the father glad: but a foolish son is the sorrow of his mother."** (Prov10: 1). Also, if the daughter is the not wise, lack of discipline will be the reason for a great loss because the girls were in the old days, considered to be less dignity of men.

(4) However, if the girl was wise, her man will be happy with her, and she becomes a blessing in his home. However, if this girl were shameful or not wise, she would bring sadness to her parents. Compare: **"10 Who shall find a valiant woman? Far and from the uttermost coasts is the price of her. 11 The heart of her husband trusteth in her, and he shall have no need of spoils. 12 She will render him good, and not evil, all the days of her life. 13 She hath sought wool and flax, and hath wrought by the counsel of her hands. 14 She is like the merchant's ship, she bringeth her bread from afar. 15 And she hath risen in the night, and given a prey to her household, and victuals to her maidens. 16 She hath considered a field, and bought it: with the fruit of her hands she hath planted a vineyard. 17 She hath girded her loins with strength, and hath strengthened her arm. 18 She hath tasted and seen that her traffic is good: her lamp shall not be put out in the night. 19 She hath put out her hand to strong things, and her fingers have taken hold of the spindle. 20 She hath opened her hand to the needy, and stretched out her hands to the poor. 21 She shall not fear for her house in the cold of snow: for all her domestics are clothed with double garments. 22 She hath made for herself clothing of tapestry: fine linen, and purple is her covering. 23 Her husband is honourable in the gates, when he sitteth among the senators of the land. 24 She made fine linen, and sold it, and delivered a girdle to the Chanaanite. 25 Strength and beauty are her clothing, and she shall laugh in the latter day. 26 She hath opened her mouth to wisdom, and the law of clemency is on her tongue. 27 She hath looked well to the paths of her house, and hath not eaten her bread idle. 28 Her children rose up, and called her blessed: her husband, and he praised her. 29 Many daughters have gathered together riches: thou hast surpassed them all. 30 Favour is deceitful, and beauty is vain: the woman that feareth the Lord, she shall be praised. 31 Give her of the fruit of her hands: and let her works praise her in the gates."** (Prov31: 10-31).

(5) As for the rude girl, she causes scandal and shame to her father and her husband, and that is why both insult her.

(6) Unwise person does not know when to speak and when to be silent; he is like the unwise person who sings in a funeral. It is foolish for a person to act like that. Compare: **"20 And one that looseth his garment in cold weather. As vinegar upon nitre, so is he that singeth songs to a very evil heart. As a moth doth by a garment, and a worm by the wood: so the sadness of a man consumeth**

the heart." (Prov25: 20)

The whip and discipline is wisdom. Some scholars say that they support the education of corporal punishment in education, but without the harshness. Unfortunately, in some communities where there are sanctions, we find that freedom is the reason for not raising the children properly and children use their freedom wrongly. We are here to see the subject from about 15 years ago, schools were in Egypt allowing corporal punishment (beatings on the hands) and there were respect and fear of the teachers and students. Nevertheless, after the lifting of the punishment, the subject of fear and respect become non-existent as education in the rapid decay. There is a big difference between schools of about 15 to 20 years ago and the school now on the commitment and respect.

(S22: 7-18)

"7 He that teacheth a fool, is like one that glueth a potsherd together. 8 He that telleth a word to him that heareth not, is like one that waketh a man out of a deep sleep. 9 He speaketh with one that is asleep, who uttereth wisdom to a fool: and in the end of the discourse he saith: Who is this? 10 Weep for the dead, for his light hath failed: and weep for the fool, for his understanding faileth. 11 Weep but a little for the dead, for he is at rest. 12 For the wicked life of a wicked fool is worse than death. 13 The mourning for the dead is seven days: but for a fool and an ungodly man all the days of their life. 14 Talk not much with a fool, and go not with him that hath no sense. 15 Keep thyself from him, that thou mayst not have trouble, and thou shalt not be defiled with his sin. 16 Turn away from him, and thou shalt find rest, and shalt not be wearied out with his folly. 17 What is heavier than lead? and what other name hath he but fool? 18 Sand and salt, and a mass of iron is easier to bear, than a man without sense, that is both foolish and wicked."

(7-8) Here, Joshua of Sirach refers to how difficult to reform the senseless person; it is such as the impossible task of repairing of a broken ceramic bottle.

Alternatively, alert a person who is fast asleep to the danger that is coming to him, as he is in a deep sleep will not hear.

(9) Stupid person do not understand when explaining anything to him. Such as a sleeping person who does not know if you have finished your talk or not yet. In the end will tell you "What? What do you mean?"

(10-12) *Dead man is like a stupid man, although, the stupid one is less than a dead human, as the dead one is comfortable, the time the stupid one with his doing is not. Compare: "I know your works that you have the reputation of being alive, but you are dead."* (Revel3: 1)

(13) *It was the custom in the old days with the Jews to mourn their dead from seven days. "And they took their bones and buried them in the wood of Jabes: and fasted seven days."* (1Sam31: 13) *The writer says, as for the stupid or the evil (the junkie), we need to cry about him for the rest of his life.*

(14) *Do not talk too much with the idiot (stupid, according to the Greek translation) and (pig, according to the Syrian translation) because it does not care what you say, and he does not listen to you.*

(15-16) *Stupid man is like a defiled human, if approached, he would transmit the infection to you. It is better for you to keep away from him, so he does not disturb you with his stupidity.*

(17-18) *The stupid person is a heavy burden on his relatives and acquaintances. Heavier than the led, so that the sand, salt and iron are less weight than the senseless folly. Compare: "A stone is heavy, and sand weighty: but the anger of a fool is heavier than them both."* (Prov27: 3)

(S22: 19-23)

"19 A frame of wood bound together in the foundation of a building, shall not be loosed: so neither shall the heart that is established by advised counsel. 20 The thought of him that is wise at all times, shall not be depraved by fear. 21 As pales set in high places, and plasterings made without cost, will not stand against the face of the wind: 22 So also a fearful heart in the imagination of a fool shall not resist against the violence of fear. 23 As a fearful heart in the thought of a fool at all times will not fear, so neither shall he that continueth always in the commandments of God."

(19) *It adopted in the old houses, to build on veins of wood in the middle, as we see here in the ancient churches according to the English style. And there were benefits in building this way to stand the time of earthquakes, as when shocks occur, these veins of wood would protect the home and support it. This is like the wise human who has his heart and mind full of spiritual advice, regardless of any shocks occur or problems. he*

remains intact. Problems that occurred (in the magazine *Rose Al Yousef*), and all the unfortunate events that took place, His Holiness Pope Shenouda III says: "Human must be like the mountain, no matter what problems occurred. Wind, storms, hurricanes, he must be like the mountain."

(20) No matter what shocks or problems facing the wise and sensible man, he has the balanced and just minds. And can stand whatever emotional problems or experiences facing his heart, because the heart is known to be the symbol of emotion. He will not be disturbed because he is sane and uses his mind and wisdom in resolving the matters. If this done, he will be such as the beautiful set of inscriptions on the wall. No matter there have been hurricanes, winds or rain, did not have any effect on these inscriptions.

(21-23) It was a habit for the Palestine people to place pickets on the walls surrounding the chrome. If foxes passed by it, it would drop so guards would be alert. This is such as person's foolish ideas or incompetent human that lack wisdom, when time is tough, he cannot think and take the right decisions because he only depends on the heart and, unfortunately, his heart full of fears. And the wise man is not afraid or disturbed because he knows that God takes care of him. And your head hair is counted and whoever touch you, affects my eye's iris. The Problem needs praying, time and taking the advice of others.

(S22: 24-33)

"24 He that pricketh the eye, bringeth out tears: and he that pricketh the heart, bringeth forth resentment. 25 He that flingeth a stone at birds, shall drive them away: so he that upbraideth his friend, breaketh friendship. 26 Although thou hast drawn a sword at a friend, despair not: for there may be a returning. To a friend, 27 If thou hast opened a sad mouth, fear not, for there may be a reconciliation: except upbraiding, and reproach, and pride, and disclosing of secrets, or a treacherous wound: for in all these cases a friend will flee away. 28 Keep fidelity with a friend in his poverty, that in his prosperity also thou mayst rejoice. 29 In the time of his trouble continue faithful to him, that thou mayst also be heir with him in his inheritance. 30 As the vapour of a chimney, and the smoke of the fire goeth up before the fire: so also injurious words, and reproaches, and threats, before blood. 31 I will not be ashamed to salute a friend, neither will I hide myself from his face: and if any evil happen to me by him, I will bear it. 32 But every one that shall hear it, will beware of him. 33 Who

will set a guard before my mouth, and a sure seal upon my lips, that I fall not by them, and that my tongue destroys me not?"

(24-27) Joshua of Sirach speaks of strong friendship and its sensitivity by saying that closed friendship must maintain by having him in your eyes and placing him in your heart. Friend is like Birds, if you throw a stone at it, it will fly, the same as if you abuse your friend you lose him. Joshua of Sirach, here, warns us that, even if you were hard on your loyal friend, he will not leave you. He will tolerate you in all cases except in one case, when you calibrate a secret that he told you, or you strapped him in the back. All those acts alienate friends.

(28-29) Stay faithful to the poor in his hard time and do not give up on him, so when the Lord helps him, he will not leave you and will stand by you. And stand by him when things are tight, you will benefit from him later from his inheritance.

(30) Beware of exchange insults; it is like the smoke before the fire. That is how violence happened after the verbal abuses.

(31-32) I am not afraid of defending my friend. And I do not abandon him when he is trouble, even if he ignores my help and all what I have done for him. However, people will guard against him when they know the facts.

(33) Here, the writer asked, who guards my mouth? And stamp my lips? Therefore, I do not fall because of them. The writer knows how danger his tongue is, and we must treat it as savage animal. We must nozzle it. Because the tongue is capable of cursing people, and blessing them. Prophet Jacob says: **"3 For if we put bits into the mouths of horses, that they may obey us, and we turn about their whole body. 9 By it we bless God and the Father: and by it we curse men, who are made after the likeness of God. 8 But the tongue no man can tame, an unquiet evil, full of deadly poison."** (James3: 3, 8-9)

CHAPTER 23

The Prayer

(S23: 1-6)

"1 O Lord, father, and sovereign ruler of my life, leave me not to their counsel: nor suffer me to fall by them. 2 Who will set scourges over my thoughts, and the discipline of wisdom over my heart, that they spare me not in their ignorances, and that their sinner may not appear: 3 Lest my ignorances increase, and my offences be multiplied, and my sinner abound, and I fall before my adversaries, and my enemy rejoice over me? 4 O Lord, father, and God of my life, leave me not to their devices. 5 Give me not haughtiness of my eyes, and turn away from me all coveting. 6 Take from me the greediness of the belly, and let not the lusts of the flesh take hold of me, and give me not over to a shameless and foolish mind."

(1) prayer has importunity from the Lord in it, here, he is requesting from God to be saved from the most dangerous thing that can destroy life and that is his lips, because the one who knows how serious talk is, knows the humility and asks the Lord to give him the wisdom of his words out of his lips.

(2) He imagines the Lord, as he is the father who organizes his thoughts, and if it mangled God will discipline it with the whips. The Lord gives the heart wisdom, although, without losing sight of his sins.

(3) And he asks the Lord for the discipline so his sins do not multiply on him. Here, the enemy that he fears is the devil or the sin. Here, Joshua fears the irony of his enemies who are joyful when they see an unwavering believer, and they become so happy with this success. However, temporary. What is so impressed about God, that he allowed his people to be under tyranny, such as the husband unfairness or the religion. This is the school where the saints have learned for their benefit, and the Question of the glory. Unbearable difficulties lead us to repentance and victory.

(4-6) Here, he asks the Lord to help him to abandon the lust of looking, which leads to the lust of uncleanness and impurity. All this related the lust of food and all that started with controlling the lips.
Compare: **" Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy".** (Rom.13: 13) and **" Envy, murders, drunkenness, revellings, and such like. Of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God."** (Galatians5: 21) and **" And be not drunk with wine, wherein is luxury; but be ye filled with the**

holy Spirit." (Ephesians5: 18).

(S23: 7-14)

"7 Hear, O ye children, the discipline of the mouth: and he that will keep it shall not perish by his lips, nor be brought to fall into most wicked works. 8 A sinner is caught in his own vanity, and the proud and the evil speakers shall fall thereby. 9 Let not thy mouth be accustomed to swearing: for in it there are many falls. 10 And let not the naming of God be usual in thy mouth, and meddle not with the names of saints, for thou shalt not escape free from them. 11 For as a slave daily put to the question, is never without a blue mark: so every one that sweareth, and nameth, shall not be wholly pure from sin. 12 A man that sweareth much, shall be filled with iniquity, and a scourge shall not depart from his house. 13 And if he make it void, his sin shall be upon him: and if he dissemble it, he offendeth double: 14 And if he swear in vain, he shall not be justified: for his house shall be filled with his punishment."

(7-8) Here, Joshua of Sirach warns his children to guard their mouths from deviation. And fall in the wrong because of the mouth. Compare: **" For the sins of the lips ruin draweth nigh to the evil mall: but the just shall escape out of distress."** (Prov12: 13), **"For the sinful words of their mouths and lips let them be caught in their pride. For the lies they have told under oath."** (Psalm59: 13).

(9-10) "Do not make swearing a habit". Jews, in the old days (spiritual childhood), could not refrain from swearing. That is why the Lord asked them not to swear, but give their oath to God. Sometimes the Lord allows them to swear by his Name, but not because he wants the oath, but to have their oath as a sign of worship to Him alone without the strange gods. That is why the Lord prevents them from swearing by other gods in surrounding nations.

In the New Testament - as we entered into a mature spiritual stage - Jesus commands us not to swear at all. **"33 Again you have heard that it was said to them of old, Thou shalt not forswear thyself: but thou shalt perform thy oaths to the Lord. 34 But I say to you not to swear at all, neither by heaven, for it is the throne of God: 35 Nor by the earth, for it is his footstool: nor 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 speech be yea, yea: no, no: and that which is over and above**

these, is of evil."(Matt5: 33-37)

(11-14) Here, the prophet **Baroukh** continues his talk about swearing. Commenting St. John (the golden mouth) on the swearing and says: "The oath is like the wind for a ship of anger, without it cannot sail in human life. Put a law for a human with fast emotion not to swear, there will be no need to teach him moderation."

St. John, **Chrysostom**, considers that not swearing is the special mark of the Christian. He says: "Let us accept that as stamp from the sky, so we looked at in every place as we are herding of the king. If only we know who we are through our mouth and our language."

There are three types of oaths:

The oath that human uses, but, but does not truly meet.

The oath that human uses, without patient.

The oath that is false.

(S23: 15-20)

"15 There is also another speech opposite to death, let it not be found in the inheritance of Jacob. 16 For from the merciful all these things shall be taken away, and they shall not wallow in sins. 17 Let not thy mouth be accustomed to indiscreet speech: for therein is the word of sin. 18 Remember thy father and thy mother, for thou sittest is the midst of great men: 19 Lest God forget thee in their sight, and thou, by thy daily custom, be infatuated and suffer reproach: and wish that thou hadst not been born, and curse the day of thy nativity. 20 The man that is accustomed to opprobrious words, will never be corrected all the days of his life."

(15) Indication here to the words of blasphemy which was punished by stoning. Compare; **" And he that blasphemeth the name of the Lord, dying let him die: all the multitude shall stone him, whether he be a native or a stranger. He that blasphemeth the name of the Lord, dying let him die."** (Leviticus24: 16) And there is a story in the first Book of Kings, King **Ahab**, who wanted to take the field of **Nabout Alisereili**, Queen **Isabel** said to him not to mourn and orchestrated false accusation, that **Nabot Albozoreili** blasphemes God. They got him outside the city and pelted him with stones until he died. Whoever it blasphemes God would be isolated from the people and not has a legacy of Jacob (the heavenly kingdom) **"10 And suborn two men, sons of Belial against him, and let them bear false witness: that he hath**

blasphemed God and the king: and then carry him out, and stone him, and so let him die. 11 And the men of his city, the ancients and nobles, that dwelt with him in the city, did as Jezabel had commanded them, and as it was written in the letters which she had sent to them: 12 They proclaimed a fast, and made Naboth sit among the chief of the people. 13 And bringing two men, sons of the devil, they made them sit against him: and they, like men of the devil, bore witness against him before the people, saying: Naboth hath blasphemed God and the king: therefore they brought him forth without the city, and stoned him to death." (1 Kings 21: 10-13)

(16) The devout people kept away from blasphemy. Your works can be blasphemed of the name of God, such as being unfair to others. And no one knows that God hears and sees everything, and he thinks that God does not exist, also considering God does not exist or does not know is also blasphemy against God. The harsh criticism and the rumors that destroys the reputation of people and destroys homes, it is as good as the talk that leads to death.

(17) Don't let your mouth getting used to indecent talk, all this talk leads to sin, because every bad word counted. And the unproductive word is not like the obscene word as the unproductive word has no benefit, just imaging what the obscene word like. The Book says **"Nor the effeminate, nor liars with mankind, nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God."** (1Corinthians6: 10)

(18-19) sometimes, human who reach a reputable position forgets his family because they wear poor people clothes. There is the story of a police officer, when he graduated and joined the workforce did not contact his family. After a period of time, his father came to see him; his colleagues asked him who this man is? He indicated that he is his special doorman. And more stories that refer to the denial of children of their parents, but unfortunately, it has a sad end, because when parents bless their son, the sky also blesses him. No man is successful in his life without the prayer and blessing for his parents.

On the day of honoring George Washington, he asked for an extra chair to place next to his, and then he went among the people, and brought an old woman and said this is the mother of George Washington. If you want to pay a tribute

to me, better honoring this woman as well.

(20) This verse teaches us the importance of fathers in the upbringing of their children and hearing every unsuitable word that parents say or directed to them in their lives, because if they did not learn to talk the right way, it will remain with them throughout their lives. This makes us also to say to the parents, noticed the language you use at home because these kids hear everything and there is no prohibited words allowed for parents and not allowed for the boys.

(S23: 21-31)

"21 Two sorts of men multiply sins, and the third bringeth wrath and destruction. 22 A hot soul is a burning fire, it will never be quenched, till it devour something. 23 And a man that is wicked in the mouth of his flesh, will not leave off till he hath kindled a fire. 24 To a man that is a fornicator all bread is sweet, he will not be weary of sinning unto the end. 25 Every man that passeth beyond his own bed, despising his own soul, and saying: Who seeth me? 26 Darkness compasseth me about, and the walls cover me, and no man seeth me: whom do I fear? the most High will not remember my sins. 27 And he understandeth not that his eye seeth all things, for such a man's fear driveth from him the fear of God, and the eyes of men fearing him: 28 And he knoweth not that the eyes of the Lord are far brighter than the sun, beholding round about all the ways of men, and the bottom of the deep, and looking into the hearts of men, into the most hidden parts. 29 For all things were known to the Lord God, before they were created: so also after they were perfected he beholdeth all things. 30 This man shall be punished in the streets of the city, and he shall be chased as a colt: and where he suspected not, he shall be taken. 31 And he shall be in disgrace with all men, because he understood not the fear of the Lord."

(21-24)

Here begins the talk about the evil lust and the person who leaves his thoughts and his looks to the sin. The devil uses all these tools in order to traps him and burns him in the fire of lust. Furthermore, The man who says I am going to try this thing just for knowledge, or I will watch that scene or that movie or this magazine for knowledge. This man, unfortunately, is deluded by the devil. The lust ignites inside him and not resting until it burns him. And lust is impure, and the human adulterer is never satisfied, never had enough. Like the man who drink salt water, the more he drinks the more he is

thirsty again, he burns his body with fire on earth, and will also end in the eternal fire if he doesn't repent. Compare "9 Know you not that the unjust shall not possess the kingdom of God? Do not err: neither fornicators, nor idolaters, nor adulterers, 10 Nor the effeminate, nor liars with mankind, nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God. 11 And such some of you were; but you are washed, but you are sanctified, but you are justified in the name of our Lord Jesus Christ, and the Spirit of our God. 12 All things are lawful to me, but all things are not expedient. All things are lawful to me, but I will not be brought under the power of any. 13 Meat for the belly, and the belly for the meats; but God shall destroy both it and them: but the body is not for fornication, but for the Lord, and the Lord for the body. 14 Now God hath both raised up the Lord, and will raise us up also by his power. 15 Know you not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of a harlot? God forbid. 16 Or know you not, that he who is joined to a harlot, is made one body? For they shall be, saith he, two in one flesh. 17 But he who is joined to the Lord, is one spirit. 18 Fly fornication. Every sin that a man doth, is without the body; but he that committeth fornication, sinneth against his own body. 19 Or know you not, that your members are the temple of the Holy Ghost, who is in you, whom you have from God; and you are not your own? 20 For you are bought with a great price. Glorify and bear God in your body." (1Corin6: 9-20).

(25-31)

And poor is that man who betrays his wife and believed that she does not see him, and the darkness is around him, and closes the door firmly believed that by shutting the door no one will see him. And he goes down in secret and comes back in secret, unfortunately, he is afraid of the people, but forget that there is the Lord, who does not sleep or get drowsy and His Eyes go through the cover of darkness and scanning the hearts of people. Such poor person, unfortunately, what will he do when all secrets are revealed and sins declared and the where all the hidden declared in front of everyone? What to do in this day when it is too late? Unfortunately, this is a temporary happiness for a few minutes, but with eternal torment. Resistance can be difficult, but with the help of the Lord. we will triumph over sin and will have the eternal happiness and not for a few minutes only. And the one who does so will also be insulted when everyone knows about him, and that he is a traitor and was not successful, and wherever sit, will be insulted and

despised by the people.

(S23: 32-38)

"32 So every woman also that leaveth her husband, and bringeth in an heir by another : 33 For first she hath been unfaithful to the law of the most High: and secondly, she hath offended against her husband: thirdly, she hath fornicated in adultery, and hath gotten her children of another man. 34 This woman shall be brought into the assembly, and inquisition shall be made of her children. 35 Her children shall not take root, and her branches shall bring forth no fruit. 36 She shall leave her memory to be cursed, and her infamy shall not be blotted out. 37 And they that remain shall know. that there is nothing better than the fear of God: and that there is nothing sweeter than to have regard to the commandments of the Lord. 38 It is great glory to follow the Lord for length of days shall be received from him."

(32-38)

After we talked about the adultery of men, here, we highlight the adultery of women, as it is the most dangerous. First, because a woman left her husband and had betrayed him, and secondly because they have disobeyed God's law, and thirdly because she is defiled adultery and became pregnant with a strange man. She did not sin only for herself, but she did wrong to the children, which done no faults of their own throughout their lives, and will be despised by society. And also can be infected with mental illness, especially when they know that their father is illegal, or the father living with them is not their real father. And we find so many similar situations in the society.

In the end, this Chapter gives advises for everyone, if followed, human will not fall in this sin, which has death as punishment, and then punishable during the eternal life. A man should fear God and follow His commandments. There is no more suffering than that in all his days on earth.

CHAPTER 24

The Wisdom Praises Itself

(S24: 1-10)

"1 Wisdom shall praise her own self, and shall be honoured in God, and shall glory in the midst of her people, 2 And shall open her mouth in the churches of the

most High, and shall glorify herself in the sight of his power, 3 And in the midst of her own people she shall be exalted, and shall be admired in the holy assembly. 4 And in the multitude of the elect she shall have praise, and among the blessed she shall be blessed, saying: 5 I came out of the mouth of the most High, the firstborn before all creatures: 6 I made that in the heavens there should rise light that never faileth, and as a cloud I covered all the earth: 7 I dwelt in the highest places, and my throne is in a pillar of a cloud. 8 I alone have compassed the circuit of heaven, and have penetrated into the bottom of the deep, and have walked in the waves of the sea, 9 And have stood in all the earth: and in every people, 10 And in every nation I have had the chief rule."

(1) "The wisdom praises itself" This is the central chapter, which speaks of wisdom and shows that God is visible in the body. The wisdom is the hypostasis of the word of the Master Jesus Christ which appears between his people. **"1 God, who, at sundry times and in divers manners, spoke in times past to the fathers by the prophets, last of all, 2 In these days hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world."** (Hebrews 1: 1-2)

(2) "Opens mouth in supreme gathering" The wisdom has always been advocated in order to be heard, to declare the will of God and his plan for the human. Declare it through the nature which gives evidence of God's caring.

(3-4) Bless the Lord, God's slaves. Bless the Lord in all his holiness.

(5-10) As the Lord knows that the essence of the wisdom, the only son of the father was born, which is different from the things that have a beginning and created. The nature of Christ is that he is the hypostasis of the word, not created and has no beginning, that's why he says: "I got out of the supreme's mouth early before every creature" because Jesus Christ is from the beginning because he is one of the three hypostasis. And he is the hypostasis of the wisdom by which everything was made. Over there he was the wisdom itself working in the holy soul. And who was with the father except the wisdom? In addition, who can travel in the circle of the sky but God? And who can walk on the sea except the embodied hypostasis of wisdom, which is Jesus Christ?? .. And who is shed for all the nations but only God, who is apparent in the body? Compare **"in the beginning was the**

Word, and the Word was with God, and the Word was God."
(Jn1: 1).

In the law of faith, we say "We believe in one God, the Lord Jesus Christ the only Son of God, born of the Father before all ages"

(S24: 11-16)

"11 And by my power I have trodden under my feet the hearts of all the high and low: and in all these I sought rest, and I shall abide in the inheritance of the Lord. 12 Then the creator of all things commanded, and said to me: and he that made me, rested in my tabernacle, 13 And he said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect. 14 From the beginning, and before the world, was I created, and unto the world to come I shall not cease to be, and in the holy dwelling place I have ministered before him. 15 And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem. 16 And I took root in an honourable people, and in the portion of mg God his inheritance, and my abode is in the full assembly of saints."

(11-14) Here, explains the hypostasis of the wisdom that he would build a residence in Jacob, and will inherit in Jerusalem, **Aloriossin** claimed, that, as far as they are concern, Jesus Christ, although he is before every creature, the first creature that God created. And then he (the son) did the work of creation (view of the **Aloriossin**).

As for the opinion of the Pope, father **Athanasius**, and the fathers of the Church, the love of the Father who, with the wisdom, masterminded our salvation before our creation. Since the beginning, he masterminded the Incarnation to become the divine wisdom of God (his word) the eternal hypostasis, hypostasis of the son the non-separated, which embodied for the salvation of human beings, as if the hypostasis of the divine wisdom offers his promise that the eternal father is with him and plans for our salvation before our creation. As if he gets it ready before our existence, a sign of his attention to us, and his ability to achieve the high timeless validity plan of love towards us, which is, if we have done wrong, because of our freedom which we exploit wrongly (the sin of Adam), he gives his blood for us.

(15-16) The Lord has asked Moses to make him a sacred (a house where God can reside with them and have a shadow to the skies), that is how it is made in the heart also, a

resident for the Lord carrying a picture for the skies. And the wisdom obeys the divine order and lives in Jerusalem, so Zion becomes God's share, and the Lord is Zion's share as well.

The configuration of worship in Jerusalem is in the eyes of the son of Sirach act of wisdom, either because it is perfect as the divine world, or because they are codified in the holy law, which both, wisdom and law, are one thing.

(S24: 17-31)

"17 I was exalted like a cedar in Libanus, and as a cypress tree on mount Sion. 18 I was exalted like a palm tree in Cades, and as a rose plant in Jericho: 19 As a fair olive tree in the plains, and as a plane tree by the water in the streets, was I exalted. 20 I gave a sweet smell like cinnamon. and aromatical balm: I yielded a sweet odour like the best myrrh: 21 And I perfumed my dwelling as storax, and galbanum, and onyx, and aloes, and as the frankincense not cut, and my odour is as the purest balm. 22 I have stretched out my branches as the turpentine tree, and my branches are of honour and grace. 23 As the vine I have brought forth a pleasant odour: and my flowers are the fruit of honour and riches. 24 I am the mother of fair love, and of fear, and of knowledge, and of holy hope. 25 In me is all grace of the way and of the truth, in me is all hope of life and of virtue. 26 Come over to me, all ye that desire me, and be filled with my fruits. 27 For my spirit is sweet above honey, and my inheritance above honey and the honeycomb. 28 My memory is unto everlasting generations. 29 They that eat me, shall yet hunger: and they that drink me, shall yet thirst. 30 He that hearkeneth to me, shall not be confounded: and they that work by me, shall not sin. 31 They that explain me shall have life everlasting."

(17) *The rice in the Old Testament: The rice in the Old Testament always admired. Solomon, the wise, has considered the rice tree as the first of the trees. "And he treated about trees from the cedar that is in Libanus, unto the hyssop that cometh out of the wall: and he discoursed of beasts, and of fowls, and of creeping things, and of fishes. (1Kings4: 33) And it is the glory of Lebanon " It shall bud forth and blossom, and shall rejoice with joy and praise: the glory of Libanus is given to it: the beauty of Carmel, and Saron, they shall see the glory of the Lord, and the beauty of our God.."* (Isaiah35: 2). The most threatened by **Senhareab** was, we will fight, and cut the cedars of Lebanon, and it is high and strong trees, as to say **"The voice of the LORD is power; the voice of the LORD is splendor. 5 The voice of**

the LORD cracks the cedars; the LORD splinters the cedars of Lebanon" (Psalm 29: 4, 5).

And cedar trees are high **"Yet I cast out the Amorrite before their face: whose height was like the height of cedars, and who was strong as an oak: and I destroyed his fruit from above, and his roots beneath."** (2Amos 9) and the **Syrians** call it the Lord's rice so far.

Narrative: A tree of the coniferous family tree, one of the main Lebanon trees, and used by Solomon in the building of the structure, **"And Hiram sent to Solomon, saying: I have heard all thou hast desired of me: and I will do all thy desire concerning cedar trees, and fir trees.."** (1Kings5: 8)

(18) The palm: are trees, usually, prevalent in the hot areas, especially the desert ones, subject to the availability of water to it. And palm trees, long and hard and straight at its height and have extra fruits **"The vineyard is confounded, and the fig tree hath languished: the pomegranate tree, and the palm tree, and the apple tree, and all the trees of the field are withered: because joy is withdrawn from the children of men."** (Joel1: 12) Pictures of palm were used for decorating the Temple of Solomon and other buildings **"And all the walls of the temple round about he carved with divers figures and carvings: and he made in them cherubims and palm trees, and divers representations, as it were standing out, and coming forth from the wall."** (1Kings6: 29) and its papers were used in front of the victorious **"Took branches of palm trees, and went forth to meet him, and cried: Hosanna, blessed is he that cometh in the name of the Lord, the king of Israel."**(John12: 13) and used in the comparison of friend **"The just shall flourish like the palm tree, shall grow like a cedar of Lebanon."** (Psalm92: 13).

Jericho: meaning "City of the Moon" or "the place of aromatic smells"

(19) The olive: Olive leaves for hundreds of years, and symbolizes the Holy Spirit and was used in the manufacture of some parts of the structure and its accessories **"And two doors of olive tree: and he carved upon them figures of cherubims, and figures of palm trees, and carvings very much projecting: and he overlaid them with gold: and he covered both the cherubims and the palm trees, and the other things with gold."**(1Kings6: 23)

El dolebb: The name in Hebrew (**Aramun**) **"And Jacob took green robs of poplar, and of almond, and of place trees,**

and pilled them in part: so when the bark was taken off, in the parts that were pilled, there appeared whiteness: but the parts that were whole remained green: and by this means the colour was divers." (Genesis 30: 37) It is a great tree, which has wide paper, and considered to be of the most beautiful trees and produce flowers around water causes in particular, The Pharaoh's greatness was described with such tree branches.

(20-21) **El Darasini**: (such as is the cinnamon) and Gorse (gum perfume) and the bitter are materials used in the installation of the holy water that was used in cleaning the prophets and the kings and heads of the priests. Here, the wisdom involved in worship. Son of Sirach indicated that it is similar to the incense, also similar to various natural perfumes.

(22) The Oak mentioned in the story of **Ishaloom**. And grows wild in Palestine, Syria and lived for many years, even if the tree died out, new shoots grow up to replace the original tree.

(23-31) Here, the wisdom blessed itself, and will continue to praise itself and show its beauty to attract people to adopt it. It is like the dignity providing blessing, glory and wealth. And wisdom is the mother of the love and the head of the wisdom is fear of God. And wisdom has the science and the asking. And the wisdom is the asking of life and virtue. Come to me, you who wish to be satisfied from my generosity. Wisdom is sweeter than honey for whoever acquires it. And whoever inherited me (the wisdom), will find I am Tastier than honey. I remain forever days. Whoever it tastes me could not do without me, and whoever drank me, will return one more time thirsty looking for more. Whoever it listened to me never leaves me, and whoever uses my commandments, is never wrong, and whoever honors me and introduced me to people and guided people to me, he will have eternal life.

The wisdom = the holy Law. And that is the words of God, whoever deliver it to people and guided the people to God's word, will have the eternal life.

(24: 32-47)

"32 All these things are the book of life, and the covenant of the most High, and the knowledge of truth. 33 Moses commanded a law in the precepts of justices, and an inheritance to the house of Jacob, and the promises to Israel. 34 He appointed to David his servant to raise up of him a most mighty king, and sitting on the throne of

glory for ever. 35 Who filleth up wisdom as the Phison, and as the Tigris in the days of the new fruits. 36 Who maketh understanding to abound as the Euphrates, who multiplieth it as the Jordan in the time of harvest. 37 Who sendeth knowledge as the light, and riseth up as Gehon in the time of the vintage. 38 Who first hath perfect knowledge of her, and a weaker shall not search her out. 39 For her thoughts are more vast than the sea, and her counsels more deep than the great ocean. 40 I, wisdom, have poured out rivers. 41 I, like a brook out of a river of a mighty water; I, like a channel of a river. and like an aqueduct, came out of paradise. 42 I said: I will water my garden of plants, and I will water abundantly the fruits of my meadow. 43 And behold my brook became a great river, and my river came near to a sea: 44 For I make doctrine to shine forth to all as the morning light, and I will declare it afar off. 45 I will penetrate to all the lower parts of the earth, and will behold all that sleep, and will enlighten all that hope in the Lord. 46 I will yet pour out doctrine as prophecy, and will leave it to them that seek wisdom, and will not cease to instruct their offspring even to the holy age. 47 See ye that I have not laboured for myself only, but for all that seek out the truth."

(32-33) The talk about wisdom is finished. And the writer will expand on the subject of correspondence between The Holy Law (Sharia) and the wisdom. And wisdom is not much different from the Sharia, as the wise human follows the Sharia, which acquires the wisdom.

(34) The Prophet status has happened with the birth of Prophet Jesus Christ, who sat on the throne of David forever.

(35) Son of Sirach praised the wisdom, and describes it like a blessing river, quoting terrestrial paradise (the Garden of Eden), and **Fishoon** river = is one of the main four rivers that split to it the river of Paradise, "**10 And a river went out the place of pleasure to water paradise, which from thence is divided into four heads.11 The name of the one is Phison: that is it which compasseth all the land of Hevilath, where gold groweth.** (Genesis2: 10-11)

(36-47) It is hard for human to count all wisdoms. It is like the sea because its thoughts are larger as the sea, and its advices are similar to the large ocean. And the wisdom is the source of the rivers. It is like the water wheel that irrigates whoever wants the drink of knowledge and wisdom. And I am the wisdom, light up with my

knowledge the remotest corners of the globe to who wishes to go to obtain wisdom in all corners of the globe, and I light up the way for all those who needs to know the Lord and general knowledge. We know many stories of some individuals who did not know God and asked the Lord to show them itself. And He did, such as **Anba Moussa** the Black, who used to ask God every day to show him itself, until he knew God and so has become his greatest bishop.

CHAPTER 25

Proverbs

(S25: 1-4)

"1 With three things my spirit is pleased, which are approved before God and men: 2 The concord of brethren, and the love of neighbours, and mall and wife that agree well together. 3 Three sorts my soul hateth, and I am greatly grieved at their life: 4 A poor man that is proud: a rich man that is a liar: an old man that is a fool, and doting."

(1-2) **The beauty of wisdom is as follows:**

First: Agreement among fraternity. How beautiful when we meet together. Not long ago we could see families living with each other, the big house where the father, mother and children, each and everyone in their own room. he and his wife. The house was called "the family house". And all were in it living in love and brotherhood.

Second: The love of the near ones. It says the Lord: "**37 Jesus said to him: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. 38 This is the greatest and the first commandment. 39 And the second is like to this: Thou shalt love thy neighbor as thyself."** (Matt22: 37-39). If everyone has read Proverb of the righteous **Samaritan** and work by it, will know that the near one is who makes good works with you and not only the close relative in your family relations. We are all relatives of human beings. You must love everyone, no matter of any race or color. In front of you, God has put itself as an example for you to use. And Keep away from sins.

Third: The Harmony = "The love of a man to his wife and vice versa." As for the harmony between a man and his wife, it is important in the Christian family, because there is no Christian family that has spiritual children

the time. there is no harmony between the father and mother. Father and mother who have agreement and understanding among themselves, make peace with each other and filled the house with peace and love and from this house come out successful husbands and wives.

However, if there was a scuffle inside the house, we note that the boys do not want to get married and some complex reaction would occur to them, thinking that they will face the same fate of the mother and father. Boys understand everything and any problems in the family reflected negatively on the children in the study and in the spiritual life.

(3-4) The other three that I despise by myself and detest their lives are:

1. The arrogant poor: Immodesty is compelled by God, usually the rich are the arrogant ones, but to be poor and arrogant is really shameful. And people will ask him: For what you are arrogant? You should thank God for what you are. What would you have done if you have money? However, if the poor man was modest and humble, the Lord will bless his life, and bless the few that he has to become very much.

2. The lying rich: He means the human being who believes that his wealth is from his personal effort and not from the generosity of the Lord. And that man believes that with his intelligence and talents, he becomes rich. And he Flaunts and denies that the Lord, who gave him the talent and intelligence.

3. The adulterer holy man: This reminded me of the two individuals who wanted to committed adultery with **Sawssan** the chaste, and the devil played with their brains and controlled their thoughts, but God saved **Sawssan** from their hands using the wisdom of Daniel and destruction was their end.

One of the most important qualities of the Holy man is the behavior. However for that behaved holy man, which supposed to have dignity, wisdom, experience and confidence, adultery is an indecent act, and it deserves punishment. However, if the holy man was reasonable, and committed to God, the Lord will bless his life and thoughts.

(S25: 5-8)

"5 The things that thou hast not gathered in thy youth, how shalt thou find them in thy old age? 6 O how comely is judgment for a grey head, and for ancients to know

counsel! 7 O how comely is wisdom for the aged, and understanding and counsel to men of honour! 8 Much experience is the crown of old men, and the fear of God is their glory."

(5) The person who is unattached to God in his childhood and youth, he would face problems in his days. As for the man who associates himself with the Lord and serves the Lord, when he becomes old, he will have experience that we will need in our spiritual life. He is similar to who plants and reaps. Because the planting is in the days of childhood and the youth produce and the aged reaps. This is a lesson for us. Let's plant a good crops during our youth. Such as memorizing the tune and reading the Bible and praying permanently and positively. So, when old age comes and the site is weak, then, we have memorized the prayer from the bottom of our heart and memorized the Bible and as His Holiness Pope **Shenouda** III teach us: "Memorize the Bible and the Bible will memorize you"

(6-8) How beautiful is these old wise men and the ones with wisdom in the judiciary because they have experience in life and judging and have passed many cases. The old man with wisdom governs with justice and governs from the law of God, he is the one who fears the Lord and the fear of God is the centre of wisdom.

(S25: 9-16)

"9 Nine things that are not to be imagined by the heart have I magnified, and the tenth I will utter to men with my tongue. 10 A man that hath joy of his children: and he that liveth and seeth the fall of his enemies. 11 Blessed is he. that dwelleth with a wise woman, and that hath not slipped with his tongue, and that hath not served such as are unworthy of him. 12 Blessed is he that findeth a true friend, and that declareth justice to an ear that heareth. 13 How great is he that findeth wisdom and knowledge! but there is none above him that feareth the Lord. 14 The fear of God hath set itself above all things: 15 Blessed is the man, to whom it is given to have the fear of God: he that holdeth it, to whom shall he be likened? 16 The fear of God is the beginning of his love: and the beginning of faith is to be fast joined unto it."

(9-10) Nine out of ten types of people are happy. As for the tenth one, he is happier. He is that type of person who is happy with his children, the one who works hard from day one of his children's life since their birth and cares for their spiritual life and disciplines them to become successful children and useful servants to their

country and church. Unlike the parents who leave their children in the street, thinking that this is the proper education, and believe that they will become successful. But, unfortunately, they are the first one to reap what they planted in their children.

Also, the one who sees in his life the fall of his enemies, often we see our enemies in a better situation than us, and we know that they are unfair and we expect bad things to happen to them because of their unfairness. And the wait is too long, but the Lord gives them a chance to come back and repent, because God wants everyone to be faithful and to know the Lord. However, if they don't come back and repent, their punishment will be severe; it is earthy and heavenly punishment.

(11) Blessed is who cohabiting with a reasonable woman, because **"10 Who shall find a valiant woman? far and from the uttermost coasts is the price of her. 31:11 The heart of her husband trusteth in her, and he shall have no need of spoils."** (Prov31: 10-11). Virtuous woman is wise and she is gift from God and a crown to her husband and her family. And we see many saints became eminence mothers and their children also become saints, such as St. *Rafquah* and her children and St. *Monica* and her son *Ogstinus* and many others.

It blessed is who do not misuse his tongue, says St. James the Apostle, **"For in many things we all offend. If any man offends not in word, the same is a perfect man. He is able also with a bridle to lead about the whole body."** (James3: 2). And blessed is the man who faces a position at work could lead to sin and escape from this position. Alternatively, It was forced to lies or drinks or anything anger the Lord, to escape as did *Yusuf* the friend.

(12) Blessed is the man who finds wisdom, and be able to say it in its place, meaning saying it to people who can appreciate it and understand it.

(13-16) To obtain access to wisdom is to reach the Lord's way, because the center of the wisdom is fearing the Lord and the fear of the Lord above everything. In order to reach the fear of the Lord, first, you must love him and second, believe that He does exist, because when you believe he exists, and he sees you afraid of doing a sin. After the love of God and the faith in him, you can contact him and get the fear of God in your life.

(S25: 17-36)

"17 The sadness of the heart is every plague: and the wickedness of a woman is all evil. 18 And a man will choose any plague, but the plague of the heart: 19 And ally wickedness, but the wickedness of a woman: 20 And any affliction, but the affliction from them that hate him: 21 And ally revenge, but the revenge of enemies. 22 There is no head worse than the head of a serpent: 23 And there is no anger above the anger of a woman. It will be more agreeable to abide with a lion and a dragon, than to dwell with a wicked woman. 24 The wickedness of a woman changeth her face: and she darkeneth her countenance as a bear: and sheweth it like sackcloth. In the midst of her neighbours, 25 Her husband groaned, and hearing he sighed a little. 26 All malice is shore to the malice of a woman, let the lot of sinners fall upon her. 27 As the climbing of a sandy way is to the feet of the aged, so is a wife full of tongue to a quiet man. 28 Look not upon a woman's beauty, and desire not a woman for beauty. 29 A woman's anger, and impudence, and confusion is great. 30 A woman, if she have superiority, is contrary to her husband. 31 A wicked woman abateth the courage, and maketh a heavy countenance, and a wounded heart. 32 Feeble hands, and disjointed knees, a woman that doth not make her husband happy. 33 From the woman came the beginning of sin, and by her we all die. 34 Give no issue to thy water, no, not a little: nor to a wicked woman liberty to gad abroad. 35 If she walk not at thy hand, she will confound thee in the sight of thy enemies. 36 Cut her off from thy flesh, lest she always abuse thee."

(17-19) Woman is a weak creature, and she feels that she is weak and she uses that as an emotional weapon which with it. She can control the men. As did *Dalila* with *Shamshoon*, after her sneaky trick, his heart was bleeding for the pain because he trusted her, and as a result he was punished pushing the windmill like animals. This is the reward for whoever trusts an evil woman.

And let's not forget Cleopatra, which with her cunning act, was almost going to steer the transformation of the entire Roman Empire, so that *Antonios* felt in love with her, and she was Rome's greatest enemy and the greatest enemy to the empire, which was very cautious of her. And the joy of Rome was overwhelming when it saw Cleopatra tied up with chains and imprisoned, and that is why she preferred to commit suicide using the snake instead of remaining tied up with chains in front of all Rome.

(20-23) Any advice but the advice you get from the enemies, and all reprisals but a retaliation of the enemies, because it would be highly influential, because

it has been built up for a long period and precipitate in the depths, when the enemy can control you its revenge would be great. Here, son of Sirach is referring to the snake poison as the worse kind, and the worse anger is of the woman. Women may resort to the plots and not to confrontation and would resort to tricks instead of the request. And, by nature, she can humiliate the man and trap him in her nets and then eliminate him after she had acquired him. He even went on to say that it is safer to be with a lion than being in the presence of a malignancy woman.

(24-26) The malicious woman appearance changes to black color, the same as the devil, because some of the devil's characters are cunning and malice, as he did with Eve. Malicious woman's husband escapes to the neighbors to eat with them because he could not live with her nagging and complaints. Any evil is better than the evil of a woman, no matter what and her end will be like the end of a sinner.

(27-36) Woman who talk too much is like the veteran who wants to climb a hill of sand. If she married a quiet man, she will make his life difficult because she likes talking, and he likes to keep quiet. Like the old man who is trying to climb a hill of sand. As it was impossible for the elderly to climb a hill of sand, it is also impossible for a talkative woman to live with a quiet man. Therefore, the church encourages longer engagement period to have sufficient time for each party to know the nature of the other.

Do not be fooled with the beauty of a woman. The real beauty is that the ornamental beauty of the Interior. As for the outer beauty, it is for visitors and will end after a short period. However, the ornamental interior is from the spiritual virtues which will benefit your children all your life with her. Do not marry a woman for her beauty, but marry the women for her spiritual virtues and her relation with Christ. It is a serious mistake to find an authoritarian woman. Such house would be based on a mistake and has scattered boys. However, the House, where the role of the father done by the mother, and represents the role of the mother is the father, children will be brought up in this wrong principle. And if girls are in the house, they will imitate their mother. An evil woman causes the grief for the heart of her husband and hurts the heart.

A woman who does not make her husband happy, she causes him to have scattered thoughts and less focus at his

work. Because when problems are in the house, he cannot concentrate on his spiritual life and the home collapses, and maybe some many accidents occur at work because of unstable home.

The first sin was due to a woman (Eve) because she wanted to control man and be in a higher position than man. Eve, the first woman on earth, was a control freak, that is why she brought sins to the world. The evil Women, if in control, is like a hole in a boat, such hole will get bigger until it sinks the boat. Therefore, if the woman is evil and disobeys her husband, she will destroy the home, and she will embarrass her husband in front of others because she is bold and scold. Therefore, it is better to stay away from such women in order to ensure a happy life.

The Church encourages couples to have respect for each other. We advise the youth to have the marriage subject under through screening, so the lord can choose the viable one for her or him. It deceived is the one who runs after money, beauty, or the family, and vice versa. Happy human who takes the church's daughter or the church's son, even if she was poor or not very beautiful, the Lord, who blesses the few, will bless the many too, such as *Laylaa'* weak eye, who had more children than the beautiful *Rachel*.

CHAPTER 26

The Virtuous Woman

(S26: 1-9)

"1 Happy is the husband of a good wife: for the number of his years is double. 2 A virtuous woman rejoiceth her husband: and shall fulfil the years of his life in peace. 3 A good wife is a good portion, she shall be given in the portion of them that fear God, to a man for his good deeds. 4 Rich or poor, if his heart is good, his countenance shall be cheerful at all times. 5 of three things my heart hath been afraid, and at the fourth my face hath trembled: 6 the accusation of a city, and the gathering together of the people: 7 and a false calumny, all are more grievous than death. 8 A jealous woman is the grief and mourning of the heart. 9 With a jealous woman is a scourge of the tongue which communicateth with all."

(1-4) How happy would be the husband of the virtuous

wife? And how much peace of mind where the house is quite calm and the children are fearing God, especially if this man was a servant at the church, and the woman has provided the right atmosphere for him to attend the meetings of the service and to pray the time she serves her domestic duty. His days will be blessed much time over, and good reputation. Virtuous women and rejoice in the heart of her husband and go through the years with him in peace. Diseases such as diabetes and heart conditions usually brought up by upset and stress at home, because of constant bickering and brawl. The man who lives in peace in his home, you will find him optimistic and happy, because the face and tongue are affected by the heart. Because the **"A good man out of the good treasure of his heart bringeth forth that which is good: and an evil man out of the evil treasure bringeth forth that which is evil. For out of the abundance of the heart the mouth speaketh."** (Luke6: 45). And the money does not help the joy of the outer face, it is the present of peace in the family home.

(5-7) Joshua of Sirach has mentioned three things that he is afraid of:

1. Complaint the city: And that is the rumor, as it happened in the village of *El-Kosheh* when they attacked Christians and killed them.

2. The gathering of the crowd:: And that what was happening and still does in the history of the church where the mob attacks to kill the innocent Christians.

3. The Falsehoods: The fraud, deceive and injustice and twists of the justice. It happens too often, especially in the religious issues in Egypt (*El-Koshah 2*).

(8-9) speaks here about the evils of jealousy over women. Women's jealousy is very ugly because it makes women and the family in need for more money, for example, if found another woman wearing a dress, and she wants to buy a dress like this. It may cause the family problems of jealousy when one woman is jealous of another and says the things that did not occur, and her big mouth like a whip that hurts all.

(S26: 10-15)

"10 As a yoke of oxen that is moved to and fro, so also is a wicked woman: he that hath hold of her, is as he that taketh hold of a scorpion. 11 A drunken woman is a great wrath: and her reproach and shame shall not be hid. 12 The fornication of a woman shall be known by the

haughtiness of her eyes, and by her eyelids. 13 On a daughter that turneth not away herself, set a strict watch: lest finding an opportunity she abuse herself. 14 Take heed of the impudence of her eyes, and wonder not if she slight thee. 15 She will open her mouth as a thirsty traveller to the fountain, and will drink of every water near her, and will sit down by every hedge, and open her quiver against every arrow, until she fail."

The husband of an evil woman is like someone holding a scorpion; with its evil, it will bite him and destroys his life and his home. There is no reasonable man, which can hold a scorpion. This like the drunken woman, she is a disgrace to her family and her children. And here in Australia, there are many incidents resulted from drunkenness. When the drunken man loses his mind and loses the beautiful picture that is God's creation, and act as animal and does things not worthy of the children of God.

An adulterous woman has a brazen and shameless look, and it can identify by her eye movements. It maintained the control of the girls, in particular the non modesty ones, because the fact that freedom can spoil them, because without control, it would be easy on committed sin, so it should be a control with trust.

The deviation and the slide in sins are pursuant to wrong upbringing and lack of control, and also from bad friends and the presence in bad premises. The evil Women means that woman who opens her mouth for kissing, such as the traveler with cheap kisses (so to speak), she kisses everyone or goes out with anyone, like that thirsty traveler who goes on a short trip. And she stays in the house of anyone and plays a host for anyone in her home, because she is a careless woman.

There are statistics in the United States of America indicates that young people aged 15-19 years change their relationship among each other about six different time in such a short time (Boyfriend or Girlfriend). And this exposes them to diseases such as AIDS and pushes them to the abuse of drugs, and the lust for sex control them. And sex is becoming the one thing that occupied them, and to be able to supporting the current atmosphere. they get bad advices from some of their bad friends that they must use drugs for stimulants to enable them to keep doing what they do.

(S26: 16-23)

"16 The grace of a diligent woman shall delight her

husband, and shall fat his bones. 17 Her discipline is the gift of God. 18 Such is a wise and silent woman, and there is nothing so much worth as a well instructed soul. 19 A holy and shamefaced woman is grace upon grace. 20 And no price is worthy of a continent soul. 21 As the sun when it riseth to the world in the high places of God, so is the beauty of a good wife for the ornament of her house. 22 As the lamp shining upon the holy candlestick, so is the beauty of the face in a ripe age. 23 As golden pillars upon bases of silver, so are the firm feet upon the soles of a steady woman."

(16-18) The most beautiful thing is when your wife or your partner is kind and polite, she makes your days longer, and you live a life without problems. However, if she is the impolite and not descent, your life will become hell, especially in front of all the people. The most beautiful woman is the one with a few words, because too much talking is not without sin, especially when the woman talks about the home secrets. It is known that talking too much and the disclosure of secrets is often come out of the women rather than the men. *St. Arsenious* says, "often I spoke and was sorry I did, as for the silence, I did not ever regret." There is no price for the decent and polite women.

(20-23) Decent woman is a great blessing, because she knows that she is the structure of the Holy Spirit, so, how to take the structure of the Holy Spirit and degrade it in front of people.

A woman, such as the sun who rises from the highest sky, it rises on her home, and decorates it and makes it beautiful. The clean house and its decorations, come from the beauty of the virtuous woman.

And the beauty of a woman is in the coordination of home and its decoration; she adds a touch of beauty. And the virtuous woman is decent in everything in her walk, in the way she sits and in the way she talks. Like the lighthouse, everyone is looking at her to learn from her.

(S26: 24-28)

"24 As everlasting foundations upon a solid rock, so the commandments of God In the heart of a holy woman. 25 at two things my heart is grieved, and the third bringeth anger upon me: 26 a man of was fainting through poverty: and a man of sense despised: 27 and he that passeth over from justice to sin, God hath prepared such an one for the sword. 28 Two sorts of callings have appeared to me hard and dangerous: a merchant is hardly free from negligence: and a huckster shall not be justified from

the sins of the lips."

(24) *The pure woman develops the Lord's commandments and brands it in her heart, like an engraving on the rock, which does not vanish at all, and fixed forever.*

(25-28) *The saddened of the son of Sirach was for three things:*

First: *if a man of war needs supplies, or money, especially at the time of war. It is possible that the whole army be defeated, if they do not have adequate supplies. Up until now, there is an indicator on the plane called the "irreversibility line" in order to know if they have enough petrol to return to base again or not. So, do we know if we have time left in the rest of our life to repent, so that we can return to our original home, the sky or not? And do we have enough to return to the Lord's lap again?*

Second: *If wise men are humiliated. It shows that mob of men controlled the situations, which is why they insult the wise men.*

Third: *The righteous man who goes back to sins, and sacrifices his eternal life, such as **Judas**, He must be destroyed at the end of days.*

(28) *At the end of this chapter, the son of Sirach warns the traders, who consider that everything is the money and profit only, and lie to the government about the tax. And lie to people and all the world to steal, pretending that they have lost and made no profit this year, so they do not pay any benefits to the workers. This type of traders, regardless of giving money to the church, they are doing the wrong thing, and they do not know that the oil of the sinner does not paint the head (so to speak).*

It was long known that if the church knows about a merchant's reputation, and that he is not honest in his trade, the church will not accept any donation from him. Quantity is not important, but more importantly is the blessing.

CHAPTER 27

The Trade and the Honesty

(S27: 1-4)

"1 Through poverty many have sinned: and he that seeketh to be enriched, turneth away his eye. 2 As a stake sticketh fast in the midst of the joining of stones, so also in the midst of selling and buying, sin shall stick fast. 3 Sin shall be destroyed with the sinner. 4 Unless thou hold thyself diligently in the fear of the Lord, thy house shall quickly be overthrown."

(1) So many made mistakes for their affection for the money. And the person, who loves money, leaves the helping of the poor, but wise man makes the love of people more important than the love of money. There is a story about a man gave 10% of his income to the poor. He found his income is increasing. So he gave 20%, so his income has increased more. And when he gave 30%, his income has increased very much to enable him to give 90% of his income and use only 10% for his living, and the Lord's blessing was with him in a strange way. And the 90% of the income became involved in the printing of the Bible and sold to the faithful to only 5 pounds, even though the real price was about 35 pounds.

(2-3) The son of Sirach, here, is showing the wedge between the stones and the love of money by the traders. From my experience in the management of one of the shops, I found the phenomenon of greed and fraud among traders for the sake of the rapid profit and cheating the taxation and the clients.

(4) The person who is not persistence in his fear of God, unfortunately, will lose his money after his natural death, because the love of money is a curse of life. I personally know two of the richest in business that I work in it; they cannot enjoy the taste of sleeping at all. And because they steal others, they believe that all people are not worthy of the trust, and they will rob them. Indeed, because they steal and give workers low salaries, the result was that some people have robbed them, so they lost the taste of sleeping. Whoever steals from anyone, he will be robbed, because there is God's justice. Unfortunately, the result of the greed of these people is their children's morals become very bad. And after the death of that man, the problems showed up significantly with differences on the money (inheritance). If you look at that man you will see him a millionaire, but has a sad life, all his life on the telephone making deals, and his end will be an accident because the love of money, which is the root of all evil. Unfortunately, his wife also loves the money, to the extent that she sacrifices any member of her family because of love of money. Thus, the most important

request of the Lord is the satisfaction, the health and educating the children to fear the Lord, this request is more important than anything else.

(S27: 5-8)

"5 As when one sifteth with a sieve, the dust will remain: so will the perplexity of a man in his thoughts. 6 The furnace trieth the potter's vessels, and the trial of affliction just men. 7 Be the dressing of a tree sheweth the fruit thereof, so a word out of the thought of the heart of man. 8 Praise not a man before he speaketh, for this is the trial of men."

(5-8) People judge you from what you say, but usually if you are a servant, Custodian, or have anything could be asked about. Ask the Lord to give you the wisdom and speak your tongue. Because you **"For by thy words thou shalt be justified, and by thy words thou shalt be condemned."** (Matt12: 37).

Here, Joshua of Sirach says that any bad talk will remain for you, you will be held accountable, and people usually forget every good thing you do, and remember only the mistakes. Like the good pot that will bear a high temperature, not like the bad pot that will be broken by heat. Furthermore, the good fruit of the tree known to have a good root and was well looked after by the farmer, with fertilizers and water. Also, a man could be tested after he finishes talking. Man would bring out the virtues of righteousness from the treasure of his heart. A man talks from the generosity of his heart. Do not praise a man before he speaks, because you don't know him before then. **Socrates** said to someone, "Talk until I see you" And the Book of Matthews said, "From their fruits, you know them."

(S27: 9-16)

"9 If thou followest justice, thou shalt obtain her: and shalt put her on as a long robe of honour, and thou shalt dwell with her: and she shall protect thee for ever, and in the day of acknowledgment thou shalt find a strong foundation. 10 Birds resort unto their like: so truth will return to them that practise her. 11 The lion always lieth in wait for prey: so do sine for them that work iniquities. 12 A holy man continueth in wisdom as the sun: but a fool is changed as the moon. 13 In the midst of the unwise keep in the word till its time: but be continually among men that think. 14 The discourse of sinners is hateful, and their laughter is at the pleasures of sin. 15 The speech that sweareth much shall make the hair of the head stand upright: and its

irreverence shall make one stop his ears. 16 Is the quarrels of the proud are the shedding of blood: and their cursing is a grievous hearing."

(9) The fair man is the one who governs justly among the people; he always follows Justice, not injustice. Such a person will always be helped and victorious by the Lord because he is fair in his dealing with people. Because the Lord is the just itself, and we believe and say in the law of faith "God is just from God of just."

(10) A well-known and famous Egyptian saying: "Some birds look alike" We see this ideal achieved in some marriages. Looking closely, we see that God is really great; because God matches two together of the same characters and are suitable for each other. Man, who loves justice, does justice, and he will receive justice.

(11) As a lion stalking a prey, the devil is expected to raid the careless, negligent and reckless human as well. Our teacher, the Apostle Peter, says in his letter, "**Be sober and watch: because your adversary the devil, as a roaring lion, get about seeking whom he may devour. Whom resist ye, strong in faith: knowing that the same affliction befalls your brethren who are in the world.**" (1Peter:5: 8-9).

(12) You will find the wise man is stable, just like the sun. As for the ignorant person, he is like the moon, sometimes hidden and sometimes crescent and sometimes full moon.

(13) Count the minutes while setting with the ignorant people, because you are getting wisdom and blessing.

(14) The talk of the ignorant people is full of ill talk, and they have an ill laugh that blocks the ear.

(15) Conversation with the person who swears too much can raise your hair, because it is used frequently in the swearing of the Holy Name. It is better to shut your ears, so you don't listen to such a swearing.

(16) Conflict among arrogant is bloodshed, if there was a disagreement, try to make your wisdom to overcome anything else, if you say I am wrong, you will solve all problems. A great man, who is modest and says, all time, I am wrong, he can solve many problems. However, if he is arrogant in his heart, it is difficult to solve any problem. And it is possible for those problems to cause obscene insults and perhaps bloodshed among people. It is

better to avoid all that and be modest in order to live in peace with the King of peace.

(S27: 17-24)

"17 He that discloseth the secret of a friend loseth his credit, and shall never find a friend to his mind. 18 Love thy neighbour, and be joined to him with fidelity. 19 But if thou discover his secrets, follow no more after him. 20 For as a man that destroyeth his friend, so also is he that destroyeth the friendship of his neighbour. 21 And as one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and thou shalt not get him again. 22 Follow after him no more, for he is gone afar off, he is fled, as a roe escaped out of the snare: because his soul is wounded. 23 Thou canst no more bind him up. And of a curse there is reconciliation: 24 But to disclose the secrets of a friend, leaveth no hope to an unhappy soul."

Speaking here, Joshua of Sirach on the importance of the true friend, who is honest and comes to you for assistance and to seek help, and you helped him, and he would get very sad if you knew his secret, and you divulged his secret or a stranger knew his secret. This is considered to be dishonesty from you for the person who trusted you with his secrets and privacy. Love a friend and be honest with him to the end, because it is very difficult to repair a rift in the friendship, especially if it is private things and personal secrets. If you divulge his secrets, you will lose him forever, and if disclose it, you will not be his friend no more, but an enemy, because the enemy is the one who exposes.

As for the friend, he is the one who covers up on the problem, and tries to lend a hand and assists his friend. A friend is like a bird, if you don't keep him, it will fly away, and never return, and, like the lucky bird who escaped from the trap, and never return to such a danger place again. At the end of this paragraph, Joshua of Sirach shows that, with all the experience, there is a treatment to any injury, and there are reconciliation, but divulging of secrets has no hope.

(S27: 25-33)

"25 He that winketh with the eye forgeth wicked things, and no man will cast him off: 26 In the sight of thy eyes he will sweeten his mouth, and will admire thy words: but at the last he will writhe his mouth, and on thy words he will lay a stumblingblock. 27 I have hated many things, but not like him, and the Lord will hate him. 28 If one cast a stone on high, it will fall upon his own head: and

the deceitful stroke will wound the deceitful. 29 He that diggeth a pit, shall fall into it: and he that setteth a stone for his neighbour, shall stumble upon it: and he that layeth a snare for another, shall perish in it. 30 A mischievous counsel shall be rolled back upon the author, and he shall not know from whence it cometh to him. 31 Mockery and reproach are of the proud, and vengeance as a lion shall lie in wait for him. 32 They shall perish in a snare that are delighted with the fall of the just: and sorrow shall consume them before they die. 33 Anger and fury are both of them abominable, and the sinful man shall be subject to them."

(25-27) The Tartuffe man makes up evils, and anyone knows him keeps away from him. He is a good talker and likes everything you say to him. However, he talks bad about you behind your back. This often occurs in the workplace, especially among people who have no fear of the Lord in their hearts, you find them deceiving each other, and if one of them is absent, they talk about him, and if you don't participate with them, they turn on you. The deceiving man is hated by people and the Lord abhors all his works. Such man is more evil to the church and the church's fathers, and he becomes more deceiving in the face of the priest, he is laughing with him like a friend, and behind his back speaking about him, this Tartuffe person will be punished severely by God.

(28-30) Here, he is talking about the man who plans for evil, and forgets that there is the God of justice to the oppressed. The one, who digs a hole for his brother, falls in it, and whoever throws a stone in the air, it falls on him, and whoever set a trap, caught in it.

There was a righteous Christian man working in a government office and all the staff were taking bribes in the office, except that righteous Christian, and he was causing conscientious problems for them, and they wanted him out, so they presented false complaints against him until he was fired from work. After several months, there was a complaint filed against the office staff for receiving bribes, and after investigation by the prosecution, it was proving that everyone in this office took bribes and, unfortunately, everybody went to jail, except that righteous Christian, who was saved by the Lord. It may be that was a difficult experience, but the will of the Lord appeared, and he thanked the Lord, who said I engraved you on my palm.

(31-33) The arrogant person wishes to take revenge on others, especially those who are better than him, and

especially those that know the truth about his arrogant. There are some people hunts for the mistakes of the righteous people, as if the righteous are never wrong. He watches them all their lives, sleeping, exiting, and even watch their children, their relatives and say: look what the son of so and so is saying, and what he is doing, and he does not know that all the sins of the conviction speed up their March to hell. On the other hand, rather than uses the opportunity that given to them to repent, then go down by condemning of others. Hatred and anger are the tools of the evil people, and he is adhering to it, as he is venomous and irascible. His Holiness the Pope says that the sin of anger is that multiply and carries more sins within. It is stupid and foolish to hang on to hatred and anger.

CHAPTER 28

The Quarrel and the Vengeance

(S28: 1-9)

"1 He that seeketh to revenge himself, shall find vengeance from the Lord, and he will surely keep his sins in remembrance. 2 Forgive thy neighbour if he hath hurl thee: and then shall thy sins be forgiven to thee when thou prayest. 3 Man to man reserveth anger, and doth he seek remedy of God? 4 He hath no mercy on a man like himself, and doth he entreat for his own sins? 5 He that is but flesh, nourisheth anger, and doth he ask forgiveness of God? who shall obtain pardon for his sins? 6 Remember thy last things, and let enmity cease: 7 For corruption and death hang over in his commandments. 8 Remember the fear of God, and be not angry with thy neighbour. 9 Remember the covenant of the most High, and overlook the ignorance of thy neighbour."

Forgive people for their sliding, so your Father, who is in heaven, will forgive your sliding. As did the Bishop **Abraam**, when two of the clergy have a quarrel between them, and no one could find any solution to this conflict, he said to them, let us pray the Lord's prayer, "Our Father, who are in heaven." When he arrived at the part "and forgive us our sins", he said, "and do not forgive our sins, because we do not forgive who is guilty for us" He repeated three times, the two men knew what The Bishop **Abraam** meant. A conclusion that if we did not forgive the sins of others to us, how would the Lord forgives us. The Lord Jesus tells us: **"And when you shall stand to pray, forgive, if you have aught against any**

man; that your Father also, who is in heaven, may forgive you your sins." (Mark11: 25).

And there was a fighting between a man and his brother, and he does not want to forgive him, and was dying in his bed, he asked his brother to forgive him. His brother rejected his request, so he asked him once again and was rejected yet again, so he has done it the third time and was cruelly rejected again. Suddenly, the brother fell dead, like a stone, on the ground, and the sick man, who asked his brother to forgive him, was cured and left the hospital and told people around him, I saw an angel with a stick beaten my brother, and then placed it on me, so God cured me.

A person who remembers death, and remembers illness, and why he did not forgive his brother, may lose his eternal life because of lack of forgiveness to others.

It is necessary to be humble, because the lack of forgiveness of others is a kind of haughtiness and selfishness, and the man, who realized that the day will come when he must leave the world and its problems, will focus on the commandments of God before his eyes. Remember the commandments of God and don't be rancor to the relatives and keep away from the humiliation and ignorance.

(S28: 10-14)

"10 Refrain from strife, and thou shalt diminish thy sine: 11 For a passionate man kindleth strife, and a sinful man will trouble his friends, and bring in debate in the midst of them that are at peace. 12 For as the wood of the forest is, so the fire burneth: and as a man's strength is, so shall his anger be, and according to his riches he shall increase his anger. 13 A hasty contention kindleth a fire: and a hasty quarrel sheddeth blood: and a tongue that beareth witness bringeth death. 14 If thou blow the spark, it shall burn as a fire: and if thou spit upon it, it shall be quenched: both come out of the mouth."

Wise man does not stir anger of others, and blames himself until problems subside. If, in a conflict situation between any two and one of them two did not waive his right, unfortunately, the problems will be solved with bloodshed. This often occurs when there is a dispute, other relatives interfere, and things get worse and the rest of the battle heats up. The person in the wrong is unwise man; he confuses his friends so that some

of his peaceful friends get involved reluctantly in this conflict and dissension among them happen.

As there is no fire without fuel, so every dispute has an arrogant party who is in the wrong and loves to be in a higher position. The quick anger and conflict without thinking have very bad consequences to the extent of possible bloodshed. It is from the mouth come out the blessing and the curse, and the soul winner is wise, and wise man who wins the people, and not the one who fights with them. In some cases, it is wisdom if problems resolved by peaceful means, so, do that, as it will save your family.

(S28: 15-22)

"15 The whisperer and the double tongued is accursed: for he hath troubled many that were at peace. 16 The tongue of a third person hath disquieted many, and scattered them from nation to nation. 17 It hath destroyed the strong cities of the rich, and hath overthrown the houses of great men. 18 It hath cut in pieces the forces of people, and undone strong nations. 19 The tongue of a third person hath cast out valiant women, and deprived them of their labours. 20 He that hearkeneth to it, shall never have rest, neither shall he have a friend in whom he may repose. 21 The stroke of a whip maketh a blue mark: but the stroke of the tongue will break the bones. 22 Many have fallen by the edge of the sword, but not so many as have perished by their own tongue."

The squealer (gossiper) is the person who loves to condemn others in their absence, but the double face person is the hypocrite, who speaks of the opposite of what is on his mind. The third is the person, which does not mean good to the parties of the conflict, he harms the listener and the parties involved in the dispute and that is why he is called the Troika. He may double cross too many people or many nations, and turns great cities and destroys the homes of great people.

Squealer can also separate a woman from her husband (Gossiper or the third tongue between two people) and intervene in the home and as a result, a divorce is happening (the expulsion of the Virtuous woman). This often happens if the parents are unwise with their children or a hateful friend to the extent that the strike of the gossiper is more powerful than a whip, so that those who fall by the sword are more merciful than those who fall by the tongue. Because the one who die by the sword gets one strike, but the strike by the tongue requires a long time in order to forget the scandal and

defamation.

(S28: 23-30)

"23 Blessed is he that is defended from a wicked tongue, that hath not passed into the wrath thereof, and that hath not drawn the yoke thereof, and hath not been bound in its bands. 24 For its yoke is a yoke of iron: and its bands are bands of brass. 25 The death thereof is a most evil death: and hell is preferable to it. 26 Its continuance shall not be for a long time, but it shall possess the ways of the unjust: and the just shall not be burnt with its flame. 27 They that forsake God shall fall into it, and it shall burn in them, and shall not be quenched, and it shall be sent upon them as a lion, and as a leopard it shall tear them. 28 Hedge in thy ears with thorns, hear not a wicked tongue, and make doors and bars to thy mouth. 29 Melt down thy gold and silver, and make a balance for thy words, and a just bridle for thy mouth: 30 And take heed lest thou slip with thy tongue, and fall in the sight of thy enemies who lie in wait for thee, and thy fall be incurable unto death."

Congratulations to the cautious person who is aware of the squealers and not affected by their talk so quickly, but examines everything that said to him.

Death by the blow of the tongue is terrible, because the evil man dies with sinful tongue and the Lord punishes him for ruining homes, and his tongue, which he uses it to lie and committed perjury. And the evil people who are away from God are led by these things, especially when some of them go to places of worship only to the criticism and destructive criticism, they demolish and do not build. If you spoke with them showing that this is wrong, they will accuse you of negatively, saying that you must criticize and say your opinion. They are not aware that, with their way, they are destroying the church.

Criticism should present wisely, and you present your opinion calmly, and accept rejection of your opinion without getting upset or sad. The devil uses these people and stalking them as the teacher Peter is saying, demon is like a visiting lion. You must be very cautious and careful to your words and to your ear, and you must weight each word and know its credibility and validity. Also, you must guard your tongue from slipping and say the wrong thing; there are so many waiting for your mistakes. The Lord guards our words and gives us the wisdom when we open our mouth.

CHAPTER 29

The Borrowing and the guarantee

(S29: 1-10)

"1 He that sheweth mercy, lendeth to his neighbour: and he that is stronger in hand, keepeth the commandments. 2 Lend to thy neighbour in the time of his need, and pay thou thy neighbour again in due time. 3 Reap thy word, and deal faithfully with him: and thou shalt always find that which is necessary for thee. 4 Many have looked upon a thing lent as a thing found, and have given trouble to them that helped them. 5 Till they receive, they kiss the hands of the lender, and in promises they humble their voice: 6 But when they should repay, they will ask time, and will return tedious and murmuring words, and will complain of the time: 7 And if he be able to pay, he will stand off, he will scarce pay one half, and will count it as if he had found it: 8 But if not, he will defraud him of his money, and he shall get him for an enemy without cause: 9 And he will pay him with reproaches and curses, and instead of honour and good turn will repay him injuries. 10 Many have refused to lend, not out of wickedness, but they were afraid to be defrauded without cause."

The one, who pays money to a relative, needs to have some clemency for him. And the one, who helps the poor, needs to remember the commandments and does not take any high interest and have clemency with him. And for the poor, who wishes to borrow money from a man, he must have the money to meet his commitment on the agreed time. Because after some borrow the money, somehow believes that it is his property and does not have to repay it in a timely manner. Before borrowing the money, he was begging and kissing the hands in order to borrow the money or find anyone to lend it to him. And after he got the money and time come for repayment, he apologizes for not returning of money, and complains about his situations and makes excuses of the hard and difficult time, and he has no income and many other excuses to postpone the return of the money. And if pressure is to apply to him, he will pay only half the amount, and postpones the rest and becomes an enemy just because he is demanding his money. And he condemns his lender instead of commends him, and rewards him rather than offends him. Instead, he should praise the Lord and thank him. Offset to thank this

person and pray for him, the opposite occurred, and he becomes the enemy.

Therefore, many people refuse to lend other people any money or anything because of such evil exploiters and deniers of favors. Unfortunately, they close doors for others by not helping them again, and they were right because they have a true example of such as that evil man.

(S29: 11-17)

"11 But yet towards the poor be thou more hearty, and delay not to shew him mercy. 12 Help the poor because of the commandment: and send him not away empty handed because of his poverty. 13 Lose thy money for thy brother and thy friend: and hide it not under a stone to be lost. 14 Place thy treasure in the commandments of the most High, and it shall bring thee more profit than gold. 15 Shut up alms in the heart of the poor, and it shall obtain help for thee against all evil. 16 Better than the shield of the mighty, and better than the spear: 17 It shall fight for thee against thy enemy."

It is because of that evil person, who exploits the rich and bountiful and deceives them in order to take what he wants from them, and evades and delays the repayment and makes the rich stopping helping the poor, especially the frauds of them. However, Joshua of Sirach requests from the rich to be kind to the poor who are, in fact, really poor, and not refrain from helping them. And for the Lord's commandment that says "Give to whoever asks". It must help the poor, and he come to you, do not abandon him, and do not accumulate treasures on earth to be eaten by the worms. It is necessary to send our treasures to heaven by helping the poor. This is the only place where the treasure does not rust or damaged, and the benefits from it is a hundred times. There is no bank in the world to give interest of hundred times except the bank of heaven, and if you do that, your money will remain owned by you, and you will find it with the special interest in the sky a hundred times.

A story took place in the life of a Bishop **Abram**: Some of the town leaders gave him a sum of money (about 200 pounds) in order to keep it with him for building the archbishopric, and after completion of the engineering design, they ask for the money to start the construction of the project. The Bishop said to them, I already built a house for you in the sky. And there were, actually, one of the poor came to him and the bishop gave him a part of

the amount and the remainder distributed to the poor brothers of Christ.

The charity saves you from hell, and benefits you in your life and the Lord blesses your stock and crops and your children. The one, who tastes the blessing of the giving, cannot stop giving the poor. Charity saves you from the devil trap, because the closest friends to the devil are the lovers of money and who abstain from helping the poor. Because virtue is the virtue of giving the love and non-giving is a selfishness from the man, that is why the devil can find many ways to fight the sons of God. Especially in these days where people thought that everything is work and money, and they're not concerned about anything else but the dollar.

(S29: 18-26)

"18 A good man is surety for his neighbour: and he that hath lost shame, will leave him to himself. 19 Forget not the kindness of thy surety: for he hath given his life for thee. 20 The sinner and the unclean fleeth from his surety. 21 A sinner attributeth to himself the goods of his surety: and he that is of an unthankful mind will leave him that delivered him. 22 A man is surety for his neighbour: and when he hath lost all shame, he shall forsake him. 23 Evil suretyship hath undone many of good estate, and hath tossed them as a wave of the sea. 24 It hath made powerful men to go from place to place round about, and they have wandered in strange countries. 25 A sinner that transgresseth the commandment of the Lord, shall fall into an evil suretyship: and he that undertaketh many things, shall fall into judgment. 26 Recover thy neighbour according to thy power, and take heed to thyself that thou fall not."

Here, Joshua of Sirach is mentioning the issue of the guarantor, if there is a human being who is involved in a project and does not have sufficient assets, the bank refuses to give him the loan until he finds a guarantor that is rich or has assets and/or properties to cover the loan. Unfortunately, there are two types of people, the one, who appreciates the beautiful nature of the guarantor and helps him for his honesty and good faith, and works hard to repay the loan to the bank. In this way, he does no harm to the guarantor, so he will be able to help another human being and guarantees him, and so on.

There is the other kind of people, the borrower, who goes bankrupt and takes the money and run. And the bank inevitably has to demand the money from the guarantor,

and may have to auction the property of the guarantor who did so in good faith to assist the human evil which has affected other people and makes them avoiding helping others. Therefore, Joshua of Sirach draws our attention, that the guarantor may destroy himself, and the guarantee has destroyed others, and that some sponsors are fleeing from their homes because they are not able to pay this money, which does not blame them.

On the other hand, Joshua of Sirach warns us, that there are some evil sponsors who exploit the poor when they guarantee them, and he asked them not to exploit the poor because it could become in the hands of the judiciary. The person with no conscience is a person who exploits the poor who need him.

There is a true story about a saint was living in Egypt, has two factories for the manufacture of leather and footwear. He was a very rich man, and one trader from Morocco asked him to be a guarantor in a large trade transaction. The holy man, in good faith, did guarantee him because he knew that trader and dealt with him before. Unfortunately, the trader did not honor the deal and declared bankrupt, and the saint went to court, and he was asked to lie in order to avoid losing anything, but he denied doing that and sacrificed his assets to gain the eternal life. (This story was taken from the book: The heirs of the universe)

(S29: 27-34)

"27 The chief thing for man's life is water and bread, and clothing, and a house to cover shame. 28 Better is the poor man's fare under a roof of boards, than sumptuous cheer abroad in another man's house. 29 Be contented with little instead of much, and thou shalt not hear the reproach of going abroad. 30 It is a miserable life to go as a guest from house to house: for where a man is a stranger, he shall not deal confidently, nor open his mouth. 31 He shall entertain and feed, and give drink to the unthankful, and moreover he shall hear bitter words. 32 Go, stranger, and furnish the table, and give others to eat what thou hast in thy hand. 33 Give place to the honourable presence of my friends: for I want my house, my brother being to be lodged with me. 34 These things are grievous to a man of understanding: the upbraiding of houseroom, and the reproaching of the lender."

The most important thing in life is bread, water, clothing and a roof to protect you. And it is best when you start your work to leave the house you are in, and

depend on yourself. Unfortunately, when someone immigrates, he believes that the host can look after him to the end, but unfortunately, every person has his limitation and needs. Therefore, your host will not be able to care for you for long. So it is better for you to move to another place before he asks you to do so.

Be satisfied with less and be independent, and you will be free in your life, instead of being under the control of the host.

If you have an intention to travel from your country to another country, you should expect to, initially, do a modest work, such as working in restaurants, washing dishes, preparing food tables, and other things that you do not accept doing it in your country, but if you work faithfully, the Lord will bless you and guide you in your work to better works. There is a famous phrase in the migrant countries says: "works bring works", but if you waited for easy works to come to you, this will never happen at all.

If you overstayed your residence, and you are lacking sensitivity, and you start working, you must move out, and stand up on your feet, before you find the host asking you to vacate because there is another guest will be coming. Avoid humiliating and embarrassing yourself. And the church here is to help strangers at the start, so that they can find a place to live in it, but as I said, they believe that the church is responsible to provide for them. Instead of assisting the Church, they use the church, which opened its arms to them. So, when you start working, you must look for another place to live in order for a new one to use. Your thoughts should not be limited to only yourself but others as well.

CHAPTER 30

Upbringing of the Children

(S30: 1-13)

"1 He that loveth his son, frequently chastiseth him, that he may rejoice in his latter end, and not grope after the doors of his neighbours. 2 He that instructeth his son shall be praised in him, and shall glory in him in the midst of them of his household. 3 He that teacheth his son, maketh his enemy jealous, and in the midst of his friends he shall glory in him. 4 His father is dead, and he is as if he were not dead: for he hath left one

behind him that is like himself. 5 While he lived he saw and rejoiced in him: and when he died he was not sorrowful, neither was he confounded before his enemies. 6 For he left behind him a defender of his house against his enemies, and one that will requite kindness to his friends. 7 For the souls of his sons he shall bind up his wounds, and at every cry his bowels shall be troubled. 8 A horse not broken becometh stubborn, and a child left to himself will become headstrong. 9 Give thy son his way, and he shall make thee afraid: play with him, and he shall make thee sorrowful. 10 Laugh not with him, lest thou have sorrow, and at the last thy teeth be set on edge. 11 Give him not liberty in his youth, and wink not at his devices. 12 Bow down his neck while he is young, and beat his sides while he is a child, lest he grow stubborn, and regard thee not, and so be a sorrow of heart to thee. 13 Instruct thy son, and labour about him, lest his lewd behaviour be an offence to thee."

(1-3) Joshua of Sirach, here; He speaks with the wisdom of the Holy Spirit about upbringing and disciplining the children. I would like to inform you that the discipline of children is wisdom and blessing from the Lord. Unfortunately, not all parents can successfully raise the children spiritually, educationally, and psychologically, because the parents need to know the psychological stages of their children. Some migrant countries are interested in giving too much attention to children, to a degree, which could spoil the children, so that absolute freedom blights many.

Unfortunately, many families believe that the non-beating is a good way for the upbringing of the children. However, in some situations we need to take a firm stand for the child to know what he did is wrong and must not do that again, and that there is a line that is not permitted to be crossed. There must be a reward and punishment. On the other hand, It must give children the love, because, with love you can do anything. For example, if it was necessary to use light beatings as a form of punishment, it would be done wisely on the back of the child hand, and when he starts to cry, stop beating him to explain to him why you punished him. Some of the actions of the child can cause serious disadvantages for you, for example, when a child is out without the mother's permission or leaves the mother's hand, and she looks for him and can't find him, or play and break things not belong to him. So many things are happenings from our children every day.

Looking at the verses of this chapter, Joshua of Sirach

is explaining, in details, and says that the father, who loves his son, disciplines him, because without education and discipline, the future of these children is lost, their lives are full of entertainment, especially if he is the only child or a boy with three girls, for example. Unfortunately, some families give more attention to boys than girls do.

The person, who disciplines his son, is proud of him, and people are happy for this kind of upbringing. And when you are raising a child in a good way in God's fear, you are raising an entire generation because of this child will grow up and marry and have families, and will raise his children the same way that he brought up. Unlike the corrupt son, it must be a miracle to see his children associated with the church because it is very difficult. The man, who raises his son in fear of the Lord and submits to the Lord a deacon in a young age, is such as the cultivated fruit tree in the house of God, able to defeat the devil who will test him with many problems, such as trying to stop him from doing his service to the church. An example of this is that we often find the father is committed to churching and wants his children to be raised in the Church, but the Satan upsets the people of his home and say, the church is not everything, the children will become confused, and trying to delay him from going to church. Sometimes the mother is associated with the church and the father is the one who is blocking her from trying to go to church and the service.

(4) If the father has passed away and was raising his son in the fear of God, he, this way, has left a treasure to all his children of the good upbringing of them, which with it, they could face the problems of life, and they will walk on his steps and upbringing.

(5) And the father, who works hard to raise his kids, will feel happy and rejoicing in his harvest on earth, and will harvest the blessing of the good raising of his children in the fear of the Lord, when he climbs to the sky. And we always say to parents that the most important period in the upbringing of children is the first period of their lives, as did mother of Moses in her upbringing and her impact on him was strange when he got older. And the upbringing of Timothy (student of Paul the Apostle) by his grandmother and his mother. If the financial situation of the family does not require the mother to work, it is the ultimate wisdom that she would stay home full-time and raises her children. Now in the United States after studying the case of emerging generations of

families and found an increase in drug abuse and increase of the rate of crime. The State preferred to pay mothers the equivalent of one half of salary to focus on bringing up her children at home.

(6) If the child has grown up in his father's culture, who has his own way in the house, unfortunately, if the father is nervous or smokes, for example, his son will become like him. He could change and repair these errors with his children. However, if the father is a loveable man and has many good virtues, His son will learn it, and he will welcome his father's spiritual friends, who were with them and guide them to the spiritual life. The Bible says **"Remember your prelates who have spoken the word of God to you; whose faith follow, considering the end of their conversation."** (Hebrews13: 7)

(7) As for the one, who spoiled his son, and his son grown up like that, the father will suffer from his wounds he gets from the arrows of the evil enemy in his life. Because his life will be troubled or wounds caused by his son.

(8) The son is like a horse, if you don't train him well, he will be bolting and may causes you injury or kill you, like the son, who was not raised in a good upbringing, he would be rude with you and others, and they will say about that son: (Rude).

(9-10) If you spoil your son, you lost him, and if you don't guide him firmly, he will make you sad in your life.

There is a popular saying, full of wisdom, such as: "Lucky the one, who makes me cry and made people to cry for me, and did not make me laugh nor made people laughed at me". If you don't discipline your child and be firm with him and took everything with him in a funny way, he will upset you at the end and from your anger you will crush your teeth.

(11) Don't give him freedom anytime when he is young, give him trust, but you must know who are his friends and who are associated with him, and if he made a mistake, he should be punished, and if he has done of good conduct, he is to be encouraged.

(12) The most important thing in the upbringing of a child is to be of a child-rearing, such as the small green lute, which you can pose it as you want, but with caution that you don't break it. However, when it grows

to be a tree, you will look at him and unable to do anything.

(13) Discipline your son with iron rod, so that when he grows up, does not do things that make you ashamed of hearing it. Teach your son the giving from younger age, and don't teach him the taking all the way, so he doesn't believe that kid's task is, only, to take from the parent, and there is no period for giving. When parent grow old, children seem to forget them.

(S30: 14-21)

"14 Better is a poor man who is sound, and strong of constitution, than a rich man who is weak and afflicted with evils. 15 Health of the soul in holiness of justice, is better than all gold and silver: and a sound body, than immense revenues. 16 There is no riches above the riches of the health of the body: and there is no pleasure above the joy of the heart. 17 Better is death than a bitter life: and everlasting rest, than continual sickness. 18 Good things that are hidden in a mouth that is shut, are as masses of meat set about a grave. 19 What good shall an offering do to an idol? for it can neither eat, nor smell: 20 So is he that is persecuted by the Lord, bearing the reward of his iniquity: 21 He seeth with his eyes, and groaneth, as an eunuch embracing a virgin, and sighing."

(14) Man must always thank the Lord for his health, because only the sick man knows the value of the human health. However, unfortunately, the poor man, who complains and wants to become rich, then God makes him rich, but he gets sick and unable to enjoy his wealth. We know many of the rich people, unfortunately, not able to eat some kind of food. All what they can eat is the tasteless stew cooked especially for sick people. Those with money but not be able to enjoy it.

(15) Health is the most important thing to exist, because health can bring wealth, but wealth cannot bring health. To the extent that Joshua of Sirach has mentioned here that the health and wellness are more important than the gold. Unfortunately, some people sacrifice their health and their lives for trivial things.

(16) There is no money equivalent to physical strength and no pleasure better than the happiness of heart, because the joy of the world is temporarily, but the spiritual joy is heavenly joy, as we say in the Mass: Fill our hearts with joy and bliss. It is a beautiful and

strong prayer.

(17) Sick man stays in bed, and suffers, we ask the Lord to bless him and make him well, but when this person dies, some people saddened and object to the will of God. Unlike some people who are believers, who are pleased that the Lord has comforted him and freed him from troubles and went to the eternal city.

(18-19) The rich sick man, who cannot eat, his money is in no benefit to him. He is like idols, they offer it food and everything else, but it cannot eat anything because stones cannot eat or smell anything.

(Psalm115: 4-7) **"4 Their idols are silver and gold, the work of human hands. 5 They have mouths but do not speak, eyes but do not see. 6 They have ears but they do not hear, noses but do not smell. 7 They have hands but do not feel, feet but do not walk, and no sound rises from their throats."**

(20-21) here, the meaning is common, between the severity of desire and the severity of deprivation. And if the Lord gave the blessing of illness to someone, and he complained, he will lose the blessing of that illness, but if he took it with thanks and praise, the Lord will raise such experience of him. Whoever has the money must be humble and modest so that the Lord does not hit him with illness and destroy him. Because whoever has the money and be arrogant, will not be able to break such arrogant except with illness, to wake up to the true that he is from dust and ashes and to the dust he will return.

(S30: 22-27)

"22 Give not up thy soul to sadness, and afflict not thyself in thy own counsel. 23 The joyfulness of the heart, is the life of a man, and a never failing treasure of holiness: and the joy of a man is length of life. 24 Have pity on thy own soul, pleasing God, and contain thyself: gather up thy heart in his holiness: and drive away sadness far from thee. 25 For sadness hath killed many, and there is no profit in it. 26 Envy and anger shorten a man's days, and pensiveness will bring old age before the time. 27 A Cheerful and good heart is always feasting: for his banquets are prepared with diligence."

(22) The devil always tries to disable the spiritual man, who praises the Lord, uses problems or puts him in difficult situations to sadden him and to obstruct him from his work of God and the service, but the believer, who always trusts the Lord, says all goods, and everything worked together for the good. If it was an

experiment, the Lord will turn it for good, and if it was an illness, let's take the blessing of the illness. Leave everything to the Lord and you will rest.

(23) The one, who walks with God, God always rejoices in his heart, and by depending on the Lord, he sees many support, and sometimes when he attends Mass, you find that his heart is happy, or when he prays, you find that he has internal joy without knowing the reason. However, the reason is the support from the Lord and the joy of the heart. The person, who depends on God and has a happy heart, will avoid many illnesses that would destroy his life, such as: Blood pressure, heart disease and mental illness. If there was peace in the heart, the person will live happy and longer days on earth.

(24) The Lord says: Be happy in the Lord all time. The believer must be happy with the Lord and his salvation, and expels the sadness. We find His Holiness the Pope always optimistic and laugh, yet if you went to a guest or a visitor or talked to someone, you will find the depression and the complaint and the dissatisfaction.

(25) And nothing comes from behind the sadness except illness and the escape of people from you because they cannot bear the sadness for a long time. I know a man, who lost his wife and was unable to accept the situation and believes it is the will of God and that our lives have to end one day. Unfortunately, he got bogged in the grief and visits the tomb every day after work. Separated from the people and entered in a vicious circle that no one could get him out of it.

(26) Jealousy brings sadness, depression, and problems and jealousy brings the dispute, sadness and all these things together help to shorten the natural life of the human, or assist in shortening the duration of the marriage. The person must trust the other party and also does not let jealousy control all his life. Why are you late? Why? Why? As if he is married to a prosecutor.

(27) Sometimes a person hears some good news, you find him with a good appetite, as for the sad man, he can't eat. The Lord is able to make the joy of your hearts at all time.

CHAPTER 31

The Money

(S31: 1-11)

"1 Watching for riches consumeth the flesh, and the thought thereof driveth away sleep. 2 The thinking beforehand turneth away the understanding, and a grievous sickness maketh the soul sober. 3 The rich man hath laboured in gathering riches together, and when he resteth he shall be filled with his goods. 4 The poor man hath laboured in his low way of life, and in the end he is still poor. 5 He that loveth gold, shall not be justified: and he that followeth after corruption, shall be filled with it. 6 Many have been brought to fall for gold, and the beauty thereof hath been their ruin. 7 Gold is a stumblingblock to them that sacrifice to it: woe to them that eagerly follow after it, and every fool shall perish by it. 8 Blessed is the rich man that is found without blemish: and that hath not gone after gold, nor put his trust in money nor in treasures. 9 Who is he, and we will praise him? for he hath done wonderful things in his life. 10 Who hath been tried thereby, and made perfect, he shall have glory everlasting. He that could have transgressed, and hath not transgressed: and could do evil things, and hath not done them: 11 Therefore are his goods established in the Lord, and all the church of the saints shall declare his alms."

(1-2) Damned is the green paper (the dollar), which makes people do anything for it, even if they can sell themselves in exchange for a handful of dollars, they will do it, and lose their values and their children and their lives, even the sleep that is a natural thing and part of the requirements of life. The Lord created man to sleep and rest, but some people, busy with money, cannot sleep naturally, instead their sleep is full of worry and concerns. And the lack of sleep brings illness such as blood pressure to the extent that too much money and the thoughts about it make the body melt from fatigue and permanent distress, and also cause lack of peace of mind to too many thoughts causes illness.

(3-4) The rich man collects money in order to enjoy the pleasure and spend it on his pleasure, as for the poor man, he spent his life searching to improve his living standard, and maybe feel the hunger while doing it. Oh, what a man that collects money to be spent on his lusts, unfortunately, instead of building a house in the sky and gain the blessing while helping the poor, he brings the curse to himself than the blessings.

(5-6) The gold owner is deceived, as well as whoever busy after profit all his life, he too is deceived. And those

who went after the gold fell in their deaths themselves.

(7-8) The man, who is looking for the gold, it becomes a bump to him, and congratulation to the rich man, who does not put all his efforts in gold and money, but the wealth comes to him from the blessing of God and his honesty in his work.

(9-11) The man, who does not seek the money, needs to be congratulated, because he made wonders and taught his people the conviction and offered help to the poor people. There are many righteous men, who were rich, such as our father Ibrahim, father of fathers, and our teacher *Ibrahim El Gowhary*, and Bishop *Antonius*. These righteous used the money in the service and the money was the reason for the blessing and happiness for the people. And it was not a reason for blocking them from completing their message and helping the poor. And until now, everyone knows the teacher *Ibrahim El Gowhary* the giver man. However, the man, who believed that money is for self indulges only, is deceived, because with money, you can make people happy.

(S31: 12-29)

"12 Art thou set at a great table? be not the first to open thy mouth upon it. 13 Say not: There are many things which are upon it. 14 Remember that a wicked eye is evil. 15 What is created more wicked than an eye? therefore shall it weep over all the face when it shall see. 16 Stretch not out thy hands first, lest being disgraced with envy thou be put to confusion. 17 Be not hasty in a feast. 18 Judge of the disposition of thy neighbour by thyself. 19 Use as a frugal man the things that are set before thee: lest if thou eatest much, thou be hated. 20 Leave off first, for manners' sake: and exceed not, lest thou offend. 21 And if thou sittest among many, reach not thy hand out first of all: and be not the first to ask for drink. 22 How sufficient is a little wine for a man well taught, and in sleeping thou shalt not be uneasy with it, and thou shalt feel no pain. 23 Watching, and choler, and gripes, are with an intemperate man: 24 Sound and wholesome sleep with a moderate man: he shall sleep till morning, and his soul shall be delighted with him. 25 And if thou hast been forced to eat much, arise, go out, and vomit: and it shall refresh thee, and thou shalt not bring sickness upon thy body. 26 Hear me, my son, and despise me not: and in the end thou shalt find my words. 27 In all thy works be quick, and no infirmity shall come to thee. 28 The lips of many shall bless him that is liberal of his bread, and the testimony of his truth is faithful. 29 Against him that is niggardly of his bread,

the city will murmur, and the testimony of his niggardliness is true."

(12-15) Joshua of Sirach here, direct our attention to the ethics of table, as it is very important, especially in our society. He recommended here, if you sat on a table that is full of goodness, you must first, offer the grace and the blessings on the table. Do not open your mouth surprisingly saying how plentiful what is on it, and show the veracity of eating. Remember that evil eye is a great evil for man, because all the bad seen and desires come through the looking, it is the first entry to sin for man. Man sees the first then desire, then all those scenery enters the heart and feeling, and sin affects it. The evil eye is a scourge for the body, so your eyes must be simple so that your body is simple.

Etiquette of the table is if someone is reaching to a plate to eat from it, wait until he finishes then you go for it, so your hands do not clash together. At the time of Joshua of Sirach, there were some large size dishes and many people were to share the eating from the same dish, the same as what exist now, such as the large salad plate, which is filled so many can share in it. As you think of yourself, you must also think of your relative. Jesus says: **"All things, therefore, whatsoever you would that men should do to you, do you also to them. For this is the law and the prophets."** (Matt7: 12). Because it is a mark of respect and being polite to advance others before you, also it is humility.

(19) As a polite man, you must eat whatever was put in front of you and do not stand up to bring food from the end of the table while you are at the other end. Do not make loud noise while digesting your food so you do not nauseate people.

(20) Be the first to stop eating politely, do not be the last one so you don't appear as a greedy and hurt other. There is an Egyptian saying, a wise one, to say "eat as a camel and finish before the men." Also, it is neither wise nor polite to eat in front of people for a long time and be the last one to leave the table.

(21) When sitting at the table and after the prayer, don't be the first to start, especially if there is an older person present, and when all start eating, you too can start with them, so no one thinks that you are a food eating lover.

(22) Do not over eat so you don't harm yourself, you may experience a problem while sleeping. Many heart conditions come to those who eat and sleep immediately after eating, because the heart pumps large quantity of blood while sleeping to help the digestion and that is why heart disease occurred. And more diseases come from eating too much, especially hypertension.

(23-24) The one, who eats in moderation, sleeps soundly, and wakes up early the best condition. The insomnia, indigestion and stomach pain, all from eating too much. Here, too, a new illness appears this days, such as high cholesterol, high blood pressure, diabetes, and fat in the arteries. All of those diseases from food, and people eat a lot and pay large sums of money in order to reduce weight.

(25) If you were forced to eat, you will be more comfortable if you were to get out and retire. It is proper for the host not to force food on his guests to be excess of the necessary, so they do not despise eating.

There is a story about this attitude that says: One of the monks, riding his donkey, went to visit a house. People in the house were known of their generosity, after they finish eating, they ask him, for the sake of the Virgin, do eat this, and for the sake of *Marjirjis* eat this, and for the sake of Bishop *Antonius* eat this. The monk got out of the house with a very bad stomachache. When arrived at a lake and the donkey went to drink. The monk asked it to drink more for the sake of *Marjirjis*, the donkey gave him no responds. So he asked it to drink more for the sake of Bishop *Antonius*, again has had no respond. The monk, then, said to himself, the animal knows its limitation and human does not.

We, as a middle eastern community, have the habit of pressuring our guests on the issue of eating, and the one who doesn't eat, causes problems, and they put pressure on him until the guest gets out unhappy.

(26-27) There is an advice to give here, if you want to be a healthy human being, you must play sport, especially walking, because it is very useful, especially for people who are overweight. Walking lower the blood pressure and reduce disease. In all your works, be active in order to have for fewer illnesses.

(28-29) *Joshua of Sirach*, here, advices hosts to be generous at the hospitality of anyone, if they did that,

gusts will praise his hospitality. As for the skinflint host, they will announce his parsimony and degrading.

(S31: 30-42)

"30 Challenge not them that love wine: for wine hath destroyed very many. 31 Fire trieth hard iron: so wine drunk to excess shall rebuke the hearts of the proud. 32 Wine taken with sobriety is equal lire to men: if thou drink it moderately, thou shalt be sober. 33 What is his life, who is diminished with wine? 34 What taketh away life? death. 35 Wine was created from the beginning to make men joyful, and not to make them drunk. 36 Wine drunken with moderation is the joy of the soul and the heart. 37 Sober drinking is health to soul and body. 38 Wine drunken with excess raiseth quarrels; and wrath, and many ruins. 39 Wine drunken with excess is bitterness of the soul. 40 The heat of drunkenness is the stumblingblock of the fool, lessening strength and causing wounds. 41 Rebuke not thy neighbour in a banquet of wine: and despise him not in hip mirth. 42 Speak not to him words of reproach: and press him not in demanding again."

Here, Joshua of Sirach exposed an important issue, drinking the alcohol. In countries with cold weather, it was known for people to drink alcohol instead of other known drinks such as soft drinks and others. Alcohol was also used in the treatment, see (1Tim5: 23) **"Do not still drink water, but use a little wine for thy stomach's sake, and thy frequent infirmities."**

However, unfortunately, after the misuse of the alcohol by some people, and the emerging of soft drinks, and the discovery that the best thing for human health is only drinking water, doctors now encourage people to drink water only.

(30) do not show how manly you are by drinking alcohol, because it decimated many. Unfortunately, some men lose everything due to alcoholism, and what a disaster if they drove a car while drunk, God forbids, and there so many accidents because of drinking here.

(31) You can test iron with fire. Men in great positions and men with influence, after drinking alcohol, they become scorned and acting silly. I asked a young lady, how did you spend your New Year's Eve? I kept on drinking, she replied, until I did not feel anything for a whole day. Unfortunately, instead of spending the New Year's Eve with the Lord, they spend it drinking and end

up drunk and orgy.

(32-42) Here, shows Joshua the son of Sirach the difference between drinking and excessive drinking at that time. However, when the church noted that alcohol is consumed in unreasonable fashion, it stopped using it in the holy ecumenical councils and spatial.

And see the verses:

"Woe to you that are mighty to drink wine, and stout men at drunkenness." (Isaiah5: 22),

"1 Woe to the crown of pride, to the drunkards of Ephraim, and to the fading flower the glory of his joy, who were on the head of the fat valley, staggering with wine. 2 Behold the Lord is mighty and strong, as a storm of hail: a destroying whirlwind, as the violence of many waters overflowing, and sent forth upon a spacious land. 3 The crown of pride of the drunkards of Ephraim shall be trodden under feet. 4 And the fading flower the glory of his joy, who is on the head of the fat valley, shall be as a hasty fruit before the ripeness of autumn: which when he that seeth it shall behold, as soon as he taketh it in his hand, he will eat it up." (Isaiah28: 1-4)

"4 Give not to kings, O Lamuel, give not wine to kings: because there is no secret where drunkenness reigneth: 5 And lest they drink and forget judgments, and pervert the cause of the children of the poor." (Proverbs31: 4-5)

"29Who hath woe? whose father hath woe? who hath contentions? who falls into pits? who hath wounds without cause? who hath redness of eyes? 30 Surely they that pass their time in wine, and study to drink of their cups." (Proverbs23: 29-30).

And here, he shows that the alcohol at its beginning was not created for drunkenness. And alcohol, causes many diseases, including liver injury and high blood pressure. In addition to the crimes that can occur by a drunk person, to an extent that if you find a person drinking, don't argue with him, and don't ask him to pay you his debt to you, because he is drunk and may hurts you. We thank God that we are now pleased with the new alcohol which transfer into the blood of Christ every day over the altar of God, it is the true alcohol that Lushes divine love.

CHAPTER 32

Respect for the Tables

(S32: 1-17)

"1 Have they made thee ruler? be not lifted up: be among them as one of them. 2 Have care of them, and so sit down, and when thou hast acquitted thyself of all thy charge, take thy place : 3 That thou mayst rejoice for them, and receive a crown as an ornament of grace, and get the honour of the contribution. 4 Speak, thou that art elder: for it becometh thee, 5 To speak the first word with care knowledge, and hinder not music. 6 Where there is no hearing, pour out words, and be not lifted up out season with thy wisdom. 7 A concert of music in a banquet wine is as a carbuncle set in gold. 8 As a signet of an emerald in a work of gold: so is the melody of music with pleasant and moderate wine. 9 Hear in silence, and for thy reverence good grace shall come to thee. 10 Young man, scarcely speak in thy own cause. 11 If thou be asked twice, let thy answer be short. 12 In many things be as if thou wert ignorant, and hear in silence and withal seeking. 13 In the company of great men bide not upon thee: and when the ancients are present, speak not much. 14 Before a storm goeth lightning: and before shamefacedness goeth favour: and for thy reverence good grace shall come to thee. 15 And at the time of rising be not slack: but be first to run home to thy house, and there withdraw thyself, and there take thy pastime. 16 And do what thou hast a mind, but not in sin or proud speech. 17 And for all these things bless the Lord, that made thee, and that replenisheth thee with all his good things."

This is about the working tables, as it happened in the work places, and sometimes it called working dinner, or business dinner, where opinions about the works exchanged.

(1-3) Joshua of Sirach encourages the chairperson of the meeting to show humility and be as one of the people in the meeting. Because, as a president in the workplace, he is also the host for the supper meeting. It would be wise to be humble. Welcoming and serving the guests and with that conduct he will rejoice with them, and they will praise him and offer him gifts.

(4-6) In these verses, he speaks of the behavior of the oldest person in the gathering, and how to introduce the older person to speak. Speak of what you have knowledge

in only in order not to embarrass yourself, but if your guests are busy and hearing the singing, don't talk as they will not hear you. In addition, try not to talk of your wisdom during the singing, but the words of wisdom always said in the calm environment.

(7-8), as previously explained that drinking alcohol in the old days was as normal as drinking coca cola or Pepsi cola now. Therefore, he says that drinking alcohol in small quantities and with the sound of music is like the sapphire jewelry of gold. And it repeated again with the sound of singers as the jewelry of gold.

(9-16) Here, he directs his talk to the youth:

Hear what is happening around you. The wisdom is to talk in a timely manner, and the wise man listens more than speaks. And speak when you find that you should speak, and you were asked twice, and expressed a lot with less. And be as the one who knows, and stays in silence in the group of the greats. Show humility in and do not be on their level. Do not joke a lot with the elderly or the respected people, as it is not desirable. If you are a respectable person, respect the young and old, you will be loved by all. And when time comes to leave, don't be late by talking about new issues, as you will have everyone else late.

Furthermore, do not hang around with friends or anywhere, just go straight home after the dinner because you are tired and exhausted, and there is work to be done, and write a few points about what happened at this meeting.

And spending time at home is far more important than spending time outside the home, because the family needed you after a long day outside the home. And your friend wants to rest. And don't be wrong by praising yourself and say I have become an important and were invited to a large dinner party, and I became an important figure in the company. However, you must be humble and decent.

(17) And you should thank God your Creator, who satisfies you with his goodness and his bounty of divine love. And God is the one who puts you in this position and blessed you in your work and always confess that the goodness of the Lord is the reason of where you are.

(S32: 18-28)

"18 He that feareth the Lord, will receive his discipline: and they that will seek him early, shall find a blessing. 19 He that seeketh the law, shall be filled

with it: and he that dealeth deceitfully, shall meet with a stumblingblock therein. 20 They that fear the Lord, shall find just judgment, and shall kindle justice as a light. 21 A sinful man will flee reproof, and will find an excuse according to his will. 22 A man of counsel will not neglect understanding, a strange and proud man will not dread fear: 23 Even after he hath done with fear without counsel, he shall be controlled by the things of his own seeking. 24 My son, do thou nothing without counsel, and thou shalt not repent when thou hast done. 25 Go not in the way of ruin, and thou shalt not stumble against the stones; trust not thyself to a rugged way, lest thou set a stumblingblock to thy soul. 26 And beware of thy own children, and take heed of them of thy household. 27 In every work of thine regard thy soul in faith: for this is the keeping of the commandments. 28 He that believeth God, taketh heed to the commandments: and he that trusteth in him, shall fare never the worse."

(18) The one, who loved by the Lord, is disciplined by him, and the discipline is a refinement and architecture. And sometimes we think we are moving in the right direction, or we are in a high spiritual stature, but unfortunately we need a minor shock or discipline to go back to the path of the Lord. Those who find the Lord, they start to pray and everything else.

(19-20) Many reflections of the **Sharia** (holy law) and the fear of God make the human being walking on its road. As for the man, who likes to circumvent the **Sharia** and wish to have the law matching his desires as it does happen sometime, when we ask those who drink alcohol, why you drink? They say that Jesus turned water into wine, and make excuses under false pretenses, for example, they say that the beer was not mentioned in the Bible that it is prohibited, and to analyze the dance at parties, they say that the Prophet David danced, so why don't we dance as well? And they look at excuses from the Bible to suit their lives and their sins. They know very well what is right and what is wrong, but they want to deceive others as well. As for the honest people, they were walking in the Lord's way, and behave with the justice and their law and lives are the Book.

(21) The man in the wrong usually refuses to be reprimanded because he is arrogant and instead of saying that he made a mistake, he would come up with flimsy arguments to waste time and waste his life too.

(22) Wise man is the one who takes and gives advices, and takes a decision only after careful reflection, as for

the arrogant man, he does not fear God, and shall consult with no one.

(23-24) do not rush to take any decision, because usually arrogant makes quick decisions, as for the wise man, he would pray and seek the advice of God and slow down and calculate well before the adoption of the resolution.

(25) Do not walk in the evil road. The end is destruction. And do not throw yourself in a way that you did not test it, saying I will try. The same as the smokers, who say I will try it once and those who try drugs for the first time and then found themselves addicted.

(26) Usually when taking a decision, take it after the prayer and the advice of a wise father (the father of confession). Do not let your children or your wife affect you, because usually a woman thinks with her emotions, but the husband thinks with his brain.

(27-28) In all your works, follow the commandments and the **Sharia** law, you will be walking in the right conscience. And don't be unfair to anyone, but follow the Bible, which has all the answers to your questions.

Here, this chapter ends up with a beautiful word: Whoever counts on the Lord, never lose. The wise Solomon says, I was a youth, and now I am old, and did not abandon a friend. Whoever it counts on the Lord and serenading everything to him, he can leave in peace with God, who is beyond all reasons.

CHAPTER 33

Miscellaneous Advices

(S33: 1-6)

"1 NO evils shall happen to him that feareth the Lord, but in temptation God will keep him, and deliver him from evils. 2 A wise man hateth not the commandments and justices, and he shall not be dashed in pieces as a ship in a storm. 3 A man of understanding is faithful to the law of God, and the law is faithful to him. 4 He that cleareth up a question, shall prepare what to say, and so having prayed he shall be heard, and shall keep discipline, and then he shall answer. 5 The heart of a fool is as a wheel of a cart: and his thoughts are like a rolling axletree. 6 A friend that is a mocker, is like a

stallion horse: he neigheth under every one that sitteth upon him."

(1) The man, who is honest in his work, active and gives his work his best, and had to leave his work or was expelled from work because of lack of honesty or work, the Lord will provide him with better work and blesses him always in his work. Do not be diminished, if left the work, the Lord, who has given that work will give you a better one. Because it is prevalent, especially here in the migrant countries, that worker under the pressure of dismissed from work, so walk with the Lord and do not be afraid of what made by human beings.

(2-3) the wise men follows the Sharia and derive his wisdom from the Sharia, As for the Tartuffe man, he is that man in the church, but without fruit, he is like a ship in the middle of severe waves, has no hope to reach the sky, as the ship also has no hope of arriving at the shore. As for the wise and reasonable man, he believes in what God sayings and his Sharia, and makes all the source of his wisdom and blessing.

(4-5) when talking, you need to organize and coordinate your talk. And your words are from the Shariah so it is blessed, and when you organize the meanings of what you are saying, and have it fully prepared, you can be ready for the questions. As for the stupid person, he is as the wheel in the vehicle turning around itself without any benefit. And such as the drill turning without thinking, like the animal, is tied up in the water wheel, turning all day with eyes covered, and it does not know whether walking forward or walking around itself, this is the stupid.

(6) The stupid person is like the horse, who whines under each rider, or talkative with everyone do not stop talking with anyone.

(S33: 7-18)

"7 Why doth one day excel another, and one light another, and one year another year, when all come of the sun? 8 By the knowledge of the Lord they were distinguished, the sun being made, and keeping his commandment. 9 And he ordered the seasons, and holidays of them, and in them they celebrated festivals at an hour. 10 Some of them God made high and great days, and some of them he put in the number of ordinary days. And all men are from the ground, and out of the earth, from whence Adam was created. 11 With much knowledge the Lord hath divided them and diversified their ways. 12 Some of them hath he blessed,

and exalted: and some of them hath he sanctified, and set near himself: and some of them hath he cursed and brought low, end turned them from their station. 13 As the potter's clay is in his hand, to fashion and order it: 14 All his ways are according to his ordering: so man is in the hand of him that made him, and he will render to him according to his judgment. 15 Good is set against evil, and life against death: so also is the sinner against a just man. And so look upon all the works of the most High. Two and two, and one against another. 16 And I awaked last of all, and as one that gathereth after the grapegatherers. 17 In the blessing of God I also have hoped: and as one that gathereth grapes, have I filled the winepress. 18 See that I have not laboured for myself only, but for all that seek discipline."

Some days are different from other days of the events, some are holidays and some are days of fasting, but all days are the same.

*(8-9) there are various church events, tunes, holidays, and rituals, there are an annual ritual, and ritual **canina** and happy ritual, they are all good occasions and holidays are different.*

(10-12) And there are holy days such as Sunday in the New Testament, and on Saturday in the Old Testament. Also, some people are saints and others are not saints, but their origin of all is the earth, such as Adam. And some of them were endorsed by God and brought them near Him, and some were damned by the Lord and were set back from his place.

(13-14) Like the clay in the hand of the ceramist doing what he pleased with it, so the ceramist is a wise man as he uses quality clay to make a valuable pot, contrary to bad clay, it makes cheap pots. This is the same as people in the hand of their maker, who rewards them according to their actions.

(15) This is life, the good and the bad, the evil and the righteous, the sinner and the saint. Both are the same next to each other.

(16-18) Of the modesty of Joshua of Sirach, he sees himself as the poor people, who walk collecting behind the harvesters. (The Book of Ruth), he was modest as he walked behind the wise men collecting wisdom from them, so God blesses his wisdom, because he did not ask wisdom for himself only, but for his students as well.

(S33: 19-24)

"19 Hear me, ye great men, and all ye people, and hearken with your ears, ye rulers of the church. 20 Give not to son or wife, brother or friend, power over thee while thou livest; and give not thy estate to another, lest then repent, and thou entreat for the same. 21 As long as thou livest, and hast breath in thee, let no man change thee. 22 For it is better that thy children should ask of thee, than that thou look toward the hands of thy children. 23 In all thy works keep the pre-eminence. 24 Let no stain sully thy glory. In the time when thou shalt end the days of thy life, and in the time of thy decease, distribute thy inheritance."

(19-20) here, Joshua of Sirach attracts the attention of the people greats, because the people greats are interested in this wisdom, because this wisdom is talking about inheritance. He advises parents not to give the inheritance to their sons or daughters or even to their wives in their lives, because it is very possible to take the inheritance and spend it or take the inheritance and let the parents in need and turn their backs on them, and in that time, parents will be sorry. We have seen many such stories in the daily life, such as the children take over an apartment for marriage then expel the father and the mother.

(21-22) All your life and right to the last breath, do not give yourself to any human being. Alternatively, do not give anyone the opportunity to control you, such as the children when exercise the control over your money. It is normal that your children ask you for money, but it is wrong and undesirable for you to ask your children.

(23-24) During all of your days and life, preserve your dignity and your reputation, and it is possible to write your will with just and fairness among your children, so when you die, you are then done everything to satisfy God and the satisfaction of your conscience. There is the story of the children, who were at odds with their father because he wrote the inheritance as he was living, and they were rejecting that, they did not want to take anything from their father. And that was a problem, so the father asked the opinion of the father, but the boys said we do not want to divide the inheritance. These are the spiritual sense, and love, that are stronger than death, the father requests his children to accept, and children do not want anything.

(S33: 25-33)

"25 Fodder, and a wand, and a burden are for an ass:

bread, and correction, and work for a slave. 26 He worketh under correction, and seeketh to rest: let his hands be idle, and he seeketh liberty. 27 The yoke and the thong bend a stiff neck, and continual labours bow a slave. 28 Torture and fetters are for a malicious slave: send him to work, that he be not idle: 29 For idleness hath taught much evil. 30 Set him to work: for so it is fit for him. And if he be not obedient, bring him down with fetters, but be not excessive towards any one: and do no grievous thing without judgment. 31 If thou have a faithful servant, let him be to thee as thy own soul: treat him as a brother: because in the blood of thy soul thou hast gotten him. 32 If thou hurt him unjustly, he will run away: 33 And if he rise up and depart, thou knowest not whom to ask, and in what way to seek him."

(25-27) The purchase of slaves was the same as purchase of animals, you buy the slave and do with him whatever you want to do. The harshness of the masters was the reason for the slave revolts, which occurred two or three times and led by the most famous **Spratakos**. The harsh treatments of the slaves, especially from evil and wicked and non-believers were very hard. The slave was like the donkey, eating well and works and being hit and disciplined. And like the famous saying: Make the slave tire, he will make you comfort. Make him comfortable, he will make you tire, and ask for freedom.

(28-33) If the slave is evil, he needs punishment and must be given a great deal of work so that he has no time, because leisure time taught many evils, commit him to the type of works that suit him, and if he disobeys, restrict his movement with more weight around his legs. A long time ago, legs of slaves chained to make it difficult to escape. However, do not weigh the slave with too much because they are people like you, and imagine you are in their place, when you remember that you are in their place, compassion will take over you for them. The history reports of many slaves could change the lives of their masters, such as the **Nooman el Syriany**. Slave needs you to feed him and give him shelter, and you need him to help you in the house and the field or anything else. The need is mutual, but if you got hash on him, he may escape. There are also many masters freed slaves and converted to Christianity because of the treatment of their masters, like what happened in the story of Bishop **Takla Himanot el Hibshi**, their parents had slaves in the house and freed them, and they were as members of the family.

CHAPTER 34

The Dreams

(S34: 1-8)

"1 The hopes of a man that is void of understanding are vain and deceitful: and dreams lift up fools. 2 The man that giveth heed to lying visions, is like to him that catcheth at a shadow, and followeth after the wind. 3 The vision of dreams is the resemblance of one thing to another: as when a man's likeness is before the face of a man. 4 What can be made clean by the unclean? and what truth can come from that which is false? 5 Deceitful divinations and lying omens and the dreams of evildoers, are vanity: 6 And the heart fancieth as that of a woman in travail: except it be a vision sent forth from the most High, set no thy heart upon them. 7 For dreams have deceived many, and they have failed that put their trust in them. 8 The word of the law shall be fulfilled without a lie, and wisdom shall be made plain in the mouth of the faithful."

(1-3) there is a full chapter about the dreams in the same series in the Book of Esther, for the same Author. Please refer to it.

The ignorant and the unwise people are happy with the dreams, especially the daydreaming. And if they got occupied with anything, they will dream of it. Because, as said the scientists, if you think of something before going to sleep, you will dream of it. And the man, who living by the dreams is like if he tries to clutch the wind, will not reap anything.

(4-6) Some dreams come from the evil phantoms that man sees. And the devil uses it and makes 1000 copies of it to use it any time with human. Therefore, the eye must be kept pure, for if you watch a normal film, and have had an unsuitable scene, you will forget all the events of the movie except this scene, it will remain on your mind with the help of the devil. And if we ask how would sinful dreams come to a righteous man? Alternatively, how would false dreams be true? The answer is simply that the devil can grow something false that does not exist in your imagination. Sibyl, shells, divination, the cups, or the false dreams, all rejected by the Book, and cursed whoever contacts the fortunetellers. Their punishment, in the Old Testament, was the death. See: **"9 When thou art comes into the land which the Lord thy God shall give thee, beware lest thou have a mind to imitate the**

abominations of those nations. 10 Neither let there be found among you any one that shall expiate his son or daughter, making them to pass through the fire: or that consulteth soothsayers, or observeth dreams and omens, neither let there be any wizard, 11 Nor charmer, nor any one that consulteth pythonic spirits, or fortune tellers, or that seeketh the truth from the dead. 12 For the Lord abhorreth all these things, and for these abominations he will destroy them at thy coming. 13 Thou shalt be perfect, and without spot before the Lord thy God. 14 These nations, whose land thou shalt possess, hearken to soothsayers and diviners: but thou art otherwise instructed by the Lord thy God." (Deut18: 9-14). Joshua indicted, that the sibyl likes the heart of troubled woman, which is fearful of childbirth.

(6-8), If the dreams were not sacred and agree with the Holy Bible, do not be concerned with it, and do not heed to it, because the devil can be changed to a semi-angel. Those, who depend on dreams, fall in the sin, and wasting their time in vain. As for the wise man, he studies the dream and thinks about it, if it was according to God's words in his Book, he can keep it in his heart, and discusses it, but if it is not according to the Book of God, leaves it.

(S34: 9-20)

"9 What doth he know, that hath not been tried? A man that hath much experience, shall think of many things: and he that hath learned many things, shall shew forth understanding. 10 He that hath no experience, knoweth little: and he that hath been experienced in many things, multiplieth prudence. 11 He that hath not been tried, what manner of things doth he know? he that hath been surprised, shall abound with subtlety. 12 I have seen many things by travelling, and many customs of things. 13 Sometimes I have been in danger of death for these things, and I have been delivered by the grace of God. 14 The spirit of those that fear God; is sought after, and by his regard shall be blessed. 15 For their hope is on him that saveth them, and the eyes of God are upon them that love him. 16 He that feareth the Lord shall tremble at nothing, and shall not be afraid for he is his hope. 17 The soul of him that feareth the Lord is blessed. 18 To whom doth he look, and who in his strength? 19 The eyes of the Lord are upon them that fear him, he is their powerful protector, and strong stay, a defence from the heat, and a cover from the sun at noon, 20 A preservation from stumbling, and a help from falling; he raiseth up the soul, and enlighteneth the eyes, and giveth health, and life, and blessing."

(9-13) Here, Joshua of Sirach encourages to get out to the world and not to be confined and encourages to travel, as it has many benefits, including knowing the habits of people and learning new languages and taking the opportunity to have better jobs if possible, or trading. And he compares the different between the one who travels many times to the one, who has no experience in traveling. That, the one who travels has become more experienced in life. Here we note that some people, who travel across gain experience in trade, commerce, industry and finance. However, unfortunately, some people with weak soul have different goals when traveling, such as evil and sin and that is why they cannot be successful in their journeys, because they start it with sin, and not sticking to God and the search for a church. We thank God that the Church has expanded in many countries of the world so that we have almost one church in every country. According to Joshua of Sirach, he personally subjected to many risks, but the power of God rescued him.

(14-20) Here, Joshua of Sirach draws the attention to the fact that whoever fears the Lord, will be saved, rescued, and blessed in his work and life by God. The Lord is our protection and satisfaction. The lord, for us, is everything and the Lord surrounds whoever loves him and fears him, just as the chicken does around her chicks. As the Lord of Jerusalem says: **"Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent to thee, how often would I have gathered thy children as the bird doth her brood under her wings, and thou wouldest not?"** (Luk13: 34)

And this, which obeys the Lord, and begins his traveling with the spiritual life, will be protected by the Lord against the heat and will be shadowed in his life. And how many traps, were prepared for us by the enemy of good, but: **"We escaped with our lives like a bird from the fowler's snare; the snare was broken and we escaped. Our help is the name of the LORD, the maker of heaven and earth.** (Psalm124: 7-8)

And The Lord says, they are fighting you, and they are not able to defeat you, you look at the arrows of the enemy around you, but God saved you with the fence around you.

(S34: 21-31)

"21 The offering of him that sacrificeth of a thing wrongfully gotten, is stained, and the mockeries of the unjust are not acceptable. 22 The Lord is only for them that wait upon him in the way of truth and justice. 23

The most High approveth not the gifts of the wicked: neither hath he respect to the oblations of the unjust, nor will he be pacified for sine by the multitude of their sacrifices. 24 He that offereth sacrifice of the goods of the poor, is as one that sacrificeth the son in the presence of his father. 25 The bread of the needy, is the life of the poor: he that defraudeth them thereof, is a man of blood. 26 He that taketh away the bread gotten by sweat, is like him that killeth his neighbour. 27 He that sheddeth blood, and he that defraudeth the labourer of his hire, are brothers. 28 When one buildeth up, and another pulleth down: what profit have they but the labour? 29 When one prayeth, and another curseth: whose voice will God hear? 30 He that washeth himself after touching the dead, if he toucheth him again, what doth his washing avail? 31 So a man that fasteth for his sins, and doth the same again, what doth his humbling himself profit him? who will hear his prayer?"

(21-24) The man, provides the sacrifice, using money from injustice and from the blood of innocent people and money that he uses to hurt others. Does he think it will be acceptable in front of the Lord? The same as the one, who provide a sacrifice from suspect money, such as the one, who trades in drugs or suspected products or from gambling. All are unaccepted before God. Some people believe that God forgives their sins by giving a lot, as we returned to the time of payments for forgiveness.

However, what pleases God's heart and forgives his sins are repentance, and confession and exchange. The sacrifice is to God by the humble and refractor heart, and the one, who provides his sacrifice from the money of the poor, is like a man, who killed a son in front of his father.

(25-27) The person, who deprives the poor people from their bread and the needy from their income is a killer, and the one, who is being unfair to the poor and takes his income is a killer, and the one, who denies the employee his wage, is shedding his blood.

There is an old story in Upper Egypt says that there was a skinflint man, and he had a very poor worker, and he exploited him to the fullest. He was not paying him his wage or anything, except some of the yield taken to his home after working throughout the day, to the extent that the poor worker was eating dry yield as he grinds it. Such a skinflint man was as shown in these last verses. And unfortunately, his end was very bad as his children have squandered all the money that he collected from the

oppression of the people.

(28-31) The man, who repents from a sin, then gets back to it again, is like those who build and then destroy what was built, this does not benefit anything. It, Furthermore, is like the one, who blesses someone, then curses him, and also, as the person, who touches a dead person then become impurity according to the laws of the Jews and then bathed, then after bathing returned and once again touches him , he did not benefit anything.

CHAPTER 35

The Sharia-Law and the Sacrifices

(S35: 1-13)

"1 He that keepeth the law, multiplieth offerings. 2 It is a wholesome sacrifice to take heed to the commandments, and to depart from all iniquity. 3 And to depart from injustice, is to offer a propitiatory sacrifice for injustices, and a begging of pardon for sins. 4 He shall return thanks, that offereth fine flour: and he that doth mercy, offereth sacrifice. 5 To depart from iniquity is that which pleaseth the Lord, and to depart from injustice, is an entreaty for sins. 6 Thou shalt not appear empty in the sight of the Lord. 7 For all these things are to be done because of the commandment of God. 8 The oblation of the just maketh the altar fat, and is an odour of sweetness in the sight of the most High. 9 The sacrifice of the just is acceptable, and the Lord will not forget the memorial thereof. 10 Give glory to God with a good heart: and diminish not the firstfruits of thy hands. 11 In every gift shew a cheerful countenance, and sanctify thy tithes with joy. 12 Give to the most High according to what he hath given to thee, and with a good eye do according to the ability of thy hands: 13 For the Lord maketh recompense, and will give thee seven times as much."

(1-3) Memorizing the Sharia law and working honestly in the commandments of God, is like the person, who is providing so many advances. And the person, who abandons the sin, is like the one, who offers the sacrifice to compensate his sins. And the Offerings, here, is not for rich people only, but for the poor people also, who cannot offer. The church prays for whoever cannot offer the sacrifice for which they want to make. Therefore, working by God's commandments and the integrity and the refrain from sin is the greatest offering.

(4-5) We thank the Lord for his generosity in the offering of the flour offering, and we always should be glorifying the Lord and thank him for the great doing, and his charity **"Bless the Lord, O my soul, and never forget all he hath done for thee."** (Psalm 102: 2). And, who rejoices the heart of the Lord and pleases him, is the cessation of evil and the refrain from injustice.

(6-13) Our appearance in front of the Lord, must be decent, carries the fulfillment and the thanks. Even the one, who does not have anything to give, must submit something simple. Such as the women, who used to go to Pope Cyril VI, and gives him a very simple amount, and when he used to see her, laugh and say "we are having dinner today", and prior to walking away, she has been given ten times the amount. This is the blessing of the Lord, which does not look at the quantity, but look at the heart that gives, and whether it gives with pleasure or with non-satisfactory. Presentation with pleasure rejoices in the heart of the Lord, because, Lord, of your hands we gave you. The man, who gives, is the one who receives the blessing.

Therefore, build yourself houses in heaven, as long as there is time, and the Lord, on earth and in heaven, blesses the one who gives. One servant said after reading the verses: **"Bring all the tithes into the storehouse, that there may be meat in my house, and try me in this, saith the Lord: if I open not unto you the flood-gates of heaven, and pour you out a blessing even to abundance."** (Malachi 3: 10). This servant says, is it possible for someone to say enough for money. Days have passed, he changed the place of work, traveled to work at better jobs, and got a high salary, and after the promotion and more promotion, he said to his boss "this is enough now enough now." At this moment he heard the voice say to him; now believe the Holy Bible and the Word was a good test for the server to learn in his life.

(S35: 14-26)

"14 Do not offer wicked gifts, for such he will not receive. 15 And look not upon an unjust sacrifice, for the Lord is judge, and there is not with him respect of person. 16 The Lord will not accept any person against a poor man, and he will hear the prayer of him that is wronged. 17 He will not despise the prayers of the fatherless; nor the widow, when she poureth out her complaint. 18 Do not the widow's tears run down the cheek, and her cry against him that causeth them to fall? 19 For from the cheek they go up even to heaven, and the

Lord that heareth will not be delighted with them. 20 He that adoreth God with joy, shall be accepted, and his prayer shall approach even to the clouds. 21 The prayer of him that humbleth himself, shall pierce the clouds: and till it come nigh he will not be comforted: and he will not depart till the most High behold. 22 And the Lord will not be slack, but will judge for the just, and will do judgment: and the Almighty will not have patience with them, that he may crush their back: 23 And he will repay vengeance to the Gentiles, till he have taken away the multitude of the proud, and broken the sceptres of the unjust, 24 Till he have rendered to men according to their deeds: and according to the works of Adam, and according to his presumption, 25 Till he have judged the cause of his people, and he shall delight the just with his mercy. 26 The mercy of God is beautiful in the time of affliction, as a cloud of rain in the time of drought."

(14) Man must present the best thing to the house of God and nothing of the unwanted items. The best thing, always, must be in the House of the Lord.

(15) Do not depend on the sacrifice to save you from your sins, but you have to repent first, and then make the sacrifice, so it would be unacceptable by the Lord, because God does not believe faces. God wants the internal repent first. That means you truly have to repent first and then confess.

(16-19) God does not favor anyone at the expense of the poor people, but the Lord responds to the pray of the oppressed person, the Lord hears and listens to the supplication of the orphan and the widow when complain to God, because God is the father of the orphans and the widows. Because of the tenderness of the Lord, he cannot look at the tearing eyes and says, "Turn your eyes away as they have defeated me". The tears of the widow scream because of the one, who abused her or her grief or injustice to her. The tears of a widow go up to the heavens, and the Lord hears her tears and the Lord is sad from the injustice of man to his brother.

(20) The person who prays to the Lord with all his heart and his heart is with God, the Lord hears his prayers and his prayers reach the presence of God.

(21) Modest person and the one with contrite heart, his prayers reach the Lord. And the Lord responds to his prayers immediately. His Holiness Pope Shenouda III says: All prayers are answered; even the one that was not

answered is answered by not being answered. That means, it is sometimes there is the benefit in not responding to a prayer the way the person wanted it, but in the interest of a person to say to the Lord, it is your will, to do. What is best for us, as you want.

(22-26) The Lord fights on behalf of his people, as they are silent as Psalm says, "**For thither did the tribes go up, the tribes of the Lord: the testimony of Israel, to praise the name of the Lord.**" (Psalm 121: 4). The Lord guards his children and does not sleep, does not lose sight of them. And the Lord tells us, whoever touch you, touch the iris of my eyes, in the sense that God rewards everyone according to his works. And governs fairly and conducts the judiciary. The Lord does not slow down nor have been long patient before emerging to break the rod of the evils and the Lord defends his people and brings relief as the rain that came on the arid land.

CHAPTER 36

Prayer for the Salvation of Israel

(S36: 1-9)

"1 Have mercy upon us, O God of all, and behold us, and shew us the light of thy mercies: 2 And send thy fear upon the nations, that have not sought after thee: that they may know that there is no God beside thee, and that they may shew forth thy wonders. 3 Lift up thy hand over the strange nations, that they may see thy power. 4 For as thou hast been sanctified in us in their sight, so thou shalt be magnified among them in our presence, 5 That they may know thee, as we also have known thee, that there is no God beside thee, O Lord. 6 Renew thy signs, and work new miracles. 7 Glorify thy hand, and thy right arm. 8 Raise up indignation, and pour out wrath. 9 Take away the adversary, and crush the enemy."

The Jewish people were under the occupation of the Greek colonial and the Greek culture had a heavy influence on Jewish culture, that is why the Jews were victims and sad of all that. That is why, at the beginning of the chapter, they say, Lord, see us and show us light and your mercy. And they ask the Lord to frighten the enemy, so they know that there is no God but one God, and that is God of the Israelis. Do wonders and miracles as you did in the Red Sea and extend your strong arm and destroy and smash the enemy and wipe him out.

(S36: 10-14)

"10 Hasten the time, and remember the end, that they may declare thy wonderful works. 11 Let him that escapeth be consumed by the rage of the fire: and let them perish that oppress thy people. 12 Crush the head of the princes of the enemies that say: There is no other beside us. 13 Gather together all the tribes of Jacob: that they may know that there is no God besides thee, and may declare thy great works: and thou shalt inherit them as from the beginning. 14 Have mercy on thy people, upon whom thy name is invoked: and upon Israel, m whom thou hast raised up to be thy firstborn."

Here, Joshua of Sirach prays and requests the Lord that time passes quickly for the Israelis to gather instead of the scattering, because it was the wish for the gathering of the tribes and avoid scattering. As they thought that the scattering of the tribes will be a temporary and will end with the return of Christ. And they ask the Lord to revenge from the arrogant leaders of the country who say there is no God but their god, because the pagans were the gods of the people, kings and leaders at the same time. Therefore, they ask of the Lord to grant the mercy to Israel because they are the eldest son for the Lord, and so the tender heart of the Lord to intervene and rescue them quickly.

(S36: 15-19)

"15 Have mercy on Jerusalem, the city which thou hast sanctified, the city of thy rest. 16 Fill Sion with thy unspeakable words, and thy people with thy glory. 17 Give testimony to them that are thy creatures from the beginning, and raise up the prophecies which the former prophets spoke in thy name. 18 Reward them that patiently wait for thee, that thy prophets may be found faithful: and hear the prayers of thy servants, 19 According to the blessing of Aaron over thy people, and direct us into the way of justice, and let all know that dwell upon the earth, that thou art God the beholder of all ages."

Jerusalem is a city of peace, and for the Jews, it is everything in their lives. All the political problems of the people of Israel are so far because of the structure and because of Jerusalem itself. Jerusalem was colonized many times, and were destroyed and its walls were demolished, so they ask the Lord to look at their city of Jerusalem, which is the City of God and the city of the great King. Fill Israel with your great miracles and fill your people with your glory and your blessing and witness who did you created for since the beginning and achieved

the prophecy which is of your name, and give the one who is waiting for their reward. And please their heart and complete the prophecy of your prophets by the salvation of your people and the arrival of Christ. And please Lord, respond to our prayers and give us the blessing which you have promised to your people for generation. As said Aaron, **"22 And the Lord spoke to Moses, saying: 23 Say to Aaron and his sons: Thus shall you bless the children of Israel, and you shall say to them: 24 The Lord bless thee, and keep thee. 25 The Lord shew his face to thee, and have mercy on thee. 26 The Lord turn his countenance to thee, and give thee peace. 27 And they shall invoke my name upon the children of Israel, and I will bless them."** (Numbers6: 22-27)

(S36: 20-28)

"20 The belly will devour all meat, yet one is better than another. 21 The palate tasteth venison and the wise heart false speeches. 22 A perverse heart will cause grief, and a man of experience will resist it. 23 A woman will receive every man: yet one daughter is better than another. 24 The beauty of a woman cheereth the countenance of her husband, and a man desireth nothing more. 25 If she have a tongue that can cure, and likewise mitigate and shew mercy: her husband is not like other men. 26 He that possesseth a good wife, beginneth a possession: she is a help like to himself, and a pillar of rest. 27 Where there is no hedge, the possession shall be spoiled: and where there is no wife, he mourneth that is in want. 28 Who will trust him that hath no rest, and that lodgeth wheresoever the night taketh him, as a robber well appointed, that skippeth from city to city."

(20-22) Here, Joshua of Sirach focuses on the secretion and the screening as a virtue, and he explained that the stomach can eat everything, but there are fine food and tastier food than others. Like the mouth that tastes the food and the meat and knows whether it is fresh or old. This applies to the wise man's heart, which has the spirit of God in it, which can identify the liar, and this is what happened with the Apostle Peter, when he exposed the lies of **Hanania and Safeerah** and gained the rewards of their lies. As for the evil man with evil heart, he does not calculate what he is saying, so he brings problems to his friends, as for the experienced and wise man, he rejoices in his heart and lives in peace.

(23-28) In marriage, the man chooses to marry his partner that is suitable for him, and the beauty is not everything in the marriage, whoever find the virtuous

woman, will find her price is more than pearls, and the woman has the freedom to agree or reject any man. And the partnership is an important subject needs prayers and fasting and secretion and wisdom, and the Lord is the one that chooses the appropriate person for you. As for the person that runs after the beauty only, he is deceived of desires. There is a well-known saying, that when the woman is described as a blond, means that she will use her beauty to reach her purposes, but to her mind and wisdom, unfortunately, cannot use them. The wise woman that has a wise tongue, such as *Abigail* is the cause of the entire blessing of the house and her husband would be a very happy as she is a great support for him to rest.

The king, who has no fence or wall to guard him, is like a man without a woman, becoming such a drifter. And marriage for any man has stability in his life and his home, and who does not have a wife, moves from one house to house and from one place to a place, and he may find bad friends waiting for him. When a marriage opportunity arrived at the virgin man, to an appropriate woman that fears God, he does not delay in order to settle in his life.

CHAPTER 37

The Advice of the Friend

(S37: 1-6)

"1 Every friend will say: I also am his friend: but there is a friend, that is only a friend in name. Is not this a grief even to death? 2 But a companion and a friend shall be turned to an enemy. 3 O wicked presumption, whence camest thou to cover the earth with thy malice, and deceitfulness? 4 There is a companion who rejoiceth with his friend in his joys, but in the time of trouble, he will be against him. 5 There is a companion who condoleth with his friend for his belly's sake, and he will take up a shield against enemy. 6 Forget not thy friend in thy mind, and be not unmindful of him in thy riches."

1. Don't believe and trust everyone that tells you he is your friend, but often, especially in times of distress he shows that he is a friend only by name, and he causes you grief and sadness.

2. As for the friend, who begins a relationship for the benefit, such a friendship is unsuccessful and often lead

to hostility.

3. Here, he indicates that everyone is free to make the good or the evil. The person, who follows the evil, his end is evil. And here is (the invention), in the sense (the tendency within the human) that the man has the tendency to learn to the evil or to the good.

4. How many friends enjoy the benefits of friendships, but unfortunately, when time is tough, they turn on each other, such as the bad son and his bad friends. Their friendships are like the birds and trees full of fruits, when reap the fruits, fly to another tree.

5. There is the one, who helps his friend at the time of difficulties, and in war carry the gears to defend his friend. Meaning he helps a friend in time of need.

6. Never forget your friend, especially if your condition has improved, the one who was with you during the hard time, do not snob him or forget him at the easy time.

(S37: 7-19)

"7 Consult not with him that layeth a snare for thee, and hide thy counsel from them that envy thee. 8 Every counsellor giveth out counsel, but there is one that is a counsellor for himself. 9 Beware of a counsellor. And know before what need he hath: for he will devise to his own mind: 10 Lest he thrust a stake into the ground, and say to thee: 11 Thy way is good; and then stand on the other side to see what shall befall thee. 12 Treat not with a man without religion concerning holiness, nor with an unjust man concerning justice, nor with a woman touching her of whom she is jealous, nor with a coward concerning war, nor with a merchant about traffic, nor with a buyer of selling, nor with an envious man of giving thanks, 13 Nor with the ungodly of piety, nor with the dishonest of honesty, nor with the held labourer of every work 14 Nor with him that worketh by the year of the finishing of the year, nor with an idle servant of much business: give no heed to these in any matter of counsel. 15 But be continually with a holy man, whomsoever thou shalt know to observe the fear of God, 16 Whose soul is according to thy own soul: and who, when thou shalt stumble in the dark, will be sorry for thee. 17 And establish within thyself a heart of good counsel: for there is no other thing of more worth to thee than it. 18 The soul of a holy man discovereth sometimes true things, more than seven watchmen that sit in a high piece to watch. 19 But above all these things pray to the most High, that he may direct thy way in truth. "

(7-14) When consulting anyone, and he is giving you an advice, try to find out if there was behind this advice is a personal goal or not, and if it focused only on him and not in your favor, abandon it as it is a bad advice. Because he tells you that this is the best solution to your problem and stand beside you to see what will happen, as if you are a testing ground for his advice and see what is going to do.

"Do not consult the hypocritical in piety and nor the unjust person in the justice" How could seek his advice in an issue that required justice, and you know how unfair he was? You must choose the spiritual advisers, who are recognized with the piety. St Paul says:

"Remember your prelates who have spoken the word of God to you; whose faith follow, considering the end of their conversation." (Hebrews 13: 7).

Do not consult with a woman about the second wife, of course she will say things against her, and this is something expected to before even ask her. Do not consult a coward in the war, because he is a coward and will give you a hundred excuses for not to fight. Do not consult with the trader in the trade, because he wants the deal for himself and will not tell you the truth, Do not consult the envier in gratitude toward a person done good thing for you, and you want to reward him, the envier does not know the meaning of gratitude in order to guide you. Do not consult with the estrange person in tenderness, in some cases, we find some estrangement in people, in the sense of (arrogant), you cannot consult with them about tenderness as they will advise you to be harsh and unkind like them.

Do not consult with the lazy person about serious work, he will certainly make you lazy like him, and will advise you not to do such work. Do not consult with the casual employee who works for a limited period, as you cannot entrust him to do a small job for a short time as he will be interested in working as long as possible, because he will have no work when finish. And do not ask the idle slave to do too much work. Do not consult with all of these in work they don't do, it is better to consult the appropriate person to get the appropriate advice that suits him.

(15-19) But the righteous person, who fears the Lord and follows the commandments, will guide you, using the commandments of God and his education, and consult a

person similar to you, who will have the same level of education as you are or the same religion. And the best one to consult is the father of confession, he knows your circumstances very well and your spiritual degree, and knows what suits you, so if you fall, you will find him beside you praying for you. And also you must be satisfied with this advice as you are the persons that will use it. If you are not happy with it, how will you be able to implement it? Also, if the advice were not successful, you will suffer from it.

A person must sit with himself and request God's guidance by praying, and the best way is the prayer and the intercession with the saints as they are able to help us understand. If it was a problem, and you are victimized, send *Abu Sefen* or *Marjirjis* to it as they are known as being supportive and understanding of the oppressed, and some have said *St. Dmianp*. But, if we intercede to all the saints, they will run to help us. For every intercession for you and for every saint special particular, such as *St. Wins* and *St. Mehraill*, they help us to find missing things.

(S37: 20-29)

"20 In all thy works let the true word go before thee, and steady counsel before every action. 21 A wicked word shall change the beast: out of which four manner of things arise, good and evil, life and death: and the tongue is continually the ruler of them. There is a man that is subtle and a teacher of many, and yet is unprofitable to his own soul. 22 A skilful man hath taught many, and is sweet to his own soul. 23 He that speaketh sophistically, is hateful: he shall be destitute of every thing. 24 Grace is not given him from the Lord: for he is deprived of all wisdom. 25 There is a wise man that is wise to his own soul: and the fruit of his understanding is commendable. 26 A wise man instructeth his own people, and the fruits of his understanding are faithful. 27 A wise man shall be filled with blessings, and they that see shall praise him. 28 The life of a man is in the number of his days: but the days of Israel are innumerable. 29 A wise man shall inherit honour among his people, and his name shall live for ever."

(20-21) Here, Joshua of Sirach is speaking about the importance of the tongue, and words that come out of the mouth without the wisdom or advice, may cost the person too much, including his life. The face shows the change of heart and the emotions. Sad man will have a profile of sad expression and a sad face, unlike the man with happy heart; you found him debonair, and can shine on all

people around him. That is why one has to be careful when use of the tongue (see letter of our teacher Prophet Jacob) **"Even so the tongue is indeed a little member, and boasteth great things. Behold how small a fire kindleth a great wood. 6 And the tongue is a fire, a world of iniquity. The tongue is placed among our members, which defileth the whole body, and inflameth the wheel of our nativity, being set on fire by hell."** (James3: 5-6).

(22-25) Someone is wise and able to help people, but unfortunately cannot benefit himself. And someone is alleged that he is wise, but unfortunately, his actions show he does not know anything. The wisdom is for the wise man to know his people, and the fruits of his mind are valid, and he talks wisely and his dealings with people also wisely, and to be a blessed man, and got this blessing from the Lord God of the blessings.

It is sure facts that man's life is few days no matter how long. But, unfortunately, he believes that his life will last forever. However, decent life and wisdom is the one that last, such as the days of Israel. And the wise man among the people is the only one with lasting a reputation among his people.

(S37: 30-34)

"30 My son, prove thy soul in thy life: and if it be wicked, give it no power: 31 For all things are not expedient for all, and every kind pleaseth not every soul. 32 Be not greedy in any feasting, and pour not out thyself upon any meat: 33 For in many meats there will be sickness, and greediness will turn to choler. 34 By surfeiting many have perished: but he that is temperate, shall prolong life."

The man must show restraint and not give himself all what he requests. Like the man, who smokes and can't stop it, that is a self-harm. There was a person, who is accustomed to smoke first thing in the morning, the man who has no power over his body loses many blessings. St. Paul says: **"But I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a castaway."** (1Co9: 27), **"All things are lawful to me, but all things are not expedient. All things are lawful to me, but I will not be brought under the power of any."** (1Co6: 12), **"All things are lawful for me, but all things do not edify."** (1Co10: 23).

And be in control of food, especially at the tables, because they have certain ethics and all the people are watching. Do not be a binge eater, because too much food brings disease, many of us now heard about the disease of blood pressure, high cholesterol and others. All of these diseases are from eating. Many died because of eating too much, especially when doctors warned them from eating too much sugary or fatty food, but they do not listen to the doctor's advice, so ending their lives quickly. Unlike the person, who eats less and cares for his weight and his life, he is a human being in good health.

CHAPTER 38

The Doctor

(S38: 1-15)

"1 Honour the physician for the need thou hast of him: for the most High hath created him. 2 For all healing is from God, and he shall receive gifts of the king. 3 The skill of the physician shall lift up his head, and in the sight of great men he shall be praised. 4 The most High hath created medicines out of the earth, and a wise man will not abhor them. 5 Was not bitter water made sweet with wood? 6 The virtue of these things is come to the knowledge of men, and the meet High hath given knowledge to men, that he may be honoured in his wonders. 7 By these he shall cure and shall allay their pains, and of these the apothecary shall make sweet confections, and shall make up ointments of health, and of his works there shall be no end. 8 For the peace of God is over all the face of the earth. 9 My son, in thy sickness neglect not thyself, but pray to the Lord, and he shall heal thee. 10 Turn away from sin and order thy hands aright, and cleanse thy heart from all offence. 11 Give a sweet savour, and a memorial of fine flour, and make a fat offering, and then give place to the physician. 12 For the Lord created him: and let him not depart from thee, for his works are necessary. 13 For there is a time when thou must fall into their hands: 14 And they shall beseech the Lord, that he would prosper what they give for ease and remedy, for their conversation. 15 He that sinneth in the sight of his Maker, shall fall into the hands of the physician."

(1) The physician has his own dignity, because of his giving and honesty in his work and his treatment of people, because the medicine is a Godsend, and the doctor is working with guidance from God. So we must ask for the

healing from the Lord, who guides the doctor to the appropriate treatment of the person.

(2-3) And because that healing is from God, the awards received by the physician from the great kings for the recovery or healing of their families should have the grateful returning to God. Until now, the doctor is called a wise, the medicine and wisdom go hand in hand and if the doctor was smart in his work and sincere in his study, he will be more appreciated by the great people.

(4) The Lord is the creator of the herbal plants, from it the medicine made, that is why we should use it as it created by God. God has given doctors the wisdom to discover the benefits of these herbs and manufacturing medicines from them.

(5) "The transferring to fresh water, so you know its power". Was it with a stick, the salt water has transferred to fresh water to know the power of God? Compare **"23 And they came into Mara, and they could not drink the waters of Mara, because they were bitter: whereupon he gave a name also agreeable to the place, calling it Mara, that is, bitterness. 24 And the people murmured against Moses, saying: What shall we drink? 25 But he cried to the Lord, and he showed him a tree, which when he had cast into the waters, they were turned into sweetness. There he appointed him ordinances, and judgments, and there he proved him."** (Exodus15: 23-25). Therefore, the tree has no miracle in turning the water, but the miracle has occurred by the force of the Lord.

(6) God is the one who gave people the knowledge, so they bless him for his wonders.

(7-8) Medicines cured the patient and relieve the pains, and the pharmacist makes the medicine to heal the pains. And the work of the Lord does not end, as He cures using the doctor, and by the lord's hand, God's peace comes on earth.

(9-10) remember two verses that illnesses come due to the sins. And here, it is required from the patient to repent his sins first and then pray to the Lord to cure him, and be a righteous in his works and dealing with others, and if he had made injustice to be human, return what he took. This way he will be cured from his illness. As said Jesus Christ: **"And behold they brought to him one sick of the palsy lying in a bed. And Jesus, seeing their faith, said to the man sick of the palsy: "Be of good heart,**

son, thy sins are forgiven thee." (Matt9: 2), also, as he said to a patient: **" Afterwards, Jesus findeth him in the temple, and saith to him: Behold thou art made whole: sin no more, lest some worse thing happen to thee."** (Jn5: 14).

(11) And offer your vows, and if you vowed to the Lord to cure you, request the healing of your son, for example, or anyone of your relatives, as the Lord can cure all with the intercede of saints.

(12) Ask the lord for recover and repent. And Jacob, the prophet says: **"14 Is any man sick among you? Let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord. 15 And the prayer of faith shall save the sick man: and the Lord shall raise him up: and if he be in sins, they shall be forgiven him."** (James5: 14, 15).

However, also do not forget to ask the doctor, As the Lord is the creator of a doctor, and he is the one, who guide him by the prayers curing the patient and the prayers of the Father priest who comes to visit the patient with the blessed holy oil. And Let us not forget that the Apostle Luke was a doctor.

(13-15) And in some instances, the cure comes by the doctors because they invoke to the Lord to help them succeed on their work and give comfort and healing in order to save the lives of patients. The patient feels weak and fear, which helped him to repentance, but sometimes the disease, is for the reason of recovering from a particular sin, which hard to come out except by illness. Sometimes illness becomes a cure for some arrogant people. Total treatment happened when the person is humble and does not forget himself, and believes that he can do everything with his money. Sometime the illness does not cure by medicine or treatment, but only by repenting to God for saving him from this experience.

If the doctor is also a spiritual man, he can greatly help in curing the patient, because it gives the body treatment, which heals the body, and gives the spirit the Words of God, which would calm it, relieve it and never abandon it. There was a doctor that I know personally, Dr. **Samir Tawadros**, he was a spiritual man and a servant at the church. He used to assure every patient with the words of God, gives him hope in the healing and the strength of God, he was giving the physical treatment and the spiritual treatment.

(S38: 16-24)

"16 My son, shed tears over the dead, and begin to lament as if thou hadst suffered some great harm, and according to judgment cover his body, and neglect not his burial. 17 And for fear of being ill spoken of weep bitterly for a, day, and then comfort thyself in thy sadness. 18 And make mourning for him according to his merit for a day, or two, for fear of detraction. 19 For of sadness cometh death, and it overwhelmeth the strength, and the sorrow of the heart boweth down the neck. 20 In withdrawing aside sorrow remaineth: and the substance of the poor is according to his heart. 21 Give not up thy heart to sadness, but drive it from thee: and remember the latter end. 22 Forget it not: for there is no returning, and thou shalt do him no good, and shalt hurt thyself. 23 Remember my judgment: for also shall be so: yesterday for me, and to day for thee. 24 When the dead is at rest, let his remembrance rest, and comfort him in the departing of his spirit."

(16) Crying is a reaction comes from the passion and from the heart. Son, give the Dead his right as far as the necessary attention is concerned in his departure and his shrouding of the body, and do not be late in burying him, because you honor the dead by burying him.

(17-18) let your crying be bitter or glowing in the wailing, that your feelings are true to the people of the Dead. Usually, lamentation lasts seven days, but here, it is advisable that only one or two days is sufficient, because sometimes the solace turns to gossip and loses the goal for doing it, and that is to consol of the family of the dead man and mitigate them and stand by them in this difficult situation.

(19-24) Bad sadness brings frustration and despair in life, and the high degree of sadness refrains from the person from eating as he loses his appetite, and has the lack of strength and especially the family of the dead man is tired from too many visiting and telephone calls. Grief in the bereavement and the despair in life will sadden the heart, especially if the death gave him despair from carry on living, because for some people, death causes severe shock to them.

I personally know a man has serenaded to sadness and grief after the death of one of his relatives. He used to go to the cemetery every holiday, and ends his relationship with people and squats around himself and with his sadness, has destroyed his life. That is a bad sadness, and the Lord rejected it, because He considered

that it is an objection to His wishes, it is the will of God. And the wise man knows that grief has no benefit, but it is causing the problems and many diseases associated with sadness and, ultimately, grief does not restore the Dead Again, because you do not benefit the dead, but you hurt yourself. And remember that everyone will have his time, and if today was the Dead, tomorrow is your time. The wise man is the man who is ready, such as the wise virgins. And the dead man has had a spell from the problems of this world, and he is now in a better place. So, why do you exhaust yourself? The dead man is like the prisoner who released from jail, so, we say to him, "Congratulations." Therefore, we must not grieve for the dead, but on the contrary, we say to him, we hope the Lord help us, as He helped you.

And the church arranged for the third prayer for the disposal of the spirit of sadness, and allows the family to eat something, as they usually lose appetite for any food when one of the most cherished sons departs. It narrated one of the archbishops that, the young server has died, his wife, every day, used to go to sleep in tears and sadness, her dead husband used to come to her in her dream with his clothes torn, until came the day when she went to sleep and was with God's will be satisfied, he came to her smiling and feeling happy.

(S38: 25-39)

"25 The wisdom of a scribe cometh by his time of leisure: and he that is less in action, shall receive wisdom. 26 With what wisdom shall he be furnished that holdeth the plough, and that glorieth in the goad, that driveth the oxen therewith, and is occupied in their labours, and his whole talk is about the offspring of bulls? 27 He shall give his mind to turn up furrows, and his care is to give the kine fodder. 28 So every craftsman and workmaster that laboureth night and day, he who maketh graven seals, and by his continual diligence varieth the figure: he shall give his mind to the resemblance of the picture, and by his watching shall finish the work. 29 So doth the smith sitting by the anvil and considering the iron work. The vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace. 30 The noise of the hammer is always in his ears, and his eye is upon the pat tern of the vessel he maketh. 31 He setteth his mind to finish his work, and his watching to polish them, to perfection. 32 So doth the potter sitting at his work, turning the wheel about with his feet, who is always carefully set to his work, and maketh all his work by number: 33 He fashioneth the clay with his arm, and boweth down his strength before his feet: 34 He shall give his mind to

finish the glazing, and his watching to make clean the furnace. 35 All these trust to their hands, and every one is wise in his own art. 36 Without these a city is not built. 37 And they shall not dwell, nor walk about therein, and they shall not go up into the assembly. 38 Upon the judges' seat they shall not sit, and the ordinance of judgment they shall not understand, neither shall they declare discipline and judgment, and they shall not be found where parables are spoken: 39 But they shall strengthen the state of the world, and their prayer shall be in the work of their craft, applying their soul, and searching in the law of the highest."

(25-27) Here, refers to that man should not lose his life working only, because for everything under the sky a time, time for work and time of wisdom. And here, he starts showing some prominent members of society at that time busy working day and night, so how can they have the time for wisdom? The first one of these people is the holder of the plow, and all what he cares about is prodding the cow and driving the cow, and accompany the cow in its works and talk about the cow and her calves and her bull. And the work is all what he is thinking about. As he cares, only about the plow lines to be straight, and spent the night caring and organizing the fattening of his calves.

(28) Also, everyone is free in working day and night, and the one who engraves inscriptions on rings, and strives to diversify the forms and care in manufacturing and the diversification of forms in order to be in conformity with the original, to show their skills in the craft. However, unfortunately they do not have the time for wisdom.

(29-31) as well as the trade man, he is sitting at the anvil, focuses his attention in the manufacturing of iron, the glowing of the fire burning himself in the heat of the cauldron, the noise of the hammer is deafening his ears, his eyes focused on his works and his heart in his work to be in the most beautiful picture. So how would he find the time for wisdom.

(32-34) as well as the potter, who spends all his time in his work with his potting table, engaged in the manufacture of parts required, and act swiftly to end the number that should be doing. Every day, driving his arm and his feet on the clay shapes its tenacity, and all the thought of his heart was on the mastery of painting and staying in late cleaning of the cauldron.

(35) Everyone of them is wise, but only in their industry, but where is the divine wisdom? And where is the time spent with God. What do you do when the Lord says to you, now give your account?

(36) Without all of these mentioned above, the city does not survive, they are a very important part of everyday life.

(37-39) And, without them, people do not travel and do not live, but they are not invited to work in the upper or the lower house of parliament, and they are not distinguished in the group to serve as judges and rule makers and doctrine. However, they all have the interest only in their industry and their skills and their land. Unfortunately, many people who are busy with their workday and night, they fail in their home lives and lose their children and their spiritual life. They are wise in their works, and will gather wealth but unfortunately, losing their eternal life, and their children and their homes.

Because: **"For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? Or what exchange shall a man give for his soul?"** (Matt16: 26). And you must know that, there is a time for everything under the sky.

CHAPTER 39

The Wise Man and the Pursuit of Wisdom

(S39: 1-15)

"1 The wise men will seek out the wisdom of all the ancients, and will be occupied in the prophets. 2 He will keep the sayings of renowned men, and will enter withal into the subtilties of parables. 3 He will search out the hidden meanings of proverbs, and will be conversant in the secrets of parables. 4 He shall serve among great men, and: appear before the governor. 5 He shall pass into strange countries: for he shall try good and evil among men. 6 He will give his heart to resort early to the Lord that made him, and he will pray in the sight of the most High. 7 He will open his mouth in prayer, and will make supplication for his sins. 8 For if it shall please the great Lord, he will fill him with the spirit of understanding: 9 And he will pour forth the words of his wisdom as showers, and in his prayer he will confess

to the Lord.10 And he shall direct his counsel, and his knowledge, and in his secrets shall he meditate. 11 He shall shew forth the discipline he hath learned, and shall glory in the law of the covenant of the Lord. 12 Many shall praise his wisdom, and it shall never be forgotten. 13 The memory of him shall not depart away, and his name shall be in request from generation to generation.14 Nations shall declare his wisdom, and the church shall shew forth his praise. 15 If he continue, he shall leave a name above a thousand: and if he rest, it shall be to his advantage."

(1-5) Here, he speaks of the wise person, who spent all his time in wisdom, reading the **Shariah-Law**, and memorizes the chatters of the famous people, and knows the popular sayings, and searches for the difficult words and their meanings, and perfects the puzzles and its meanings. The wise person used to have a place in the royal court to be consulted by the King in the difficult matters, and his opinion noticed, and he used to travel on missions to solve the problems. In addition, he was like an ambassador, representing his country at conferences and meetings.

(6-15) And the wise person used to direct his heart and thoughts to the prayer (**Alibkaar**). That is the early prayer in front of his maker, the Lord, and devotes to him and asks him forgiveness of sins. And in the prayer he praises the Lord, and thus makes the Lord in his life. And do not begin his day without praying, He knows the value of the prayer. The wise man guided by the advice and the knowledge of God. It reflects on the mysteries of the universe, praises the Lord, and shows the discipline that, he has learned and absorbs from his experience in the Book, and from the cohabitation of the wise men kings, always gives glory to God, and is proud that he practices the law of God. So many are happy and commend his understanding and his wisdom and his aromatic reputation and his indelible wisdom, such as the wise Solomon and Joshua of **Sirach**.

And his name passes from generation to generation and people pass his words and use his wisdom. And if the Lord increases his age, people will benefit more from him, but if he died, his memory is indelible and not erased his work to become immortal.

(S39: 16-41)

"16 I will yet meditate that I may declare: for I am filled as with a holy transport. 17 By a voice he saith: Hear me, ye divine offspring, and bud forth as the rose

planted by the brooks of waters. 18 Give ye a sweet odour as frankincense. 19 Send forth flowers, as the lily, and yield a smell, and bring forth leaves in grace, and praise with canticles, and bless the Lord in his works. 20 Magnify his name, and give glory to him with the voice of your lips, and with the canticles of your mouths, and with harps, and in praising him, you shall say in this manner: 21 All the works of the Lord are exceeding good. 22 At his word the waters stood as a heap: and at the words of his mouth the receptacles of waters: 23 For at his commandment favour is shewn, and there is no diminishing of his salvation. 24 The works of all flesh are before him, and there is nothing hid from his eyes. 25 He seeth from eternity to eternity, and there is nothing wonderful before him. 26 There is no saying: What is this, or what is that? for all things shall be sought in their time. 27 His blessing hath overflowed like a river. 28 And as a flood hath watered the earth; so shall his wrath inherit the nations, that have not sought after him: 29 Even as he turned the waters into a dry land, and the earth was made dry: and his ways were made plain for their journey: so to sinners they are stumblingblocks in his wrath. 30 Good things were created for the good from the beginning, so for the wicked, good and evil things. 31 The principal things necessary for the life of men, are water, fire, and iron, salt, milk, and bread of flour, and honey, and the cluster of the grape, and oil, and clothing. 32 All these things shall be for good to the holy, so to the sinners and the ungodly they shall be turned into evil. 33 There are spirits that are created for vengeance, and in their fury they lay on grievous torments. 34 In the time of destruction they shall pour out their force: and they shall appease the wrath of him that made them. 35 Fire, hail, famine, and death, all these were created for vengeance. 36 The teeth of beasts, and scorpions, and serpents, and the sword taking vengeance upon the ungodly unto destruction. 37 In his commandments they shall feast, and they shall be ready upon earth when need is, and when their time is come they shall not transgress his word. 38 Therefore from the beginning I was resolved, and I have meditated, and thought on these things and left them in writing. 39 All the works of the Lord are good, and he will furnish every work in due time. 40 It is not to be said: This is worse than that: for all shall be well approved in their time. 41 Now therefore with the whole heart and mouth praise ye him, and bless the name of the Lord."

This part resembles the Psalm or praise God, much like Psalm 150.

(16) Here, the son of Sirach indicates that he is like the moon or full enlightening crescent.

(17-20) here calls on his students and his faithful children to grow up, and flowering, and educate, and spread your education that you have received from the wisdom of God. And send the smell of your education and spread it like incense over each one that you know, and glorify and bless the Lord for all his works.

(21-22) glorify the name of the Lord; glorify his name by singing hymns using musical instruments. The works of the Lord are all recompense, and the works of God are always for the good at the human, but, unfortunately, it is difficult for the limited human knowledge to know the unlimited will of the Lord.

(23) With the word of God, the water turns into the cloud, and with his words, the cloud becomes rain. With the power of God, using the prophets, the red sea has split, and with the power of the Lord, and using the prophet Moses, the water returned as it was originally.

(24-25) The works of every person are exposed in front of the Lord, nothing is hidden from his eyes, and his site extends from epoch to an epoch, and there is nothing is strange to him.

(26-27) No one says what is this? And why is that? Because everything created by the wisdom of God, and who does not understand now, the time will come for him to know it after a while, because everything was created for the benefit of human beings. The blessings of the Lord were flooded as a river, a reference to the river Nile floods, which came with all the goodness.

(28) As the Lord blesses the people, such as blessing the people of Egypt, He also pours his anger on the nations that have rejected Him, and desecrated the land with her sins, as He did in **Sodom** and **Amorp**.

(29) As the Lord was with his saints, transfers the water into a land, a reference to the miracle of splitting the Red Sea and the Jordan River. And the road (commandments) that will be the cause of life and blessing for his Saints and his choosing, and that will become the condemnation of evil.

(30) Here, a reference to that every pure thing is for the pure people, as for the impure and nonbeliever, he has nothing pure for him. **"All things are clean to the**

clean: but to them that are defiled, and to unbelievers, nothing is clean: but both their mind and their conscience are defiled." (Titus1: 15).

The article is sacred, but the wrong use is what makes the thing wrong or not. Such as the video and Internet use, we can use it for our benefit and the wisdom of our prayers, and we may use it to destroy ourselves and waste our time, and committed the sins of lust and the sighting of the ugly seen.

(31-32) Here, he speaks of some of the things used by people in their daily lives of the living, such as water and fire ... The fire is useful for cooking food, but for evil people could be used for arson. All these benefits for the Pious, but at the same time, it becomes the sparks for sinners. Like diluted wine, which used in the Church in this country for the devout, but too many drink used by the bad people the wrong way like getting drunk.

(33-34) Here, he refers to the strong winds, that used to destroy countries, and it is the storms that, in its anger, move mountains. And on the judgment day its strength is prevailed and show the anger of her creator with the evils, and such wicked wind could transfer to become devastating storms as a punishment for the evil, and we pray in the Mass and say give a good mood to the air.

(35-36) all of these instruments of punishment for the evils, the Lord created such destruction like the fire and the cold, hunger and death, and predatory animals and scorpions. There are many examples of evils died from drowning, the days of Noah, and the fire, Sodom and Amorp days.

(37) All of these instruments at the fingertips of the Lord, and it is happy in implementation of God's command on earth and be ready to implement his will, such as what happened in the story of Greece so that the whale heard the Lord and obeyed him.

(38) Here, the writer likes to say, in conclusion, and announces that he is optimistic: Everything works by God willing, and has a purpose in everything. A person does not have the right to complain about the pain, and that he does not deserve it, As it may be beneficial to the strengthening of the experiment.

(39-41) And everything and all the work of the Lord shall be valid in a timely manner. All we need to do is that we should not rush but wait for the salvation of the Lord.

Now pray and praise the Lord with your hearts and bless the name of the Lord. Compare **"My mouth will speak your praises, LORD; all flesh will bless your holy name forever."** (Psalm145: 21)

CHAPTER 40

Healing of the Human

(S40: 1-11)

"1 Great labour is created for all men, and a heavy yoke is upon the children of Adam, from the day of their coming out of their mother's womb, until the day of their burial into the mother of all. 2 Their thoughts, and fears of the heart, their imagination of things to come, and the day of their end:3 From him that sitteth on a glorious throne, unto him that is humbled in earth and ashes: 4 From him that weareth purple, and beareth the crown, even to him that is covered with rough linen: wrath, envy, trouble, inquietness, and the fear of death, continual anger, and strife, 5 And in the time of rest upon his bed, the sleep of the night changeth his knowledge. 6 A little and as nothing is his rest, and afterward in sleep, as in the day of keeping watch. 7 He is troubled in the vision of his heart, as if he had escaped in the day of battle. In the time of his safety he rose up, and wondereth that there is no fear: 8 Such things happen to all flesh, from man even to beast, and upon sinners are sevenfold mere. 9 Moreover, death, and bloodshed, strife, and sword, oppressions, famine, and affliction, and scourges: 10 All these things are created for the wicked, and for their sakes came the flood. 11 All things that are of the earth, shall return to the earth again, and all waters shall return to the sea."

(1) Man faces many troubles in this life, starts from the day he was born, and ending with his death, because if there weren't a happy life on earth, there wouldn't be any yearning for heaven.

There is a story, telling that there was a young man being with the father in a confession session, admitting he needs to get marry, and said to our father, I am single, uncomfortable and tired, and I want to get marry, pray for me my father please. After our father prayed for him, the Lord rewarded him with a virtuous wife. After a period of time, he came back to our father and said, my wife is boring and full of problems, but we think that

having a child can solve these problems, so please pray for us to have a child, so our father prayed for both to have a child, and the lord has provided them with a child.

However, after the period, he came back to our father and told him the boy cries all the time, and we do not know how to sleep or to eat or do anything and my one problem became three problems. Then, our father said to him, come tomorrow at 9 pm, I need you to help me in something.

This young man went to him at the agreed time, our father said to him, take that lamp my son, and come with me, both walked together until they arrived at a large garbage pit, there the father started to search it, the young man asked our father about what is he looking for. Our father said to him, I am looking for the gold, look for it with me my son. The young man kept on searching for a while, and when he did not find any gold, he told our father: Is it possible to look for gold in a pile of rubbish? Our father reply, is it reasonable to consider that you build a comfortable life and happiness here in this world? The world full of trouble and problems, but the real comfort is in heaven because it is the place of our comfort. So we always headed towards the sky.

(2-4) The topic of death or talking about death worry the heart, and many are scared, kings or poor people, all are scared of death, because they are not ready, but the person, who is ready and focuses on the kingdom of heaven as his primary objective is not afraid of death at all. His Holiness Pope Shenouda III says: The person must die one day, it is better for him to die for something useful.

(5-8) The fearful or hungry man cannot sleep, his sleep is little, and he does not enjoy the comfortable sleep. And if he sleeps slightly, he would have been disturbing dreams and escapes from the nightmares as his escape from war. However, after Waking up, he realizes it is just dreaming. And death is of each body, human and animal will taste death, but the wicked and evils will die the first death than the eternal death, they will not have any hope of entering the Kingdom of heaven.

(9-11) The death, the blood, the rivalry, the sword, the destruction, the disasters, the hunger and the plagues, all these misfortunes have been brought by evils on earth, because of their evil, as it did happen in the days of the flood, and the destruction of Sodom and Amorp. Earth Obeys human, if the person of the person is

righteous, the earth will give him from her goods. Look at the blessing of earth in the monasteries. However, if the people are evils, the earth refuses to give them its blessings. And, as the Lord said in the Book of Genesis: **"And to Adam he said: Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee that thou shouldst not eat, cursed is the earth in thy work; with labour and toil shalt thou eat thereof all the days of thy life."** (Genesis3: 17).

The earth was cursed because of the human. However, inside the monastery of **Anba Beshwe**, there is, within its walls, lots of good and greens but outside the walls to find the desert and drought, because inside the monastery the monks water the plants with their prayers and tears, and out there are the hatred and hostility and fatigue.

The only truth in life that the spirit return to its creator and the body returns to earth, because of dust-to-dust returns our body. Here in this foreign country, at the burial, they place the box, then, one by one, passes the coffin with a small box of soil, and each one throws the dirt on the coffin, a sign that he is from dust and to the dust he returns.

(S40: 12-17)

"12 All bribery, and injustice shall blotted out, and fidelity shall stand for ever. 13 The riches of the unjust shall be dried up like a river, and shall pass sway a noise like a great thunder in rain. 14 While he openeth his hands he shall rejoice: but transgressors shall pine away in the end. 15 The offspring of the ungodly shall not bring forth many branches, and make a noise as unclean roots upon the top of a rock. 16 The weed growing over every water, and at the bank of the river, shall be pulled up before all grass. 17 Grace is like a paradise in blessings, and mercy remaineth for ever."

(12-13) The person, who takes a bribe for a job or a project is, unfortunately, swindled and will not be blessed. The honest person, who makes a profit, not matter how small, the Lord will bless this profit. Money from unjust person dries in the sense that it evaporates quickly and circling just like the lightning in the sky, it appears for the short time then end quickly.

(14-17) rejoices at the oppressors, when they extend their hands and fill with money, even if it is money from injustice, but because they are oppressors, they will finish together with their money. The Lord will not bless

the children of the hypocrites, who learn from their father the injustice, as He will not bless their children offspring too. Like the plants, which grow on rock or on the shore of the river, which is unfounded and easily extracted. Generosity makes life happy and good work never forgotten no matter how long the time passes, it is never forgotten, on earth or in heaven.

(S40: 18-28)

"18 The life of a labourer that is content with what he hath, shall be sweet, and in it thou shalt find a treasure. 19 Children, and the building of a city shall establish a name, but a blameless wife shall be counted above them both. 20 Wine and music rejoice the heart, but the love of wisdom is above them both. 21 The flute and the psaltery make a sweet melody, but a pleasant tongue is above them both. 22 Thy eye desireth favour and beauty, but more than these green sown fields. 23 A friend and companion meeting together in season, but above them both is a wife with her husband. 24 Brethren are a help in the time of trouble, but mercy shall deliver more than they. 25 Gold and silver make the feet stand sure: but wise counsel is above them both. 26 Riches and strength lift up the heart: but above these is the fear of the Lord. 27 There is no want in the fear of the Lord, and it needeth not to seek for help. 28 The fear of the Lord is like a paradise of blessing, and they have covered it above all glory."

(18) A man with conviction and is contained with what he got, lives happy. How wonderful is it, to live from your hard work? Here, there is a comparison between a man, who finds a treasure, and he may be happy, and the self-reliant human, who has his life, begins from scratch, he is also a very happy person, because he is content to reap the fruits of hard work.

(19) Having children, and building the city are things that rejoice in the heart, but the virtue and wise woman are better than all that.

(20) Wine and singing give a temporary pleasure, but the wisdom is the one that gives permanent pleasure.

(21) The flute and other musical instruments are fine with the tune, but no nicer than the sweet and wise tongue; it is more magnificence than the song and more reprehensible than any of the music.

(22) The eye enjoys beauty and glamour, but the farm, that is full of vegetables and fruits, is more beautiful

than that.

(23) *The friend and the company are just friends, but the relationship between a woman and her husband is more than that, because they are not two bodies, they became one body. As the book says a man leaves his father and his mother and stick to his woman, and both become one flesh.*

(24) *Friends are the ones who show up the time of need, and the companies help in the hard time, but better than all that is giving charity to needy people.*

(25-26) *The gold, the silver, the wealth, the power and health are reassuring. However, wealth, power, have no benefit to man. What a man need is the wisdom and the words of God, followed by transferring such wealth to heaven, so it is waiting for him by a way of good works that is a real saving in heaven.*

(27-28) *God Fearful man does not fail, because they fear of the Lord is like blessing paradise and its glory is above all glories, and fears of the Lord is joy of the heart, and wealth and glory and peace that is better than the blessing of people.*

(S40: 29-32)

"29 My son, in thy lifetime be not indigent: for it is better to die than to want. 30 The life of him that looketh toward another man's table is not to be counted a life: for he feedeth his soul with another man's meat. 31 But a man, well instructed and taught, will look to himself. 32 Begging will be sweet in the mouth of the unwise, but in his belly there shall burn a fire."

(29) *Here, Joshua of Sirach warns the people, who are able to work and ask for charity, and here, in the migrant country, some of the young people, with good health, are unfortunately lazy to work. Taking advantage of the system to the point where they become dependent on the social security system and take the right of other people whom really in need. The man who needs is someone ill or trying to find a job, but the person serious in his work and his search for the work, the Lord blesses him and grants him suitable work.*

(30) *Never look at what in someone else's hands. The one who does that, never thank the Lord, and never be content. The person, who does not thank the Lord and always content, is an ungrateful man for the good at the Lord, and does not bless the Lord, and always nagging.*

(31) As for polite person and self-dignity, he refrains from begging and looks for work and instead of begging, he gives to the poor and the needy.

(32) The beggar is always asking about begging, like a tune in his mouth, and uses begging as his normal work. As in the mouth and begging to take it as a win, but, unfortunately, the one who does not have the right to beg, all the money he collects is a fire in his belly.

CHAPTER 41

The Death

(S41: 1-7)

"1 O death, how bitter is the remembrance of thee to a man that hath peace in his possessions! 2 To a man that is at rest, and whose ways are prosperous in all things, and that is yet able to take meat! 3 O death, thy sentence is welcome to the man that is in need, and to him whose strength faileth: 4 Who is in a decrepit age, and that is in care about all things, and to the distrustful that loseth patience! 5 Fear not the sentence of death. Remember what things have been before thee, and what shall come after thee: this sentence is from the Lord upon all flesh. 6 And what shall come upon thee by the good pleasure of the most High? whether ten, or a hundred, or a thousand years. 7 For among the dead there is no accusing of life."

(1-2) For the rich people, who do not have concerns and are successful in their lives or with good health, death is considered the terrible and frightening things, and the secret that no one knows. All this was before the cross. A person after death, used to go to hell. However, after the death of Christ, he opened the door of paradise and the death became the garden that every believer wish and considered as the golden bridge that leads to eternal life.

(3-4) Joshua of Sirach refers here to the death, it may be suitable for poor people, the ill person, the old person with weak health and is vulnerable or the depressed person that gave up on life and had no more patience. However, unfortunately death does not discriminate between the rich and poor people or the one with good health or ill.

(5) Do not be afraid of death and remember those who have gone before us and remember that we will catch up with them, and this is the rule of God on every living thing on earth. How would you run away from the rule of God?

(6-7 Whether you lived for twenty, a hundred or a thousand years, will come the time for the end of life. In addition, your life is only your life with God and not your life that you have spent away from the Lord. For example, the person aged of 60 years and knew the Lord when he was a 45-year-old, which means his age is 15 years old in the Lord. As for the one, who stayed in all his life away from the Lord, he is as our father Jacob said when he met Pharaoh: **"He answered: The days of my pilgrimage are a hundred and thirty years, few, and evil, and they are not come up to the days of the pilgrimage of my fathers."** (Genesis 47: 9). And in hell, your age in the world is not calculated, but the wise man with the curriculum and kind reputation is the only one who is remembered by humans.

(S41: 8-16)

"8 The children of sinners become children of abominations, and they that converse near the houses of the ungodly. 9 The inheritance of the children of sinners shall perish, and with their posterity shall be a perpetual reproach. 10 The children will complain of an ungodly father, because for his sake they are in reproach. 11 Woe to you, ungodly men, who have forsaken the law of the most high Lord. 12 And if you be born, you shall be born in malediction: and if you die, in malediction shall be your portion. 13 All things that are of the earth, shall return into the earth: so the ungodly shall from malediction to destruction. 14 The mourning of men is about their body, but the name of the ungodly shall be blotted out. 15 Take care of a good name: for this shall continue with thee, more than a thousand treasures precious and great. 16 A good life hath its number of days: but a good name shall continue for ever."

(8-11) The children of sinners are pariahs because they are raised and grew up in the homes of evil. However, they have the opportunity to be the better condition than their parents do, they are free to live in the evil, which they had inherited from their parents or reject it. The evil father is the reason for the stumble for his children because they are young, usually because of shame, all these evils caused by rejecting the law of God by these sinners.

(12) Here means that Jesus will be condemning many of the bad people, where many have put their hope in him.

(13), who lived for earthy lust will return to Earth, because from the dust and to dust, he returns. The spiritual person carried by the angels to the sky, because the sky was his goal, as happened in the story of the rich and the poor. The rich man buried after he died and when the poor man died, the angels lifted him, see, (Luk: 1).

(14-16) The sinners who died, are forgotten, no one remember their names, like the steam that appears for the short time then vanish. However, the righteous people of the curriculum, the one with aromatic reputations like the Saints, their names are not forgotten, even if they lived in a short time, such as our father, John Muncie, which died when he was about thirty years old, but his writings and his aromatic reputation is known and read until now. Therefore, a person with his good work is for him more precious than thousand treasures of gold. The happy days are numbered, but the good name lasts forever.

(S41: 17-28)

"17 My children, keep discipline in peace: for wisdom that is hid, and a treasure that is not seen, what profit is there in them both? 18 Better is the man that hideth his folly, then the man that hideth his wisdom. 19 Wherefore have a shame of these things I am now going to speak of. 20 For it is not good to keep all shamefacedness: and all things do not please all men in opinion. 21 Be ashamed of fornication before father and mother: and of a lie before a governor and a man in power: 22 Of an offence before a prince, and a judge: of iniquity before a congregation and a people: 23 Of injustice before a companion and friend: and in regard to the place where thou dwellest, 24 Of theft, and of the truth of God, and the covenant: of leaning with thy elbow over meat, and of deceit in giving and taking: 25 Of silence before them that salute thee: of looking upon a harlot: and of turning away thy face from thy kinsman. 26 Turn not sway thy face from thy neighbour, and of taking away a portion and not restoring. 27 Gaze not upon another man's wife, and be not inquisitive after his handmaid, and approach not her bed. 28 Be ashamed of upbraiding speeches before friends: and after thou hast given, upbraid not."

(17) We have to have peace in our relationship with others, and we must transfer our spiritual life to practical application and not just theoretical. Any

unused benefits of wisdom are as if treasure buried and has no benefit to anyone.

(18) The stupid man, who talks silly, better for him to hide his own folly and know his limitation and be silent. Unlike the wise man, who would be foolish to hide the wisdom that others need to hear.

(19-20) Beware of what I say to you. Embarrassment is not preferable in all situations; the person must be flexible in some situations and leave things in peace.

(21) The shame and respect in front of parents are very important, and must not to talk about certain things to them, especially sexual matters in any manner whatsoever, even if you thought it was funny, because you have to respect them. It is also inappropriate to lie to the employers, as if they found you are a liar, they will not trust you, and you could lose your business.

(22) Beware of committing crimes, because people will hand you to the judge and the judge will hand you to jail.

(23) The friend is a trusted person, but if he is treachery to his friend, this is evil sinful, because all the secrets between both of you will be known by all people, as he is a dishonest person. The same as if you have stolen in small town and all the people found out that you are a thief, it will become difficult to forget, if any theft happened later, any suspicions would be hovering around you.

(24) Beware of the disgraced and violation of the right of God, because who works flabbily or dishonest with God's work in his spiritual life is such as that shown to be a religious man in the church and, outside, he is corrupt and blight. In addition, the person, who is fasting of food, but his tongue not fasting in the condemning of others. It is a disgrace act to sit impolitely at the table, treachery, dishonesty in the giving and taking, like saying, I took something, but in fact, you took more than that.

(25) You must return the salute, as the lack of response is an insult to the other person, and you must escape from the sinful women, as you escape from a snake.

(26) It is a disgrace act to loot and steel. Just like the one, who fools the government in taxes, and believed it is an intelligent act or cleverness, or the one, who

takes advantage of his brother in the trade and believed that the Lord is blessing him for his wrongful act, because the blessing of little profit is far greater than a lot of profit with the injustice.

(27) Shy away from a married woman, because this is dishonesty to her husband, and it is a kind of theft. We also advise the wives not to overdo the use of make-up, because it considered the cause of a stumble in marriage life. The book warns of bumps that come from anyone. Beware of the domestic servants, because in the old days, people bought servants, and often sins come with them, because the servant woman is easy to commit sins with her master. Therefore, in the early church, fathers denied the wearing of the trousers at home.

(28) Avoid insulting friends, and shy away from showing of your charity, and do not transfer words and disclose secrets, because the result from all that is the loss of confidence between you and others.

CHAPTER 42

Issues must be Publicized

(S42: 1-8)

"1 Repeat not the word which thou hast heard, and disclose not the thing that is secret; so shalt thou be truly without confusion, and shalt find favour before all men: be not ashamed of any of these things, and accept no person to sin thereby: 2 Of the law of the most High, and of his covenant, and of judgment to justify the ungodly: 3 Of the affair of companions and travellers, and of the gift of the inheritance of friends: 4 Of exactness of balance and weights, of getting much or little: 5 Of the corruption of buying, and of merchants, and of much correction of children, and to make the side of a wicked slave to bleed. 6 Sure keeping is good over a wicked wife. 7 Where there are many hands, shut up, and deliver all things in number, and weight: and put all in writing that thou givest out or receivest in. 8 Be not ashamed to inform the unwise and foolish, and the aged, that are judged I by young men: and thou shalt be well instructed in all things, and well approved in the sight of all men living."

(1) Here, Joshua of Sirach puts few things that we should not be ashamed to do, or offering favors that could do

you wrong.

(2) Be honest in your judgment of the law of God, the Bible is your constitution which you use to judge the believer or the non-believer.

(3) Be honest in your judgment among people, even among the non-believers, and be fair in your judgment among them. Be honest when dividing the inheritance among people, and judge according to the holy Bible and not only by the civil law. And here we see that Joshua of Sirach encouraged people to follow the law of God.

(4-5) You must be honest in your business and in your weighing and make the reasonable profit. Do not monopolize certain commodities and thereby raise the price you want, as this considered to be not conscience of the trade and theft. You must be kind to others, as people will do you what you have done to them, one way or another. When buying from a dealer, give him the right price and do not exploit him because he needs you. We must be firm in disciplining boys, and if you have a lazy slave, and evil, you must discipline him to change.

(6) As for the evil women, the wasteful and not so wise, she must hide her valuables in order not to lose or dispose of it unwisely.

(7) In the house, if many people were using things, everyone is accountable, and if someone took something, he must record it. In addition, if anything came out of the house, it, too, has to be recorded. Here, Joshua of Sirach speaks of a very large family, and therefore, it has to be careful of the giving and the taking and storage so that everything in the right places and known what is inside and outside.

(8) Do not shy away from giving wisdom to whoever wants it, if he was in need to wisdom or to a word that benefits him, even an old person needs an advice, he may be old but lacks of wisdom. In addition, when you do that, be polite in stating the facts, and every person will praise you because of your wisdom. I know an old woman, and I asked her more than once to confess at the hands of the priest, but she rejected me saying that she confesses to the Lord. Unfortunately, she suffered a health ailment, and went on its impact to the hospital in a coma. The priest prayed for her healing, and miraculously recovered after we lost all hope of her cure. Afterward I decided to ask her once again to

confess at the hands of the priest and take the solution before any harm occurs.

That is what the server should be; he must be wise and does not stop from guiding people at any age, but politely and with wisdom and not giving orders.

(S42: 9-11)

"9 The father waketh for the daughter when no man knoweth, and the care for her taketh away his sleep, when she is young, lest she pass away the flower of her age, and when she is married, lest she should be hateful: 10 In her virginity, lest she should be corrupted, and be found with child in her father's house: and having a husband, lest she should misbehave herself, or at the least become barren. 11 Keep a sure watch over a shameless daughter: lest at any time she make thee become a laughingstock to thy enemies, and a byword in the city, and a reproach among the people, and she make thee ashamed before all the multitude."

(9) The upbringing of a daughter is a big responsibility, especially for the Middle Eastern men. As for the western countries, there is no difference at all between girls and boys. The girl for the Middle Eastern people is the cause of insomnia and a responsibility for her father, so he does not sleep well fearing for his daughter. He is afraid for her to become an unmarried woman, even in her marriage, he is afraid if she is not loved or hated.

(10) Furthermore, the father has a permanent concern for his daughter, he is afraid of any assault on her, or she would have a bad reputation, that makes them living all their lives in grief, and if she married and have no children.

(11) Therefore, it is necessary for the parents to go and ask about their daughters, who are their friends? Moreover, get to know them, and monitor what their daughters do, in order to stop the wrong behavior from happening, and they come with a scandal to the whole house and all the family and friends.

There is a story I knew of some girls at the university, was studying with each other, and there was a Christian girl, but she was unwise because she is studying with non-Christian girls. Unfortunately, some extremists' boys entered and abducted her and demanded that she change her religion. However, miraculously escaped to the bishop of the city, and he placed her in a convent so that things calm down.

Therefore, we advise our daughters, that they should be protecting themselves wisely, especially in these days where some of the people use deception to asking the girls to sign a paper for a prize, they have won an award at an event, and then discover that they have their signed a change of religion documents. God has mercy and protects us from those wicked.

(S42: 12-14)

"12 Behold not everybody's beauty: and tarry not among women. 13 For from garments cometh a moth, and from a woman the iniquity of a man. 14 For better is the iniquity of a man, than a woman doing a good turn, and a woman bringing shame and reproach."

(12-14) Do not look at a woman too much, because the devil will turn these insights into a pitfall for you, even if it is an innocent look. The look might be innocent, but the devil turning it into a sinister look. As old clothing generates lice, the woman too generates a plague, so be careful of such as woman. An evil man is better than the loving woman that would trap the man and brought shame and scandal.

Here, comparing, the bad man is better than women appears to be kind, polite and spoiled, and traps the man in her net, she will bring shame and scandal to all the family.

(S42: 15-26)

"15 I will now remember the works of the Lord, and I will declare the things I have seen. By the words of the Lord are his works. 16 The sun giving light hath looked upon all things, and full of the glory of the Lord is his work. 17 Hath not the Lord made the saints to declare all his wonderful works, which the Lord Almighty hath firmly settled to be established for his glory? 18 He hath searched out the deep, and the heart of men: and considered their crafty devices. 19 For the Lord knoweth all knowledge, and hath beheld the signs of the world, he declareth the things that are past, and the things that are to come, and revealeth the traces of hidden things. 20 No thought escapeth him, and no word can hide itself from him. 21 He hath beautified the glorious works of his wisdom: and he is from eternity to eternity, and to him nothing may be added, 22 Nor can he be diminished, and he hath no need of any counsellor. 23 O how desirable are all his works, and what we can know is but as a spark! 24 All these things live, and remain for ever, and for every use all things obey him. 25 All things are double, one against another, and he hath made nothing defective. 26

He hath established the good things of every one. And who shall be filled with beholding his glory?"

(15-17) Here, Joshua of Sirach speaks of the greatness and glory of God, especially in nature. Saying: I will talk on the work of the Lord and inform of what I saw. Everything is the work of the Lord, and everything is subject to his will, the glory of the Lord is such as the sun light, because it is here every day, and the glory of the Lord fills the whole and reflected in everything. The sun has never apologized in one day, but is here every day, such as the glory of God, but, unfortunately, the human, with his sins, hides away from God because of the sin is separation from God.

(19-20) The Lord knows the depths of the human and knows what is inside him, to the extent that he sees the human thought and the eyes of the Lord goes through the cover of darkness. The Lord knows everything, past, present and the future. He is the eternal God, and he is aware of the planets and the stars. God is above time, the Lord hears every person in the world, evens those who believe in him and by the non-believers. Like the bishop Moses, before his repentance, God heard him when he asked God to show him Himself, the Lord sent to him news about Fathers wished. It hence began his repentance.

(21-26) The Lord has decorated the greatness of his wisdom, whenever you look at the flowers and the nature, you will know that there is a great architect of the universe, and he is the Lord, he is today and yesterday and forever. He does not change and he is not under rotation. A complete God and does not need the advice of anyone, as **Ayoub** said, with my ear. I heard about you, but now my eyes saw you. How beautiful and great is the work of God.

All that we see is for us like a spark from the glory and greatness of the Lord. All the creatures remain forever and all of them are useful. All obey God, such as the raven, who obey God in the story of bishop Paula, and like the land that did not drink human blood after the incident of Cain and Abel, as the nature obeys his greatness, and, like the whale in the story of the Prophet Greece. Everything is complete and coherent and integrated one complements the other as men and women, everything is beautiful and harmonious. Bless of the man, who satisfies looking to the glory of God.

CHAPTER 43

The Planets

(S43: 1-5)

"1 The firmament on high is his beauty, the beauty of heaven with its glorious shew. 2 The sun when he appeareth shewing forth at his rising, an admirable instrument, the work of the most High. 3 At noon he burneth the earth, and who can abide his burning heat? As one keeping a furnace in the works of heat: 4 The sun three times as much, burneth the mountains, breathing out fiery vapours, and shining with his beams, he blindeth the eyes. 5 Great is the Lord that made him, and at his words he hath hastened his course."

(1-5) The skin is the visible dome of the sky, it shows the glory of the Lord and his greatness, which raised the sky without foundation or posts to stand on it. When we look at the sky, we see the sun, which made by the maker of the great products. And when it arises, it announces its presence and the universe sees it and declares that it is a wonderful thing manufactured by the Lord, and from its extreme temperatures, it makes the land dry, and the water evaporates and becomes a cloud and then rains on that falls again, and its temperature is very high. No one can look straight into the sun for a long time, or any aircraft or spacecraft can come close to it, as it will be burned. The sun rises with its rays to disinfect the earth and lights the universe. A great builder, the Lord her maker, with his orders it moves in its specific natural track. There has not been one day, which the sun did not appear or set.

(S43: 6-9)

"6 And the moon in all in her season, is for a declaration of times and a sign of the world. 7 From the moon is the sign of the festival day, a light that decreaseth in her perfection. 8 The month is called after her name, increasing wonderfully in her perfection 9 Being an instrument of the armies on high, shining gloriously in the Armament of heaven."

(6-9) Also, the moon is great in the determination of times, which has been for a long time an indicator for identification of the months and holidays. Among the most famous of the Jewish holidays, which depends on the moon, the Easter holiday, see: **"14 Three times every year you shall celebrate feasts to me. 15 Thou shalt keep the feast of unleavened bread. Seven days shalt thou eat**

unleavened bread, as I commanded thee, in the time of the month of new corn, when thou didst come forth out of Egypt: thou shalt not appear empty before me. 16 And the feast of the harvest of the firstfruits of thy work, whatsoever thou hast sown in the field. The feast also in the end of the year, when thou hast gathered in all thy corn out of the field." (Exodus23: 14-16).

The full moon day begins on the fourteenth of every month and lasts for eight days and the month is named by it, because the Hebrew word (**Berrah**) used to refer to the moon and the month. At the present, the other word (**Hodeesh**) which refers to the month, means (**El-Gaddah**) or the new moon. The moon helps the armies in the desert. Whoever lives in the desert would note that full moon lights all desert; it illuminates the entire desert as if lamps lighted it, so that you can read large fonts with the moon light. The moon is a blessing gift from God, especially in the dark areas that have no electricity.

(S43: 10-11)

"10 The glory of the stars is the beauty of heaven; the Lord enlighteneth the world on high. 11 By the words of the holy one they shall stand in judgment, and shall never fail in their watches."

The glory of the stars is the greatness of the sky, which shows the glory and greatness of the Lord. When the Lord orders it, it obeys and does not show apathy or inaction. Moreover, do not forget the star, which has guided the Magi, which was sent by God, and it is a strange star as it was close to earth and moves the opposite side of other stars. St. John the golden mouth called it an angel.

Furthermore, through the stars, you can identify the direction of East and West. There are a group of stars called the "polar bear", it is having a specific style, when grouped together taking the shape of the bear, and then you can identify the direction as you use a compass. Stars have their own secrets, especially for Bedouin and the residents of the desert and scientists, who are studying astronomy and its sciences. That was the beautiful star, which you see it lighting up the sky and decorate it with beautiful things. All this shows the glory and greatness of God the great architect and engineer.

(S43: 12-13)

"12 Look upon the rainbow, and bless him that made it: it is very beautiful in its brightness. 13 It encompasseth

the heaven about with the circle of its glory, the hands of the most High have displayed it."

In addition, in the rainbow, you find the art and wisdom and the greatness of God in the beautiful selection and harmonious colors that fill the sky, which reminded the human of his agreement with the Lord after the flood. The Lord shows us the rainbow in order to remember our covenant with God, not make mistakes, so the Lord does not destroy the world because of man's sins as it happened in the Old Testament, when God sent down the flood and destroyed every living creature except Noah and his family. Look at the rainbow and bless her maker.

(S43: 14-16)

"14 By his commandment he maketh the snow to fall apace, and sendeth forth swiftly the lightnings of his judgment. 15 Through this are the treasures opened, and the clouds fly out like birds. 16 By his greatness he hath fixed the clouds, and the hailstones are broken."

With the command of the Lord, snow falls, and God sent the lightning prior to rain. In addition, he drops the snow with its beautiful look, covering the universe with the white color. With the greatness of the Lord, the clouds turn to rain. Moreover, whenever there is heat in the clouds, water turn into hail (small balls of ice). All of this happened by order of God. What is more beautiful than the making of the Lord? Who is the human, who wants to try knowing the weather? There is so-called forecast, which is trying to give an idea of the weather on the next day, but no one knows the future but God. Scientists have been trying, using science, to determine the climate, but they cannot say that this 100%, because they do not know the future only God knows.

(S43: 17-24)

"17 At his sight shall the mountains be shaken, and at his will the south wind shall blow. 18 The noise of his thunder shall strike the earth, so doth the northern storm, and the whirlwind: 19 And as the birds lighting upon the earth, he scattereth snow, and the falling thereof, is as the coming down of locusts. 20 The eye admireth at the beauty of the whiteness thereof, and the heart is astonished at the shower thereof. 21 He shall pour frost as salt upon the earth: and when it freezeth, it shall become like the tops of thistles. 22 The cold north wind bloweth, and the water is congealed into crystal; upon every gathering together of waters it shall rest, and shall clothe the waters as a breastplate. 23 And it shall devour the mountains, and burn the

wilderness, and consume all that is green as with fire. 24 A present remedy of all is the speedy coming of a cloud, and a dew that meeteth it, by the heat that cometh, shall overpower it."

With the will of God the wind is blowing and the wind whirlpool for a moment, the snow flying as do the birds, and the eye sees and wonder of the beauty of the whitening of the snow and the mind is wondering. Moreover, the frost falls at night than the temperatures drop below zero, then the water freeze to snow or as acute needles. The north wind is cold and blowing, the ice hardening on the ground and become very solid, such as the shield. The warm wind is blowing like fire, burning fruit plantations and burning down the grass. However, God dealt with that again by through the dew and clouds arising from the heat, so plants return to grow again, and restore the joy to what it was, all of that shows the glory and greatness of the Creator for the natural balance of the environment.

(S43: 25-28)

"25 At his word the wind is still, and with his thought he appeaseth the deep, and the Lord hath planted islands therein. 26 Let them that sail on the sea, tell the dangers thereof: and when we hear with our ears, we shall admire. 27 There are great and wonderful works: a variety of beasts, and of all living things, and the monstrous creatures of whales. 28 Through him is established the end of their journey, and by his word all things are regulated."

With the wisdom of God, he has subjected the sea and established islands, and the secrets of the deep sea. Even if you go down, you will see the wonders of the deep sea and the colors and formations under the water in the bottom living in a different life. Who handles the food and life of all of these creatures but the Lord alone, who knows everything and nothing hidden from Him? The sailors, who sail the sea talking about the magnitude of the sea and its risks and secrets, and we hear all this and wonder. There are forms of alien and exotic marine animals such as sharks, whales, dolphins and penguins, and there are birds that fly and birds such as the seagull accompanying sailors. All are wonders and all obey the word of God, such as the whale, who swallowed Greece, and the wind, which obeyed the Lord Jesus Christ, when he orders it with one word, be silent.

(S43: 29-37)

"29 We shall say much, and yet shall want words: but the

sum of our words is, He is all. 30 What shall we be able to do to glorify him? for the Almighty himself is above all his works. 31 The Lord is terrible, and exceeding great, and his power is admirable. 32 Glorify the Lord as much as ever you can, for he will yet far exceed, and his magnificence is wonderful. 33 Blessing the Lord, exalt him as much as you can: for he is above all praise. 34 When you exalt him put forth all your strength, and be not weary: for you can never go far enough. 35 Who shall see him, and declare him? and who shall magnify him as he is from the beginning? 36 There are many things hidden from us that are greater than these: for we have seen but a few of his works. 37 But the Lord hath made all things, and to the godly he hath given wisdom."

No matter how much we talk, we are remaining remiss, in short, God is All-in-All, everything and anything, everything is by him and without him, and nothing is of what it was. Who are we, the dust, who wanted to bless the Lord, who rises to greatness in all his creatures? No matter how much we appreciate his grand and very great ability and of wonder, we will not be able to keep glorifying him and appreciate his greatness.

Did anyone see him, so he can inform about him? Can anyone provide the right of praise? His hidden works are far greater than that which we know. At the end of this chapter, God who created everything, He is the one who gave his believer wisdom, who are we the limited, to bless the unlimited?

CHAPTER 44

Praise the Grandparents

(S44: 1-15)

"1 Let us now praise men of renown, and our fathers in their generation. 2 The Lord hath wrought great glory through his magnificence from the beginning. 3 Such as have borne rule in their dominions, men of great power, and endued with their wisdom, shewing forth in the prophets the dignity of prophets, 4 And ruling over the present people, and by the strength of wisdom instructing the people in most holy words. 5 Such as by their skill sought out musical tunes, and published canticles of the scriptures. 6 Rich men in virtue, studying beautifulness: living at peace in their houses. 7 All these have gained glory in their generations, and were praised in their days. 8 They that were born of them have left a name

behind them, that their praises might be related: 9 And there are some, of whom there is no memorial: who are perished, as if they had never been: and are become as if they had never been born, and their children with them. 10 But these were men of mercy, whose godly deeds have not failed: 11 Good things continue with their seed, 12 Their posterity are a holy inheritance, and their seed hath stood in the covenants. 13 And their children for their sakes remain for ever: their seed and their glory shall not be forsaken. 14 Their bodies are buried in peace, and their name liveth unto generation and generation. 15 Let the people shew forth their wisdom, and the church declare their praise."

The praise, here, shows how the righteous Jew understood the Jewish history of the Children of Israel.

(1-2) in these verses, after Joshua of Sirach praised God begins to praise the great heroes of Israel and says: Let us praise the celebrities of our fathers, who have gone before us and were often praised by the Lord and glorified them from the start.

(3-4) And he described them as they were combatants, such as *Joshua of Noon*, and David the King. And the ones with authority, such as the wise Solomon. The ones, who spoke of prophecy, such as the pious Isaiah and Jeremiah, and the heads of the people with their advices and understanding of the books of their nation, such as the wise Solomon and King David.

(5-6) And the words of wisdom used to come out of their mouths like Solomon the wise, and sang the poems of Psalms, such as David the Prophet, and they were rich, such as Ibrahim, and peace makers in their homes such as, the King *Sadiq*, king *Saleem* king of peace.

(7-8) And they were heroes in their generations and their days were happy, such as *Yehudit*, who saved her people and *Aster*, which her name is indelible over the days. They considered the day of saving the people by *Yehudit* is an official holiday in the country, and if it was not for *Aster*, the people of the Jews would have been vanished. And they still, so far, celebrate the feast of *FOREM Maccabeus* and refurbish of the structure.

(9) Some of them, like the one, who made a fool of himself and was not wise, his memory has ended as well as all of his progeny and his family, such as *Qorah*, *Rathaam*, and *Abiram*, which the land did split and swallowed them because of their evils and their rudeness

to the priesthood. Moreover, that makes us aware of not underestimating the dignity of the priesthood, and the children of a high priest who died in the war because of their evils and their underestimation the house of God.

(10) And there were men of mercy and hosts for strangers, such as Abraham father of parents.

(11-12) The good inheritance descends for them and their children the indelible memory in the long run, such as David and his son Solomon.

(13-15) It is never forgotten, their favor, wisdom and innocence, and even until now, after a long time, people still remember the wisdom of Solomon in the story of the two women and a child. Many artists from many countries took such a story and have painted many pictures, (see the cover of the book of Wisdom of Solomon to the same author), and the words of David the Prophet and his magnificent Psalms.

Their lives were offsets by many of their life experiences because of **Barham**, combatants of malignant and combatants of the devils, but then all buried in dignity and honor their memory over time. The demons have never slowed down of fighting St. Anthony, in one of the times they beat him and left him almost dead, but, with the blessing and the grace of Jesus Christ and his humility won against them. Now there is no Christian does not know bishop Antonius and his sons, and his monasteries with his name, which filled the whole world, and his monastery in Egypt is available for all foreigners, who want to know anything about Monasticism, they can visit the monastery and smell his aromatic reputation. His life story never forgotten over all generations, even children are called Anthony as well as the parents of priests and bishops in the love of his person and his aromatic reputation.

(S44: 16)

"16 Henoah pleased God, and was translated into paradise, that he may give repentance to the nations."

Okhnok: Hebrew name is "**Hanuk**" perhaps, the meaning could be of a dedicated or experienced. And it is the same name for the eldest son of **Okhnok**, "**And Cain knew his wife, and she conceived, and brought forth Henoah: and he built a city, and called the name thereof by the name of his son Henoah.**" (Genesis4: 17).

Okhnok is the son of Yard and is the father of Mettushaleh, the seventh of Adam, the descendants of Sheth, and he has lived 365 years, **"And all the days of Henoch were three hundred and sixty-five years."**

(Genesis5: 23). And the phrase, **"walked with God"** indicate a dedicated life, he lived in it in a solid partnership with the Lord. And the phrase, **"did not exist because the Lord took him"** means the statement of St. Paul the Apostle to the author to the Hebrews: **"By faith Henoch was translated, that he should not see death; and he was not found, because God had translated him: for before his translation he had testimony that he pleased God"** (Hebrews11: 5).

And how beautiful it is to say that person has satisfied the Lord. Sometimes a person spends all his life trying to satisfy the people, says people love me wearing this and eat that, and we often look and care about what people say about us, but when will the man become interesting in the satisfaction of the Lord?? The times in which Okhnok lived, was corrupt era, but in spite of all this, it has not drifted for the deviation, and the surrounding community did not affect him, and he did not seek any excuses for himself, as many do say that all people do so. However, he was strong in his faith in God for that deserved to be kidnapped to heaven and sees and hears things that is not seen by the eyes and is not on the thinking of the human heart.

(S44: 17-19)

"17 Noe was found perfect, just, and in the time of wrath he was made a reconciliation. 18 Therefore was there a remnant left to the earth, when the flood came. 19 The covenants of the world were made with him, that all flesh should no more be destroyed with the hood."

Noah: Is a supreme name, means "rest", which is also the son of Malik, the son of Matuszalh, the son of Okhnok **"And he called his name Noe, saying: This same shall comfort us from the works and labours of our hands on the earth which the Lord hath cursed."** (Genesis5: 29). Noah was a righteous man, complete, and walked with God, such as Okhnok, and announced his absolute dedication and belief in God **"And spared not the original world, but preserved Noe, the eighth person, the preacher of justice, bringing in the flood upon the world of the ungodly."** (2Peter2: 5), **"By faith Noe, having received an answer concerning those things which as yet were not seen, moved with fear, framed the ark for the saving of his house, by the which he condemned the world; and was**

instituted heir of the justice which is by faith."

(Hebrews 11: 7).

However, human beings have corrupted on earth and abandoned the straight path and have committed sins and evil works, until the Lord saddened that he created the human on earth and decided to remove him from the world, but God has excluded Noah because he found the blessing in the Lord's eyes. God informed him of his intention to erase the human and ordered him to make himself an ark from wood to protect him and shielding himself and his family. He was righteous, so the Lord trusted him, and he promised the people, said to them, the Lord will demolish the world, and ordered me to build the ark. People used to laugh at him and taunt him. Nevertheless, his strong believe and his faith in God and his promise was strong, and he entered the ark with his wife, his children, the children and the wives of his children, and they were eight persons. And they became the new yeast for the world after the flood. In addition, the Lord fulfilled his promise with Noah with the appearance of the rainbow. The Lord blessed Noah and his children and said to them grow and multiply and fill the earth. And this means that Noah is the second father for human after Adam.

(S44: 20-23)

"20 Abraham was the great father of a multitude of nations, and there was not found the like to him in glory, who kept the law of the most High, and was in covenant with him. 21 In his flesh he established the covenant, and in temptation he was found faithful. 22 Therefore by an oath he gave him glory in his posterity, that he should increase as the dust of the earth, 23 And that he would exalt his seed as the stars, and they should inherit from sea to sea, and from the river to the ends of the earth."

Abraham: The meaning of the name is (the supreme father or the honored father), he was indeed great father, and became the father of a great audience. There was no one like him in the faith and the Bible says about him: **"By faith he that is called Abraham, obeyed to go out into a place which he was to receive for an inheritance; and he went out, not knowing whither he went."** (Hebrews 11: 8).

Ibrahim believed in God, and the Lord gave him the righteous, he kept God's promise and the Lord implants the Covenant in his body, and from his posterity came Jesus Christ our savior. Isaac was a symbol of Jesus Christ and many nations blessed with his progeny. And the Lord promised him and said to him, your son will be your posterity such as the sand of the sea and as the

stars of the sky, and the kingdom of sons of Israel will expand from the sea to the sea, and from the river to the river, that was an indication of the extent to widen.

(S44: 24-27)

"24 And he did in like manner with Isaac for the sake of Abraham his father. 25 The Lord gave him the blessing of all nations, and confirmed his covenant upon the head of Jacob. 26 He acknowledged him in his blessings, and gave him an inheritance, and divided him his portion in twelve tribes. 27 And he preserved for him men of mercy, that found grace in the eyes of all flesh."

The blessing has extent from Abraham to his son Isaac. And Isaac was blessed and the Lord gave him two sons Jacob and Esau and Jacob took the blessings and from the blessing went to his twelve persons, and they were blessed. It is from the descendants of Jacob, the Lord set up a great man, loved by all humanity. Here, references made to Joseph, who was favorable to all human beings, who had mercy to his brothers and the whole world saved from famine by divine wisdom, which he had.

CHAPTER 45

Musa, Aaron and Phinhas

(S45: 1-6)

"1 Moses was beloved of God, and men: whose memory is in benediction. 2 He made him like the saints in glory, and magnified him in the fear of his enemies, and with his words he made prodigies to cease. 3 He glorified him in the sight of kings, and gave him commandments in the sight of his people, and shewed him his glory. 4 He sanctified him in his faith, and meekness, and chose him out of all flesh. 5 For he heard him, and his voice, and brought him into a cloud. 6 And he gave him commandments before his face, and a law of life and instruction, that he might teach Jacob his covenant, and Israel his judgments."

(1-6) Moses is a Hebrew name meaning picked up from the water, he is talkative with God, one of the most prophets who used to talk to God. God loved him. He loved God and people liked him too much, so that God hides his body. The devil wanted to exit Moses' body and show him. The Apostle Judas says in his letter: **"When Michael the archangel, disputing with the devil, contended about the body of Moses, he dursts not bring against him the**

judgment of railing speech, but said: The Lord command thee." (Judel: 9).

Moses's glory was great, especially when he spoke with the Lord and the glory of the Lord appeared on his face, to the extent that he used to wear a veil to cover his face because he radiates the light that people could not look at him. Moses was great, his enemies feared him, he stood before the Pharaoh and did not fear his anger, the Lord showed signs, verses and wonders on his hand. The Lord instructed Moses to look after his people and, who got him out of the Egyptian land with an iron fist. Moreover, the Lord has chosen him for his hard mission, to lead the people in the wilderness, and the Lord led him a light pole at night and the clouds by day. Moreover, the Lord gave him the **Shariah-Law** and the commandments that written with God's fingers for the Children of Israel to know it.

(S45: 7-27)

"7 He exalted Aaron his brother, and like to himself of the tribe of Levi: 8 He made an everlasting covenant with him, and gave him the priesthood of the nation, and made him blessed in glory, 9 And he girded him about with a glorious girdle, and clothed him with a robe of glory, and crowned him with majestic attire. 10 He put upon him a garment to the feet, and breeches, and as ephod, and he compassed him with many little bells of gold all round about, 11 That as he went there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of his people. 12 He gave him a holy robe of gold, and blue, and purple, a woven work of a wise man, endued with judgment and truth: 13 Of twisted scarlet the work of an artist, with precious stones cut and set in gold, and graven by the work of a lapidary for a memorial, according to the number of the tribes of Israel. 14 And a crown of gold upon his mitre wherein was engraved Holiness, an ornament of honour: a work of power, and delightful to the eyes for its beauty. 15 Before him there were none so beautiful, even from the beginning. 16 No stranger was ever clothed with them, but only his children alone, and his grandchildren for ever. 17 His sacrifices were consumed with fire every day. 18 Moses filled his hands and anointed him with holy oil. 19 This was made to him for an everlasting testament, and to his seed as the days of heaven, to execute the office of the priesthood, and to have praise, and to glorify his people in his name. 20 He chose him out of all men living, to offer sacrifice to God, incense, and a good savour, for a memorial to make reconciliation for his people: 21 And he gave him power in his commandments, in

the covenants of his judgments, that he should teach Jacob his testimonies, and give light to Israel in his law. 22 And strangers stood up against him, and through envy the men that were with Dathan and Abiron, compassed him about in the wilderness, and the congregation of Core in their wrath. 23 The Lord God saw and it pleased him not, and they were consumed in his wrathful indignation. 24 He wrought wonders upon them, and consumed them with a flame of fire. 25 And he added glory to Aaron, and gave him an inheritance, and divided unto him the firstfruits of the increase of the earth. 26 He prepared them bread in the first place unto fulness: for the sacrifices also of the Lord they shall eat, which he gave to him, and to his seed. 27 But he shall not inherit among the people in the land, and he hath no portion among the people: for he himself is his portion and inheritance."

(7-9) Aaron is the son of **Amram** and **Iukabd**. And **Amram** is the grandson of **Laawee** and **Iukabd** is his daughter. And Aaron is the eldest son of **Amram** and older than his brother Moses of three years. See "**The sons of Merari: Moholi and Musi. These are the kindreds of Levi by their families.**" (Exodus 6: 20), "**And Moses was eighty years old, and Aaron eighty-three, when they spoke to Pharaoh.**" (Exodus 7: 7). And perhaps is born before the Pharaoh to kill all male Hebrew children in Egypt. Aaron was younger than his sister Mary and Aaron was the eldest of his brothers, his family was from **Beny Fehaat**, one of the largest tribes of **El Laweeyeen**, he was considered, since his youth, leader of his group and the priest of his home and called **El Lawee**. Joshua of Sirach was very interested in the priesthood and the wearing of priesthood.

(10-18) Mentioned was the clothes of the priesthood in the smallest details the Book of Exodus, chapter 28. The twelve names of the children of Israel's tribes written on two stones tailored on the robe of the priests, one on the right shoulder and the other on the left shoulder.

Al Afoud, is the outer garment. It seems to have been a short T-shirt, linked only from the two shoulders, and opens on both sides, stretched by embroidered belt and connected to the garment itself. The strange thing, that the garment like the belt is made of the same tent material, which is the linen **Almbrom**, **Alosmanjuni**, the cochineal and the Purple and added to it was the gold, which was found in abundance in the tent.

The head of the priests represents Jesus Christ; he has placed on his shoulders all the needs of his people. All

requests from him as the father responsible for his children.

Alsadrah, was square, and made of cloth, and inlaid with twelve blessed stone, three stones in each row and each carved on a stone the name of the children of Israel. The upper two angles tied up to the garment with gold chains.

Aloorim and Altmim: It is "the lights and the completion" Some have argued that they may be small things (maybe two blessed stones) placed on the *Alsdrah* in order for the head of the priests to know of God's will in the important national priesthood issues.

The turban: It has one purpose; the golden plate placed on it. It is like the crown, which worn by the Bishop, it was manufactured with skill, and the beauty to whomever sees it.

All of these things were amazingly beautiful, and have no others like it, wearing these garments has been for only the priests from the tribe *Lawee*. However, Aaron worked with the priesthood forty years, and submits the carcasses, one every day, one sacrifice in the morning and one in the evening, and it burned with fire without interruption. Moses is the one, who ordered Aaron, with the name of the Lord, to devote to God, and painted him with the Holy wipe. **"1 And the Lord spoke to Moses, saying: 2 Take Aaron with his sons, their vestments, and the oil of unction, a calf for sin, two rams, a basket with unleavened bread, 3 And thou shalt gather together all the congregation to the door of the tabernacle. 4 And Moses did as the Lord had commanded. And all the multitude being gathered together before the door of the tabernacle. "(Leviticus8: 1-4).**

(19-27) And that became the eternal promises for him and his offspring after him over the days to serve and exercise the priesthood and bless the people with a name of the Lord. The Lord has chosen him of all people to present the presentation to Him. **"1 And when the eighth day was come, Moses called Aaron and his sons, and the ancients of Israel, and said to Aaron: 2 Take of the herd a calf for sin, and a ram for a holocaust, both without blemish, and offer them before the Lord."** (Leviticus9: 1-

2). Moreover, the Lord set him up and to memorize the Sharia-Law and educates the people. It is the work of the priest that he would take responsibility for the education of the people and the interpretation of the Shariah. In addition, the priest has the power and the

right to look into the difficult and important issues concerning the people. When the group of **Qorah, Dathan and Abiram** has envy Aaron and Moses, they said: Why do you snob the people of God, Moses asked them to gather in front of the meeting tent, The Lord said to Moses and Aaron, separate yourselves from this group. I will demolish them in a moment, and indeed, the land has split underneath them, opened its mouth and swallowed them with their homes, and everything belongs to Qorah with all of his money gone down and all that they were alive to the abyss. Compare; (Numbers16: 1-35).

The Lord gave the priests their share. The share was the Lord himself, and the Lord did not forget the share of the priests of the advances. They have received part of the slaughtered, the advances and albacore, and the vows, the Lord told Aaron, **"12 All the best of the oil, and of the wine, and of the corn, whatsoever firstfruits they offer to the Lord, I have given them to thee. 18:13 All the firstripe of the fruits, that the ground bringeth forth, and which are brought to the Lord, shall be for thy use: he that is clean in thy house, shall eat them."** (Numbers18: 12-13). Because they do not have a legacy on earth, and did not have a share with them "Because I am your share and your inheritance".

This teaches us an important lesson, to be very careful, especially in talking with the priests, because the Lord their God, and defends them. I feel very sad when I hear some people directing words of insult to the priests, or condemn them where it very far from the truth. In fact, I feel compassion for them, because, who can stand before the Lord, who defends the priests? Because He is the one who chose them and would protect them.

(S45: 28-31)

"28 Phinees the son of Eleazar is the third in glory, by imitating him in the fear of the Lord: 29 And he stood up in the shameful fall of the people: in the goodness and readiness of his soul he appeased God for Israel. 30 Therefore he made to him a covenant of peace, to be the prince of the sanctuary, and of his people, that the dignity of priesthood should be to him and to his seed for ever. 31 And a covenant to David the king, the son of Jesse of the tribe of Juda, an inheritance to him and to his seed, that he might give wisdom into our heart to judge his people in justice, that their good things might not be abolished, and he made their glory in their nation everlasting."

(28-31) **Vinhass** is an Egyptian name, means (Nubian), and

a Hebrew name meaning (the art of copper). He is **Ebn El azzaar**, the grandson of Aaron, "But Eleazar the son of Aaron took a wife of the daughters of Phutiel: and she bore him Phinees. These are the heads of the Levitical families by their kindreds." (Exodus6: 25).

Third in the glory, meaning third generation of Aaron. He got joules, so he killed **Zmri Ebn Saloo El Shameoony** because he committed adultery with **Almdiaynat** which was the time of the epidemic, had swept through the Hebrews because of their pursuit of **Almdiaynat**. He promised to keep the priesthood in his progeny (Numbers25: 1-18). The priesthood, indeed, stayed in his family until the destruction of Jerusalem and the Temple by the Romans in 70 ac. Here, comparing the inheritance of the king and inheritance of the priesthood (S45: 31).

The priesthood inherited according to the tribes. The King inherited from father to son. Joshua of Sirach shows that, the Lord gives wisdom in their hearts to rule the people in justice. Therefore, their wisdom is indelible and does not just go away, and their glory remains over eras.

CHAPTER 46

Joshua and Caleb - the Judges and Samuel

(S46: 1-8)

"1 Valiant in war was Jesus the son of Nave, who was successor of Moses among the prophets, who was great according to his name, 2 Very great for the saving the elect of God, to overthrow the enemies that rose up against them, that he might get the inheritance for Israel. 3 How great glory did he gain when he lifted up his hands, and stretched out swords against the cities? 4 Who before him hath so resisted? for the Lord himself brought the enemies. 5 Was not the sun stopped in his anger, and one day made as two? 6 He called upon the most high Sovereign when the enemies assaulted him on every side, and the great and holy God heard him by hailstones of exceeding great force. 7 He made a violent assault against the nation of his enemies, and in the descent he destroyed the adversaries. 8 That the nations might know his power, that it is not easy to fight against God. And he followed the mighty one."

(1-8) Joshua of Sirach, here, moves to another stage, and starts with another great personality, "Joshua Of-Nun,"

who was the successor of the prophet Moses. The name Joshua is a Hebrew name meaning (Jehovah my salvation).

Moreover, tells how he appointed to lead the people as stated in the Book of Deuteronomy **"And Josue the son of Nun was filled with the spirit of wisdom, because Moses had laid his hands upon him. And the children of Israel obeyed him, and did as the Lord commanded Moses."** (Deuter34: 9).

Moses, before his death has appointed him officially, then after the death of Moses, Joshua prepared the people to cross the Jordan and achieved a victory, and the heritage of the nations. For the reference to the lifting of his hand, here, is intended to initiate a war, not as Moses raised his hands as a mark of the cross. Also, in his time, the sun lasted all day and night until he triumphed over its enemies. And the incident of the stopping of the sun mentioned also in the Book of Joshua, and this is the Book, which is from the record of a secular man, who loves poetry and literature. In it, he recorded the important events of religious and temporal.

Herodotus, the famous historian, said that the Egyptian priests informed him that the documents showing a longer day than usual, and that was the day. In addition, when the enemies tightened the grip on him from everywhere, he prayed for God, so God answered his prayer with cold grains, and that is a ball of ice, and he could defeat the enemies. **"10 And the Lord troubled them at the sight of Israel: and he slew them with a great slaughter in Gabaon, and pursued them by the way of the ascent to Beth-horon, and cut them off all the way to Azeca and Maceda. 11 And when they were fleeing from the children of Israel, and were in the descent of Beth-horon, the Lord cast down upon them great stones from heaven as far as Azeca: and many more were killed with the hailstones than were slain by the swords of the children of Israel. 12 Then Josue spoke to the Lord, in the day that he delivered the Amorrhite in the sight of the children of Israel, and he said before them: Move not, O sun, toward Gabaon, nor thou, O moon, toward the valley of Ajalon. 13 And the sun and the moon stood still, till the people revenged themselves of their enemies. Is not this written in the book of the just? So the sun stood still in the midst of heaven, and hastened not to go down the space of one day. 14 There was not before nor after so long a day, the Lord obeying the voice of a man, and fighting for Israel."** (Joshua10: 10-14).

While the enemy is running away from Israel, in the slope of **Horoon** house, the Lord threw great cold stones from the sky. The dead from the stones was more than the death from the sword. That is for the nations to know, the capacity of Joshua in the fight, because he fights God's war, and he obeys the Lord, and the Lord is capable of everything.

(S46: 9-12)

"9 And in the days of Moses he did a work of mercy, he and Caleb the son of Jephone, in standing against the enemy, and withholding the people from sins, and appeasing the wicked murmuring. 10 And they two being appointed, were delivered out of the danger from among the number of six hundred thousand men on foot, to bring them into their inheritance, into the land that floweth with milk and honey. 11 And the Lord gave strength also to Caleb, and his strength continued even to his old age, so that he went up to the high places of the land, and his seed obtained it for an inheritance: 12 That all the children of Israel might see, that it is good to obey the holy God."

During the days of Moses, Joshua and Caleb have demonstrated their honesty. (Caleb is a Hebrew name, means a dog as it has known for his loyalty and honesty). When Joshua and Caleb spy the promised land of the date, **"7 And said to all the multitude of the children of Israel: The land which we have gone round is very good: 8 If the Lord be favourable, he will bring us into it, and give us a land flowing with milk and honey. 9 Be not rebellious against the Lord: and fear ye not the people of this land, for we are able to eat them up as bread. All aid is gone from them: the Lord is with us, fear ye not."** (Numbers14: 7-9).

Therefore, the Lord allowed Joshua Of-Nun and Caleb of **Yevnaa** to enter the land, because the Lord trusted them. As for the rest of the people, they feared and did not listen to the words of God. Therefore, the Lord said, **"My servant Caleb, who being full of another spirit hath followed me, I will bring into this land which he hath gone round. and his seed shall possess it."** (Num14: 24).

The Lord gave Caleb a power helped him through his old age, so he managed to climb the mountain land and owned what given to him and his offspring. Caleb went to Joshua and said to him: **"6 Then the children of Juda came to Josue in Galgal, and Caleb the son of Jephone the Cenezite spoke to him: Thou knowest what the Lord spoke to Moses the man of God concerning me and thee in**

Cadesbarne. 7 I was forty years old when Moses the servant of the Lord sent me from Cadesbarne, to view the land, and I brought him word again as to me seemed true. 8 But my brethren, that had gone up with me, discouraged the heart of the people: and I nevertheless followed the Lord my God. 9 And Moses swore in that day, saying: The land which thy foot hath trodden upon shall be thy possession, and thy children's for ever, because thou hast followed the Lord my God. 10 The Lord therefore hath granted me life, as he promised until this present day. It is forty and five years since the Lord spoke this word to Moses, when Israel journeyed through the wilderness: this day I am eighty-five years old, 11 As strong as I was at that time when I was sent to view the land: the strength of that time continueth in me until this day, as well to fight as to march. 12 Give me therefore this mountain, which the Lord promised, in thy hearing also, wherein are the Enacims, and cities great and strong: if so be the Lord will be with me, and I shall be able to destroy them, as he promised me. 13 And Josue blessed him, and gave him Hebron in possession. 14 And from that time Hebron belonged to Caleb the son of Jephone the Cenezite, until this present day: because he followed the Lord the God of Israel. 15 The name of Hebron before was called Cariath-Arbe: Adam the greatest among the Enacims was laid there: and the land rested from wars." (Joshua 14: 6-15).

He said that, so everyone must know that the human, who depends on the Lord and do not fear but the Lord, the Lord pleased with him, strengthens him, and fixes him.

(S46: 13-15)

"13 Then all the judges, every one by name, whose heart was not corrupted: who turned not away from the Lord, 14 That their memory might be blessed, and their bones spring up out of their place, 15 And their name continue for ever, the glory of the holy men remaining unto their children."

There is the judge between Israel, one by one and all refused to worship the Western prayers, and did not stay away from the Lord, their God, so let us have their memory blessed. As if God is, the president and they are the compliers to his order. The trusted, attain the people with the message of God. Their names will be renewal of these famous judges and blessed over time.

(S46: 16-23)

"16 Samuel the prophet of the Lord, the beloved of the Lord his God, established a new government, and anointed

princes over his people. 17 By the law of the Lord he judged the congregation, and the God of Jacob beheld, and by his fidelity he was proved a prophet. 18 And he was known to be faithful in his words, because he saw the God of light: 19 And called upon the name of the Lord Almighty, in fighting against the enemies who beset him on every side, when he offered a lamb without blemish. 20 And the Lord thundered from heaven, and with a great noise made his voice to be heard. 21 And he crushed the princes of the Tyrians, and all the lords of the Philistines: 22 And before the time of the end of his life in the world, he protested before the Lord, and his anointed: money, or any thing else, even to a shoe, he had not taken of any man, and no man did accuse him. 23 And after this he slept, and he made known to the king, and shewed him the end of his life, and he lifted up his voice from the earth in prophecy to blot out the wickedness of the nation."

Samuel is Hebrew name meaning (God's name). He is the first prophets of the Hebrews after Moses and the other judges. He is the servant of the king *shawel*, the first King of the Children of Israel. And he is the servant of a prophet David. He used to serve the Lord, since he was a young boy and lived in the temple. He was 12 years of age when the word has spoken to him, and told him what would happen to the high priest. And Samuel grew older, and the Children of Israel knew that the Lord has trusted him to be a prophet, because the Lord announced that in Shiloh **"20 And all Israel from Dan to Bersabee, knew that Samuel was a faithful prophet of the Lord. 21 And the Lord again appeared in Silo, for the Lord revealed himself to Samuel in Silo, according to the word of the Lord. And the word of Samuel came to pass to all Israel."** (1Sam3: 20-21).

Samuel collected of people to admit their sins before God and fast before God, and satisfy him. When the Palestinians heard that, the Children of Israel have met, they have stepped up to fight them, then Samuel prayed God for the people, the Lord has thundered with great voice on the Palestinians and broke them in front of the children of Israel, and they did not return to the barrier of Israel during the life of Samuel, **"3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them. 4 And there went out a man baseborn from the camp of the Philistines named Goliath, of Geth, whose height was six cubits and a span: 5 And he had a helmet of brass upon his head, and he was clothed with a coat of mail with scales, and the weight of his**

coat of mail was five thousand sicles of brass: 6 And he had greaves of brass on his legs, and a buckler of brass covered his shoulders. 7 And the staff of his spear was like a weaver's beam, and the head of his spear weighed six hundred sicles of iron: and his armourbearer went before him. 8 And standing he cried out to the bands of Israel, and said to them: Why are you come out prepared to fight? am not I a Philistine, and you the servants of Saul? Choose out a man of you, and let him come down and fight hand to hand. 9 If he be able to fight with me, and kill me, we will be servants to you: but if I prevail against him, and kill him, you shall be servants, and shall serve us. 10 And the Philistine said: I have defied the bands of Israel this day: Give me a man, and let him fight with me hand to hand. 11 And Saul and all the Israelites hearing these words of the Philistine were dismayed, and greatly afraid. 12 Now David was the son of that Ephrathite of Bethlehem Juda before mentioned, whose name was Isai, who had eight sons, and was an old man in the days of Saul, and of great age among men. 13 And his three eldest sons followed Saul to the battle: and the names of his three sons that went to the battle, were Eliab the firstborn, and the second Abinadab, and the third Samma. 14 But David was the youngest. So the three eldest having followed Saul." (1Sam17: 3-14).

In addition, he in gathered the people before dying.

"1 And Samuel said to all Israel: Behold I have hearkened to your voice in all that you said to me, and have made a king over you. 2 And now the king goeth before you: but I am old and greyheaded: and my sons are with you: having then conversed with you from my youth unto this day, behold here I am. 3 Speak of me before the Lord, and before his anointed, whether I have taken any man's ox, or ass: If I have wronged any man, if I have oppressed any man, if I have taken a bribe at any man's hand: and I will despise it this day, and will restore it to you. 4 And they said: Thou hast not wronged us, nor oppressed us, nor taken ought at any man's hand. 5 And he said to them: The Lord is witness against you, and his anointed is witness this day, that you have not found any thing in my hand. And they said: He is witness. 6 And Samuel said to the people: It is the Lord, who made Moses and Aaron, and brought our fathers out of the land of Egypt. 7 Now therefore stand up, that I may plead in judgment against you before the Lord, concerning all the kindness of the Lord, which he hath shewn to you, and to your fathers: 8 How Jacob went into Egypt, and your fathers cried to the Lord: and the Lord sent Moses and Aaron, and brought your fathers out of Egypt: and made them dwell in this place. 9 And they forgot the Lord their God, and he delivered them into the hands of Sisara, captain of the army of

Hasor, and into the hands of the Philistines, and into the hand of the king of Moab, and they fought against them. 10 But afterwards they cried to the Lord, and said: We have sinned, because we have forsaken the Lord, and have served Baalim and Astaroth: but now deliver us from the hand of our enemies, and we will serve thee. 11 And the Lord sent Jerobaal, and Badan, and Jephthe, and Samuel, and delivered you from the hand of your enemies round about, and you dwelt securely. 12 But seeing that Naas king of the children of Ammon was come against you, you said to me: Nay, but a king shall reign over us: whereas the Lord your God was your king. 13 Now therefore your king is here, whom you have chosen and desired: Behold the Lord hath given you a king. 14 If you will fear the Lord, and serve him, and hearken to his voice, and not provoke the mouth of the Lord: then shall both you, and the king who reigneth over you, be followers of the Lord your God. 15 But if you will not hearken to the voice of the Lord, but will rebel against his words, the hand of the Lord shall be upon you, and upon your fathers. 16 Now then stand, and see this great thing which the Lord will do in your sight. 17 Is it not wheat harvest to day? I will call upon the Lord, and he shall send thunder and rain: and you shall know and see that you yourselves have done a great evil in the sight of the Lord, in desiring a king over you." (1Sam12: 1-17).

In the end, he told them the famous saying, "**And far from me be this sin against the Lord, that I should cease to pray for you, and I will teach you the good and right way.**" (1Sam12: 23). This verse, used by our father the Archpriest, **Beeshawee Kamel**, much time in his advises. Even after his death, Joshua of Sirach, says that Samuel himself appeared in person in order to declare that the Kingdom will split and will be given to David. The appearance of Samuel, here, was not the making of any of the oracles or under the influence of magic or anything. (This is the opinion of Joshua of Sirach) because there is another view, but now it is not the time to be exposed, and this view is in the ecclesiastical college lectures of His Holiness Pope Shenouda III of the Sibyl and the spirit of Samuel.

CHAPTER 47

**Nathan, David, Solomon,
Rahbaam and Weerbaam**

(S47: 1-13)

"1 Then Nathan the prophet arose in the days of David. 2 And as the fat taken away from the flesh, so was David chosen from among the children of Israel. 3 He played with lions as with lambs: and with bears he did in like manner as with the lambs of the flock, in his youth. 4 Did not he kill the giant, and take away reproach from his people? 5 In lifting up his hand, with the stone in the sling he beat down the boasting of Goliath: 6 For he called upou the Lord the Almighty, and he gave strength in his right hand, to take away the mighty warrior, and to set up the horn of his nation. 7 So in ten thousand did he glorify him, and praised him in the blessings of the Lord, in offering to him a crown of glory: 8 For he destroyed the enemies on every side, and extirpated the Philistines the adversaries unto this day: he broke their horn for ever. 9 In all his works he gave thanks to the holy one, and to the most High, with words of glory. 10 With his whole heart he praised the Lord, and loved God that made him: and he gave him power against his enemies: 11 And he set singers before the altar, and by their voices he made sweet melody. 12 And to the festivals he added beauty, and set in order the solemn times even to the end of his life, that they should praise the holy name of the Lord, and magnify the holiness of God in the morning. 13 The Lord took away his sine, and exalted his horn for ever: and he gave him a covenant of the kingdom, and a throne of glory in Israel."

Nathan Hebrew name means, "God has given," he is a prophet of the city of Judah lived in the days of kings David and Solomon. He was a consultant for them and a messenger to his warnings and advice of the Lord. He is the one who came to David and told him about building a house of God, who will be in the era of his son. Solomon told him: "**And David made this kind of lamentation over Saul, and over Jonathan his son.**" (2Sam1: 17).

He came to David and reprimanded him for inductive with a woman, wife of **Orya Elheethy**, and told him the story of two men in one city, one of them is rich and the other poor, and told David about his sin, and David confessed of his sin, compare, "**1 And the Lord sent Nathan to David: and when he was come to him, he said to him: There were two men in one city, the one rich, and the other poor. 2 The rich man had exceeding many sheep and oxen. 3 But the poor man had nothing at all but one little ewe lamb, which he had bought and nourished up, and which had grown up in his house together with his children, eating of his bread, and drinking of his cup, and sleeping in his bosom: and it was unto him as a daughter. 4 And when**

a certain stranger was come to the rich man, he spared to take of his own sheep and oxen, to make a feast for that stranger, who was come to him, but took the poor man's ewe, and dressed it for the man that was come to him. 5 And David's anger being exceedingly kindled against that man, he said to Nathan: As the Lord liveth, the man that hath done this is a child of death. 6 He shall restore the ewe fourfold, because he did this thing, and had no pity. 7 And Nathan said to David: Thou art the man. Thus saith the Lord the God of Israel: I anointed thee king over Israel, and I delivered thee from the hand of Saul, 8 And gave thee thy master's house and thy master's wives into thy bosom, and gave thee the house of Israel and Juda: and if these things be little, I shall add far greater things unto thee. 9 Why therefore hast thou despised the word of the Lord, to do evil in my sight? Thou hast killed Urias the Hethite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. 10 Therefore the sword shall never depart from thy house, because thou hast despised me, and hast taken the wife of Urias the Hethite to be thy wife. 11 Thus saith the Lord: Behold, I will raise up evil against thee out of thy own house, and I will take thy wives before thy eyes I and give them to thy neighbour, and he shall lie with thy wives in the sight of this sun. 12 For thou didst it secretly: but I will do this thing in the sight of all Israel, and in the sight of the sun. 13 And David said to Nathan: I have sinned against the Lord. And Nathan said to David: The Lord also hath taken away thy sin: thou shalt not die. 14 Nevertheless, because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing, the child that is born to thee, shall surely die. 15 And Nathan returned to his house. The Lord also struck the child which the wife of Urias had borne to David, and his life was despaired of." (2Sam12: 1-15).

As the fat separates from the sacrifice of the peace, so David elected from among the Israel and the Lord has chosen him and sent Samuel wipe him with the fat. "Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the spirit of the Lord came upon David from that day forward: and Samuel rose up, and went to Ramatha.." (1Sam16: 13).

David killed the lion, like the killing of goats, and killed the bear, such as the mutton lamb. And he defended the flock, and kept them away from the grabbing wolves. He killed the mighty Goliath, he is a young man and saved the Children of Israel from the enemy, when raised his hand and with the catapult stone and reduced the force of

Goliath. Because he called, the supreme God, God gave him the force, to kill a man with great fighting, and raised the people position. And the Lord gave him the glory of the fight, he was praised with God blessing, because he crushed the enemies from everywhere and demolished the Palestinian resistance, and broke their strength to the present day.

In all of his works, he used to praise the Lord and sacred God with the Psalms, sang with all his heart, and loved all what he made. And established a choir before the altar day and night to send their fresh melody. It made the elegance of the Christmas concerts and the Lord forgive his sins. (Sin with **Batsheee**, the wife of the of **Orya Elheethy**). The highest position forever and gave him a royal era and the throne of glory in Israel.

(S47: 14-25)

"14 After him arose up a wise son, and for his sake he cast down all the power of the enemies. 15 Solomon reigned in days of peace, and God brought all his enemies under him, that he might build a house in his name, and prepare a sanctuary for ever: O how wise wast thou in thy youth! 16 And thou wast filled as a river with wisdom, and thy soul covered the earth. 17 And thou didst multiply riddles in parables: thy name went abroad to the islands far off, and thou wast beloved in thy peace. 18 The countries wondered at thee for thy canticles, and proverbs, and parables, and interpretations, 19 And at the name of the Lord God, whose surname is, God of Israel. 20 Thou didst gather gold as copper, and didst multiply silver as lead, 21 And thou didst bow thyself to women: and by thy body thou wast brought under subjection. 22 Thou hast stained thy glory, and defiled thy seed so as to bring wrath upon thy children, and to have thy folly kindled, 23 That thou shouldst make the kingdom to be divided, and out of Ephraim a rebellious kingdom to rule. 24 But God will not leave off his mercy, and he will not destroy, nor abolish his own works, neither will he cut up by the roots the offspring of his elect: and he will not utterly take away the seed of him that loveth the Lord. 25 Wherefore he gave a remnant to Jacob, and to David of the same stock."

After David, Solomon came. Solomon is the Hebrew name meaning "man of peace." The lord has granted him the gift of wisdom and the money, when he asked the wisdom from the Lord. The Lord gave him peaceful time, in order to build a house for the name of the Lord. And establish an internal temple. **"1 And it came to pass in the four hundred and eightieth year after the children of Israel**

came out of the land of Egypt, in the fourth year of the reign of Solomon over Israel, in the month Zio (the same is the second month), he began to build a house to the Lord." (1Kings6: 1).

He was the wisest man in that time, and when the women came to him on the child sharing, his wisdom has emerged that spread its echo all over the globe. In his days, prosperity has increased and the economy boomed to the extent that it said that the gold and silver were such as the sea sand.

Moreover, the Lord gave him the wisdom filled the globe, so he filled it with proverbs and songs (the Book of Songs of Songs), and wisdoms and interpretations, so that the kings came to him to hear his wisdom. Queen Sheba heard of him, so she came to test him with some issues, she came to Jerusalem with a great parade and talked with Solomon with all of what is in her heart, so Solomon told her of all her news, and it was not a hidden issue for him. When she saw his wisdom and the house that he built, and the food on the table, and the position of his slaves and servants and their clothes, she was amazed.

See "1 And the queen of Saba, having; heard of the fame of Solomon by the name of the Lord, came to try him with hard questions. 2 And entering into Jerusalem with a great train, and riches, and camels that carried spices, and an immense quantity of gold, and precious stones, she came to king Solomon, and spoke to him all that she had in her heart. 3 And Solomon informed her of all the things she proposed to him: there was not any word the king was ignorant of, and which he could not answer her. 4 And when the queen of Saba saw all the wisdom of Solomon, and the house which he had built, 5 And the meat of his table, and the apartments of his servants, and the order of his ministers, and their apparel, and the cupbearers, and the holocausts, which he offered in the house of the Lord: she had no longer any spirit in her, 6 And she said to the king: The report is true, which I heard in my own country, 7 Concerning thy words, and concerning thy wisdom. And I did not believe them that told me, till I came myself, and saw with my own eyes, and have found that the half hath not been told me: thy wisdom and thy works, exceed the fame which I heard. 8 Blessed are thy men, and blessed are thy servants, who stand before thee always, and hear thy wisdom. 9 Blessed be the Lord thy God, whom thou hast pleased, and who hath set thee upon the throne of Israel, because the Lord hath loved Israel for ever, and hath appointed thee king, to do judgment and justice. 10 And she gave the king a

hundred and twenty talents of gold, and of spices a very great store, and precious stones: there was brought no more such abundance of spices as these which the queen of Saba gave to king Solomon. 11 (The navy also of Hiram, which brought gold from Ophir, brought from Ophir great plenty of thyine trees, and precious stones. 12 And the king made of the thyine trees the rails of the house of the Lord, and of the king's house, and citterns and harps for singers: there were no such thyine trees as these brought, nor seen unto this day.) 13 And king Solomon gave the queen of Saba all that she desired, and asked of him: besides what he offered he himself of his royal bounty. And she returned, and went to her own country with her servants." (1Kings10: 1-13).

The greatness of Solomon indispensable wealth was amazing, and his time was the era of great economic success. Ships loaded with gold came to him with 420 gold weight (weight of gold worth ten thousand Egyptian pounds approximately). He had commercial fleets in the Sea of India and the Mediterranean bringing gold, silver, copper, ivory, ebony, bamboo, vehicles, horses, monkeys and peacocks, **"For the king's navy, once in three years, went with the navy of Hiram by sea to Tharsis, and brought from thence gold, and silver, and elephants' teeth, and apes, and peacocks."** (1Kings10: 22). He has about thousands servant, all of them eating with him on his table. Solomon made the silver like stones, and made the cedar wood, like the sycamore. The value of yearly income, for Solomon, is the equivalent of 10 million dollars. He had a big heart, he studied most of the science can be taught in that time, and he succeeded most of the famous scientists of his time. He studied the science of the plants, zoology and ornithology, and wrote books of wisdom and proverbs and poems ...

See "29 And God gave to Solomon wisdom and understanding exceeding much, and largeness of heart as the sand that is on the sea shore. 30 And the wisdom of Solomon surpassed the wisdom of all the Orientals, and of the Egyptians, 31 And he was wiser than all men: wiser than Ethan the Ezrahite, and Heman, and Chalcol, and Dorda the sons of Mahol, and he was renowned in all nations round about. 32 Solomon also spoke three thousand parables: and his poems were a thousand and five. 33 And he treated about trees from the cedar that is in Libanus, unto the hyssop that cometh out of the wall: and he discoursed of beasts, and of fowls, and of creeping things, and of fishes. 34 And they came from all nations to hear the wisdom of Solomon, and from all the kings of the earth, who heard of his wisdom." (1Kings4: 29-34).

However, the last years of his ruling were very embarrassing, as it led him away from God. Polygamy had begun, he got married to many wives, and loved many estranged women, with the Pharaoh's daughters, he had 700 wives and three hundred servants, (1Kings11: 1-8). He gave his heart to the western gods, so that he has built structures for worship the idols to satisfy them. God then became angry with him, and threatened to tear the kingdom, and established adversaries for him (1Kings11: 9-25). It is God's love for David, which kept him. God did not dismember his kingdom in his era, but he destroyed it after his death.

(S47: 26-31)

"26 And Solomon had an end with his fathers. 27 And he left behind him of his seed, the folly of the nation, 28 Even Roboam that had little wisdom, who turned away the people through his counsel: 29 And Jeroboam the son of Nabat, who caused Israel to sin, and shewed Ephraim the way of sin, and their sins were multiplied exceedingly. 30 They removed them far away from their land. 31 And they sought out all iniquities, till vengeance came upon them, and put an end to all their sine."

Rahbaam is a Hebrew name meaning "the enlarged mind". He is the son of Solomon from the good of **Elnoueoomeyah** **"31 And Roboam slept with his fathers, and was buried with them in the city of David: and his mother's name was Naama an Ammonitess: and Abiam his son reigned in his stead."** (1King14: 31). Although, he was the son of a wise man, he was a slow thinker. When Solomon died about 931 BC., representatives of the twelve of the tribes met for making him a king, and asked him to relieve them. As for him, unfortunately, he rejected the advice of the elders, and heard the advice of reckless youths, which raised the spirit of anger and the revolution of the people. And has divided the Kingdom and ten Tribes has left him, and nothing left with him except Judah and Benjamin, and was called the kingdom of Judah (1Kings 12)

Weerbaam is a Hebrew name means "increases the people" He is the first king in the kingdom in the northern kingdom after the division of the Kingdom of Solomon in the days of **Rahabam**. He ruled of 22 years, and when he disobeyed the ten tribes, they appointed Weerbaam a king for them. He made Shikma the capital and he feared that people go to Jerusalem for the holidays, and renew their allegiance to the old House of David. Weerhaam raised two gold cows and ordered to be worshiped, unfortunately, he made all

the people making the mistake and did not learn the wisdom of Solomon, The punishment has come after that.

CHAPTER 48

Elia, Elisha, Hezekiah and Eshaia

(S48: 1-12)

"1 And Elias the prophet stood up, as a fire, and his word burnt like a torch. 2 He brought a famine upon them, and they that provoked him in their envy, were reduced to a small number, for they could not endure the commandments of the Lord. 3 By the word of the Lord he shut up the heaven, and he brought down fire from heaven thrice. 4 Thus was Elias magnified in his wondrous works. And who can glory like to thee? 5 Who raisedst up a dead man from below, from the lot of death, by the word of the Lord God. 6 Who broughtest down kings to destruction, and brokest easily their power in pieces, and the glorious from their bed. 7 Who heardest judgment in Sina, and in Horeb the judgments of vengeance. 8 Who anointedst kings to penance, and madest prophets successors after thee. 9 Who wast taken up in a whirlwind of fire, in a chariot of fiery horses. 10 Who art registered in the judgments of times to appease the wrath of the Lord, to reconcile the heart of the father to the son, and to restore the tribes of Jacob. 11 Blessed are they that saw thee, and were honoured with thy friendship. 12 For we live only in our life, but after death our name shall not be such."

Elia is a Hebrew name meaning "God, Jehovah" and Elia is the fiery prophet, he was not afraid of any human. He usually wore a robe of hair and an area of the skin, **"But they said: A hairy man with a girdle of leather about his loins. And he said: It is Elias the Thesbite."** (2 ml 1: 8). He spent much of his time in the wilderness. After Isabel directed her husband and the people of the Children of Israel to worship the livestock, Elia prayed for the Lord, so God prevented the rain on from the Children of Israel. The prophet retired to the river Crete, and the crows supported him. With the prayers of Elia, to his word, the sky shut down for three years and six months. After the river Crete has dried, he went to **Sidon** and the remained in a widow's house. According to Elia promise to her, he did not empty her flour and oil for the duration of the drought. When the son of the widow died, Elia prayed, so the Lord returned the life to the boy. (1ml p. 17).

The kings felt to disaster. Reference to the death of **Okhozia**, who sent and consulted **Zoboob**'s husband, hopping to cured. Elia, then, has condemned him and told him that the only way you will get down the bed, you have climbed, is when you are dead. **"2 And Ochozias fell through the lattices of his upper chamber which he had in Samaria, and was sick: and he sent messengers, saying to them: Go, consult Beelzebub, the god of Accaron, whether I shall recover of this my illness. 3 And an angel of the Lord spoke to Elias the Thesbite, saying: Arise, and go up to meet the messengers of the king of Samaria, and say to them: Is there not a God in Israel, that ye go to consult Beelzebub the god of Accaron? 4 Wherefore thus saith the Lord: From the bed, on which thou art gone up, thou shalt not come down, but thou shalt surely die. And Elias went away. 5 And the messengers turned back to Ochozias. And he said to them: Why are you come back? 6 But they answered him: A man met us, and said to us: Go, and return to the king, that sent you, and you shall say to him: Thus saith the Lord: Is it because there was no God in Israel that thou sendest to Beelzebub the god of Accaron? Therefore thou shalt not come down from the bed, on which thou art gone up, but then shalt surely die."** (2Kings1: 2-6).

Then God sent Elia to appoint **Yahoo Ben Nemsha** a king of Israel. To erase the evil of the house of **Akhaab** and the worship of the livestock, and appoints **Hezekiah** king of **Aram** and appoints **Elisha** prophet as his successor (1 ml p. 19). God has sent down the fire on his hands three times. The first time, when he sent **Okhozia** an officer with fifty men to get Elia, so he prayed to God, the fire came down from the sky and consumed the officer and fifty men with him. The second time, it happened with another officer and another fifty men. And the third time, when Elia has prayed to God, the fire came down and consumed the sacrifice, the water and the land which surrounding the sacrifice and said his famous saying **"And Elias coming to all the people, said: How long do you halt between two sides? If the Lord be God, follow him: but if Baal, then follow him. And the people did not answer him a word."** (1Kings18: 21).

At the end, **Elia** went to Jordan with **Elisha** and hit the Jordan with his robe, the water split and the two prophets walked on dry land. It then came the fiery horse coach and carried the fiery Elia to the sky, and he left his robe to Olisha. **"1 And it came to pass, when the Lord would take up Elias into heaven by a whirlwind, that Elias and Eliseus were going from Galgal. 2 And Elias**

said to Eliseus: Stay thou here, because the Lord hath sent me as far as Bethel. And Eliseus said to him: As the Lord liveth, and as thy soul liveth, I will not leave thee. And when they were come down to Bethel, 3 The sons of the prophets, that were at Bethel, came forth to Eliseus, and said to him: Dost thou know that this day the Lord will take away thy master from thee? And he answered: I also know it: hold your peace. 4 And Elias said to Eliseus: Stay here because the Lord hath sent me to Jericho. And he said: As the Lord liveth, and as thy soul liveth, I will not leave thee. And when they were come to Jericho, 5 The sons of the prophets that were at Jericho, came to Eliseus, and said to him: Dost thou know that this day the Lord will take away thy master from thee? And he said: I also know it: hold your peace. 6 And Elias said to him: Stay here, because the Lord hath sent me as far as the Jordan. And he said: As the Lord liveth, and as thy soul liveth, I will not leave thee; and they two went on together, 7 And fifty men of the sons of the prophets followed them, and stood in sight at a distance: but they two stood by the Jordan. 8 And Elias took his mantle and folded it together, and struck the waters, and they were divided hither and thither, and they both passed over on dry ground. 9 And when they were gone over, Elias said to Eliseus: Ask what thou wilt have me to do for thee, before I be taken away from thee. And Eliseus said: I beseech thee that in me may be thy double spirit. 10 And he answered: Thou hast asked a hard thing: nevertheless if thou see me when I am taken from thee, thou shalt have what thou hast asked: but if thou see me not, thou shalt not have it. 11 And as they went on, walking and talking together, behold a fiery chariot, and fiery horses parted them both asunder: and Elias went up by a whirlwind into heaven. 12 And Eliseus saw him, and cried: My father, my father, the chariot of Israel, and the driver thereof. And he saw him no more: and he took hold of his own garments, and rent them in two pieces. 13 And he took up the mantle of Elias, that fell from him: and going back, he stood upon the bank of the Jordan, 14 And he struck the waters with the mantle of Elias, that had fallen from him, and they were not divided. And he said: Where is now the God of Elias? And he struck the waters, and they were divided, hither and thither, and Eliseus passed over. 15 And the sons of the prophets at Jericho, who were over against him, seeing it said: The spirit of Elias hath rested upon Eliseus. And coming to meet him, they worshipped him, falling to the ground, 16 And they said to him: Behold, there are with thy servants fifty strong men, that can go, and seek thy master, lest perhaps the spirit of the Lord hath taken him up and cast him upon some mountain or into some valley. And he said:

Do not send. 17 But they pressed him, till he consented, and said: Send. And they sent fifty men: and they sought three days but found him not. 18 And they came back to him: for he abode at Jericho, and he said to them: Did I not say to you: Do not send?" (2Kings2: 1-18).

Reference made to Elia, in the Old Testament, in the Book of Malachi, which says that the Lord will send Elia the Prophet before the Lord's great and imminent danger day. Then, the heart of father's replies to their children, and the heart of the children reply to their parents, so as not to come and strike the earth curse. **"5 Behold I will send you Elias the prophet, before the coming of the great and dreadful day of the Lord. 6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers: lest I come, and strike the earth with anathema."** (Malachi4: 5-6).

At the end of the talk about Elia, says Joshua of Sirach "Blessed are the one who helped you". For those who have followed your methods in the true, we also live in this life, and we can behave like him, and take what Elia took from the blessings. Because, **"Elias was a man passible like unto us: and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months."** (James5: 17)

(S48: 13-15)

"13 Elias was indeed covered with the whirlwind, and his spirit was filled up in Eliseus: in his days he feared not the prince, and no man was more powerful than he. 14 No word could overcome him, and after death his body prophesied. 15 In his life he did great wonders, and in death he wrought miracles."

Elisha is a Hebrew name meaning, "God is salvation". He is the successor to Elia in the Prophet works. He was braved as his teacher. When Elia went to the suburbs of Jordan, Elisha asked him to have a share of the praise on him from his soul. After the fiery horse coach carried Elia to the sky, Elisha took the robe, and hit the Jordan, it broke up and split to two parts, then Elisha crossed to the west side. See (2Kings2: 1-18). He has done many miracles in his life. He purified the water by adding salt to it, **"19 And the men of the city said to Eliseus: Behold the situation of this city is very good, as thou, my lord, seest: but the waters are very bad, and the ground barren. 20 And he said: Bring me a new vessel, and put salt into it. And when they had brought it, 21 He went out to the spring of the waters, and cast the salt into it, and said: Thus saith the Lord: I have healed**

these waters, and there shall be no more in them death or barrenness. 22 And the waters were healed unto this day, according to the word of Eliseus, which he spoke."

(2Kings2: 19-22). He spoke with God's curse on the young people, who taunted him, **"23 And he went up from thence to Bethel: and as he was going up, by the way, little boys came out of the city and mocked him, saying: Go up, thou bald head; go up, thou bald head. 24 And looking back, he saw them, and cursed them in the name of the Lord: and there came forth two bears out of the forest, and tore of them two and forty boys. 25 And from thence he went to mount Carmel, and from thence he returned to Samaria."** (2Kings2: 23-25). He predicted the success of the campaign over **Moeaab** (2Kings3: 11-27). Widow's oil, has increased on his hands (2Kings4: 1-7). With his prayers, the son of the **Elshoonmyah** woman, returned to life. (2Kings4: 8-37).

He was a courageous and stood strong to stop Yahouraam the King of Israel and the king of Syria, and another king of Israel. Upon his death, they brought a dead body and placed it in the same tomb with Elisha. Life returned to that Dead body when touched by the bones of the Prophet Elisha (2Kings13: 20-21).

(S48: 16-18)

"16 For all this the people repented not, neither did they depart from their sins till they were cast out of their land, and were scattered through all the earth. 17 And there was left but a small people, and a prince in the house of David. 18 Some of these did that which pleased God: but others committed many sine."

God sent many prophets to the people and worked at miracles with them, did not abandon them, but workers sent to them, so they do not use any excuses for being away from them. Despite all that, they did not repent their sins, but they worshiped western gods, and abandoned the Lord. Therefore, the Lord sent them to exile, in order for them to repent. They left their Land, but small number remained in Jerusalem, and few in the house of David. Some of them repent and did what pleased the Lord, and some made more sins. This is what happens to us when we leave the Lord ... Our lives become a mess, and has no link, but the Lord does not leave his children at all. The Lord has engraved us in his palm, but unfortunately, we are the ones, who left him, and relay on ourselves in everything, and we try to solve our problems ourselves. We do not want anyone to be responsible for us. The Lord says rely on yourselves, what will you do? However, unfortunately, we are the

losers; we get dirty from the world garbage then fall. But when we regret and go back to Him, we find him with an open arm and hug for us, and give us a ring and shoes, and slaughtered the fattening calf and says to us, that my son was dead, then he lived, and he was lost than was found.

(S48: 19-24)

"19 Ezechias fortified his city, and brought in water into the midst thereof, and he digged a rock with iron, and made a well for water. 20 In his days Sennacherib came up, and sent Rabsaces, and lifted up his hand against them, and he stretched out his hand against Sion, and became proud through his power. 21 Then their hearts and hands trembled, and they were in pain as women in travail. 22 And they called upon the Lord who is merciful, and spreading their hands, they lifted them up to heaven: and the holy Lord God quickly heard their voice. 23 He was not mindful of their sins, neither did he deliver them up to their enemies, but he purified them by the hand of Isaias, the holy prophet. 24 He overthrew the army of the Assyrians, and the angel of the Lord destroyed them."

Hezekiah is a Hebrew name meaning, "God is strength." One of the most important work that he did, was the drilling of the lake and canal for the water, and established a basement, and the restoration of the structure, purifying it and the re-organization of the spiritual service, and he celebrated the great Easter holyday, and invited the twelve tribes. (2Dhronicales29: 1-30).

He smashed statues and broke the copper snake, the one was mad by Moses, because it became the subject of pagan worship. During his days, **Sennacherib** has risen, and sent up Rbashaki head of the army and told them to tell King Hezekiah Thus says the great king of Assyrians. What is that god you are talking about, and if you say to me, the Lord is our God, we agreed. Is it, him, who removed Hezekiah and his mountains and his massacres and even Rbashaki said to him, we will give you a thousand horses, but know how to ride it. He used to talk to them in an arrogant way, and said to the people; Hezekiah does not trick you, because he cannot save you. And Hezekiah does not deceive you and says the Lore saves us, they shut up and did not answer. Hezekiah tore his clothes and cover himself and enter the house of God, and the Lord sent Eshiah to him, which said to him, do not be afraid, and left the angels of the Lord and strike of the Army of Ashoor, 185,000, And in the morning, they were all dead bodies.

(S48: 25-28)

"25 For Ezechias did that which pleased God, and walked valiantly in the way of David his father, which Isaias, the great prophet, and faithful in the sight of God, had commanded him. 26 In his days the sun went backward, and he lengthened the king's life. 27 With a great spirit he saw the things that are to come to pass at last, and comforted the mourners in Sion. 28 He shewed what should come to pass for ever, and secret things before they came."

Eshaiah is a Hebrew name meaning, "Lord saves" Hezekiah has made what is satisfactory to the Lord; he destroyed the statues of fetishes, and walked the ways of his father David. Such ways, which were advised to him by the Prophet Isaiah, the sincere, in his vision, (Isaiah 6), when God sent him and the angel took the cup and touched it with his lips to purify it.

During his days, Hezekiah predicted an increase of his age by 15 years, and there was a mark, that the sun moved back 10 degrees and Hezekiah recovered from the illness of death after that. (Isaiah38: 4-8).

He predicted the Babylonian captivity and the return of captured (Isaiah39: 5-7). Isaiah said to Hezekiah, listen to the words of the Lord of the soldiers, come a day where everything in your home is carried and in your father's safe this day to Babylon and his prophecy of the return **"1 Be comforted, be comforted, my people, saith your God. 2 Speak ye to the heart of Jerusalem, and call to her: for her evil is come to an end, her iniquity is forgiven: she hath received of the hand of the Lord double for all her sins."** (Isaiah40: 1-2).

The book called the Evangelical Prophet, so that it described as one of the most Books, where there are predictions on the birth of Jesus Christ and the crucifixion and resurrection and agonies.

CHAPTER 49

Yoshia, Zrpabl, Joshua, and Nehemiah

(S49: 1-4)

"1 The memory of Josias is like the composition of a sweet smell made by the art of a perfumer: 2 His remembrance shall be sweet as honey in every mouth, and as music at a banquet of wine. 3 He was directed by God

unto the repentance of the nation, and he took away the abominations of wickedness. 4 And he directed his heart towards the Lord, and in the days of sinners, he strengthened godliness."

Yoshia is a Hebrew name means "Jehovah heals." This name is a prophecy that Yoshia will heal people from worshipping the fetishes, and this has happened, because since the twelfth year of his ruling, he resisted the worship of pagan unabated, not only in the Kingdom of Judah, but also the Kingdom of the North .. **"1 Josias was eight years old when he began to reign: he reigned one and thirty years in Jerusalem: the name of his mother was Idida, the daughter of Hadaia, of Besecath. 2 And he did that which was right in the sight of the Lord, and walked in all the ways of David his father: he turned not aside to the right hand, or to the left."** (2Kings22: 1-2).

Moreover, when you hear the name Yoshia, is like if you smell the aromatic smells, which especially made by the aroma people hands. It is a sweet name in every mouth such as honey, and his name is refreshing, such as music in the wine gathering. He was the reason for the repentance of the people with the removal of the worshipping of fetishes, and the restoration of the structure. And he directed his heart to the Lord, and his ownership did not prevent him from the growth of spiritual life and his attachment to his Lord. Such as *Onasimon*, which she was the Queen, but her ownerships did not keep her away from the Lord even at the end of her life, she left everything to God. The wealth and the ownership do not prevent human from attached to the Lord, such as the children of the kings *Domadeus and Maximus*.

(S49: 5-12)

"5 Except David, and Ezechias, and Josias, all committed sin. 6 For the kings of Juda forsook the law of the most High, and despised the fear of God. 7 So they gave their kingdom to others, and their glory to a strange nation. 8 They burnt the chosen city of holiness, and made the streets thereof desolate according to the prediction of Jeremias. 9 For they treated him evil, who was consecrated a prophet from his mother's womb, to overthrow, and pluck up, and destroy, and to build again, and renew. 10 It was Ezechiel that saw the glorious vision, which was shewn him upon the chariot of cherubims. 11 For he made mention of the enemies under the figure of rain, and of doing good to them that shewed right ways. 12 And may the bones of the twelve prophets spring up out of their place: for they strengthened Jacob, and re- deemed themselves by strong faith."

(5-7) Joshua of Sirach, speaking here, of the prophets and kings who have left the law of the Lord and left their God, and relied on the strange gods and relied on an alliance with strange nations. Captivity was the punishment for their sins because they surrendered their power to others and their glory to a strange nation.

(8-9) The enemies burned the holy city, and left the chosen city destroyed and deserted. When Jeremiah predicted that the city would surrender to the enemies, they jail him and put him in the pit to die. **"So Jeremias went into the house of the prison, and into the dungeon: and Jeremias remained there many days."** (Jeremiah 37: 15). And compare, **"Then they took Jeremias and cast him into the dungeon of Melchias the son of Amelech, which was in the entry of the prison: and they let down Jeremias by ropes into the dungeon, wherein there was no water, but mire. And Jeremias sunk into the mire."** (Jeremiah 38: 6). The fact is the Lord had appointed him while he still in his mother's womb. Compare, **"4 And the word of the Lord came to me, saying: 5 Before I formed thee in the bowels of thy mother, I knew thee: and before thou camest forth out of the womb, I sanctified thee, and made thee a prophet unto the nations."** (Jeremiah 1: 4-5).

So the Lord saved and protected him, because he was carrying messages from God to kings and presidents. It has carried the word of the Lord, and merged among others. The name Jeremiah means, "the Lord establishes" or "The Lord fixes". The name refers to his message as the prophet.

(10-11) Ezekiel is a Hebrew name meaning, "God strengthens." It is one of the old prophets. He had known of his beautiful revelation. He saw the sky splitting. **"4 And I saw, and behold a whirlwind came out of the north: and a great cloud, and a fire infolding it, and brightness was about it: and out of the midst thereof, that is, out of the midst of the fire, as it were the resemblance of amber: 5 And in the midst thereof the likeness of four living creatures: and this was their appearance: there was the likeness of a man in them. 6 Every one had four faces, and every one four wings. 7 Their feet were straight feet, and the sole of their foot was like the sole of a calf's foot, and they sparkled like the appearance of glowing brass. 8 And they had the hands of a man under their wings on their four sides: and they had faces, and wings on the four sides, 9 And the wings of one were joined to the wings of another. They**

turned not when they went: but every one went straight forward. 10 And as for the likeness of their faces: there was the face of a man, and the face of a lion on the right side of all the four: and the face of an ox, on the left side of all the four: and the face of an eagle over all the four. 11 And their faces, and their wings were stretched upward: two wings of every one were joined, and two covered their bodies." (Ezekiel 1: 4-11). He has seen the **Caroubeem** coach and its wings, and some of its faces fronting the others. The Lord has remembered his enemies and sent storm that destroyed them. As for the well-behaved ones, the Lord rewarded them good.

(12) As for the twelve prophets, they are the young ones, who mentioned in the Jewish Bible after the three old Hebrew prophets. About the Books of the prophets, the Holy Bible was complete in the days of Joshua of Sirach, and he praises them in their graves and sends respect to them, because all of them predicted the end of the devastation and the end of captivity.

(S49: 13-14)

"13 How shall we magnify Zorobabel? for he was as a signet on the right hand; 14 In like manner Jesus the son of Josedec? who in their days built the house, and set up a holy temple to the Lord, prepared for everlasting glory."

Zrpabl, is a **Okadi** name, and means, "plant of Babel." The Jews returned from Babel to Judaism in the first group under his leadership, and **Zrpable** prated with **Joshua of Sadaq** and his brothers the priests in building the slaughterhouse to increase the holocausts and the organization of worship. **"1 And now the seventh month was come, and the children of Israel were in their cities: and the people gathered themselves together as one man to Jerusalem. 2 And Josue the son of Josedec rose up, and his brethren the priests, and Zorobabel the son of Salathiel, and his brethren, and they built the altar of the God of Israel that they might offer holocausts upon it, as it is written in the law of Moses the mall of God. 3 And they set the altar of God upon its bases, while the people of the lands round about put them in fear, and they offered upon it a holocaust to the Lord morning and evening. 4 And they kept the feast of tabernacles, as it is written, and offered the holocaust every day orderly according to the commandment, the duty of the day in its day. 5 And afterwards the continual holocaust, both on the new moons, and on all the solemnities of the Lord, that were consecrated, and on all in which a freewill offering was made to the Lord. 6 From the first day of**

the seventh month they began to offer holocausts to the Lord: but the temple of God was not yet founded. 7 And they gave money to hewers of stones and to masons: and meat and drink, and oil to the Sidonians and Tyrians, to bring cedar trees from Libanus to the sea of Joppe, according to the orders which Cyrus king of the Persians had given them. 8 And in the second year of their coming to the temple of God in Jerusalem, the second month, Zorobabel the son of Salathiel, and Josue the son of Josedec, and the rest of their brethren the priests, and the Levites, and all that were come from the captivity to Jerusalem began, and they appointed Levites from twenty years old and upward, to hasten forward the work of the Lord. 9 Then Josue and his sons and his brethren, Cedmihel, and his sons, and the children of Juda, as one man, stood to hasten them that did the work in the temple of God: the sons of Henadad, and their sons, and their brethren the Levites." (Ezra3: 1-9).

He attributed to the return of the sacrament's ritual again, and to establish the sacred building again. The building has known with the name **Zrpabl**, construction completed in 55 BC. Remained standing in place until the year 20 BC. M. .. Compare "In that day, saith the Lord of hosts will take you my servant Zerubbabel son of Shealtiel says the Lord, and make you as the last, for I have chosen you "says the Lord of hosts." (Haji2: 23). The Lord directed his talk to Zrpabl the faithful, who is the offspring of David, declaring that He was blessing him by the destruction of pagan resistance, and appointed him the servant to the Lord as chosen by him.

Joshua is Hebrew name means "salvation of Jehovah." He is the son of **Ihossadaq**, who was captive in Babylon, and returned with Zrpabl, and he used to appoint him to the building of the structure and the reform of religious matters.

(S49: 15)

"15 And let Nehemias be a long time remembered, who raised up for us our walls that were cast down, and set up the gates and the bars, who rebuilt our houses."

Nehemiah is a Hebrew name meaning "Jehovah's rouge." And Nehemiah, asked the king and endangering his life in order to rebuild the walls of Jerusalem. The first thing he did after the return, he walked around the collapsed fences, and the people said, "Let us build the walls to not to be disgraced after." And invited them to work and make everyone to build part of the wall next to his home. He faced many of the problems from inside and outside,

even they told him to flee, but they failed, and the workers were at work to carry weapons to respond to any enemy wants them to stop the work. The workers finished the restoration of the wall in the miraculous mythical figure of only 52 days. He left after that to bring about a spiritual revival in the people and the charter of recognition of the Lord, and pledged to heed his behest to achieve his commandments (Chapter Nehemiah 9, 10) and he ruled of the Jewish 12 years.

(S49: 16-19)

"16 No man was born upon earth like Henoch: for he also was taken up from the earth. 17 Nor as Joseph, who was a man born prince of his brethren, the support of his family, the ruler of his brethren, the stay of the people: 18 And his bones were visited, and after death they prophesied. 19 Seth and Sem obtained glory among men: and above every soul Adam in the beginning."

(16) Joshua of Sirach is here talking about **Akhnoh** again, who was walking with God and was not found because the Lord took him. The meaning of his name is "a dedicated or experienced". He is the seventh from Adam, and lived 365 years on Earth.

(17-18) And also talked about Joseph, the greatest human being on earth until the time of famine, he was the only one responsible for the supplies for seven years of the lean years. He has full control on all the land of Egypt, Egypt was at that time, the greatest country on earth, because it owned the wheat and the whole world is hungry. And he was the leader of his brothers too, and he was the one, who predicted about his bones, and they will return and take his bones with them, **"Then, putting the sons of Israel under oath, he continued, "When God thus takes care of you, you must bring my bones up with you from this place." Joseph died at the age of a hundred and ten. He was embalmed and laid to rest in a coffin in Egypt."** (Tech50: 25-26).

And indeed, his bones moved to the land of Canaan **"By faith Joseph, when he was dying, made mention of the going out of the children of Israel; and gave commandment concerning his bones."** (Hebrews11: 22). His will carry out, and finally buried near **Shakeem** **" And Moses took Joseph's bones with him: because he had adjured the children of Israel, saying: God shall visit you, carry out my bones from hence with you."** (Exodus13: 19).

(19) Sam is the father of the Semitism people. And **Haam** is the father of the African peoples. And **Yafeth** is the

father of the European. As for *Chatheeth*, he represents the righteous side of humanity before the flood. Above All is Adam, the father of all creations, who directly created by God and blessed to speak with God and take the nomination blessing for all created animals.

CHAPTER 50

Simeon, the Great Priest

(S50: 1-23)

"1 Simon the high priest, the son of Onias, who in his life propped up the house, and in his days fortified the temple. 2 By him also the height of the temple was founded, the double building and the high walls of the temple. 3 In his days the wells of water flowed out, and they were filled as the sea above measure. 4 He took care of his nation, and delivered it from destruction. 5 He prevailed to enlarge the city, and obtained glory in his conversation with the people: and enlarged the entrance of the house and the court. 6 He shone in his days as the morning star in the midst of a cloud, and as the moon at the full. 7 And as the sun when it shineth, so did he shine in the temple of God. 8 And as the rainbow giving light in the bright clouds, and as the flower of roses in the days of the spring, and as the lilies that are on the brink of the water, and as the sweet smelling frankincense in the time of summer. 9 As a bright Are, and frankincense burning in the fire. 10 As a massy vessel of gold, adorned with every precious stone. 11 As an olive tree budding forth, and a cypress tree rearing itself on high, when he put on the robe of glory, and was clothed with the perfection of power. 12 When he went up to the holy altar, he honoured the vesture of holiness. 13 And when he took the portions out of the hands of the priests, he himself stood by the altar. And about him was the ring of his brethren: and as the cedar planted in mount Libanus, 14 And as branches of palm trees, they stood round about him, and all the sons of Aaron in their glory. 15 And the oblation of the Lord was in their hands, before all the congregation of Israel: and finishing his service, on the altar, to honour the offering of the most high Ring, 16 He stretched forth his hand to make a libation, and offered of the blood of the grape. 17 He poured out at the foot of the altar a divine odour to the most high Prince. 18 Then the sons of Aaron shouted, they sounded with beaten trumpets, and made a great noise to be heard for a remembrance before God. 19 Then all the people together made haste, and fell down to

the earth upon their faces, to adore the Lord their God, and to pray to the Almighty God the most High. 20 And the singers lifted up their voices. and in the great house the sound of sweet melody was increased. 21 And the people in prayer besought the Lord the most High, until the worship of the Lord was perfected, and they had finished their office. 22 Then coming down, he lifted up his hands over all the congregation of the children of Israel, to give glory to God with his lips, and to glory in his name: 23 And he repeated his prayer, willing to shew the power of God."

(1) Simeon, is a Hebraic name meaning, "listener" It is intended here, Simeon the second, the son of **Odnia** the second, the priest from the descendants of the last Sadouk **"And the king appointed Banaias the son of Joiada in his room over the army, and Sadoc the priest he put in the place of Abiathar."** (1Kings2: 35). He died the year 195 BC. He was concerned with the restoration of the house in his life, and renewing of the structure as well.

(2-4) And he done the rehabilitation of the wall around the city and around it, laying the foundation of the high, double wall, and during his days, he dug a basin for the water as large as the sea, and he gave his people all the attention to avoid their destruction. And provided the city with impunity in order to stop any stranger from entering.

(5-11) Joshua of Sirach, moved here to his paint of the day of Expiation, how glory; people surrounded him as he got out from the sanctum. He describes it as the characteristics of such a wonderful planet. The full moon, the sun or the glittering arc between the gorgeous clouds and of such beautiful flowers on the water or plants of Lebanon in summer days, or the incense and the gum on the hearth, or A fortune that is beaten and ornate with every blessing cameo, as a fruitful olive or tall cypress.

All the qualities of a beautiful smell and spiritual qualities to the beautiful scenery of offering excellent deals with parts of a butchered animal. And he puts it on the altar wearing his magnificent priesthood robe and ascends to the holy altar, the sacred structure was more meaningful. His brothers the priests share the parts of the sacrifice, with their hands while standing on the hearth, was the altar of the priests around him, such as a wreath of flowers and cedar branches in Lebanon and the Palm Islands. All children of Aaron were in their glory, and the blessing of the Lord in their hands in front of

each group of the Children of Israel. Then extend his the sacrifice before setting it on fire, where blood poured from the grapes on the altar before God the king of everyone.

Then the priests chanting and blowing the trumpets to mark the start of the service, and all the people praying for their Lord. Lord God Almighty. They were reciting hymns in fresh, cheers voices, and great lyrics. The people prayed to the Lord Almighty, for continuing his help. Then come and raise his hands on all the Children of Israel and bless the Lord with his lips, and was proud of his name, because Festival of Atonement was the only time that the name of God is coming to the people, who are waiting for the blessing from God (Jehovah).

However, in the ordinary days, the name of Odonai called rather than Jehovah, with the exception of the Festival of Atonement only, which the name Yahoo mentioned to attract the blessing from the Almighty. Everyone was repeated the prostrate to receive the blessings of God. Like us, we are now in the Good Friday at the time of prostrate 500 screaming prostates, *Kyryalysson*, Lord is more merciful, and Lord is merciful.

(S50: 24-26)

"24 And now pray ye to the God of all, who hath done great things in all the earth, who hath increased our days from our mother's womb, and hath done with us according to his mercy. 25 May he grant us joyfulness of heart, and that there be peace in our days in Israel for ever: 26 That Israel may believe that the mercy of God is with us, to deliver us in his days."

Joshua of Sirach here, in his beautiful sermon, calls upon all peoples to bless the Lord, who makes the greats people everywhere. He lifts the positions of our parents since the beginning. God, who treats us as great mercy of the Lord to give us peace of heart and the peace, which exceeds all the mind of today and over the coming days, and remains in the mercy and His promise to us, salvation in all the days of our lives.

(S50: 27-28)

"27 There are two nations which my soul abhorreth: and the third is no nation, which I hate: 28 They that sit on mount Seir, and the Philistines, and the foolish people that dwell in Sichem."

I detest two nations and the third did not deserve to claim to be a nation. These nations are the residents of

the children of **Adom**, who are the descendants of **Esau** and Adom, who harassed lot of children of Israel, they are the ones, who gloated in them in the ruins of Jerusalem. The Palestinians, there were always problems between them and the Children of Israel since the days of Samson and the problems continued until the days of Saul and David were among them many brawls.

Samaritans: means, (residents of Shakeem). Some used to go in the Temple in Jerusalem to worship, or visit. When the **Almessabbeyoun** returned, **Zrpabl** asked to participate with them in building the structure, saying that we were praying for the Lord of Israel since the days of **Osarhdon**, but **Zrpable** refused. **"And they came to Zorobabel, and the chief of the fathers, and said to them: Let us build with you, for we seek your God as ye do: behold we have sacrificed to him, since the days of Asor Haddan king of Assyria, who brought us hither."** (Ezra 4: 2).

The people of Samaria did not participate in the construction once again, but worked to fight the Jews, and joined the enemies of the Jews in the disruption of construction. Then they worked to block the construction of the fence. See (Nehemiah 4: 1-23).

The hostility of the Samaritans to the Jews continued. When **Ontyuhs** profaned the Temple in Jerusalem by providing a sow on the altar, the Samaritans announced that they are not belonging to the Jewish origin. Hostility has reached beyond the borders; See an interview with the Samaritan woman with Jesus Christ (Jn 4: 6-29).

(S50: 29-31)

"29 Jesus the son of Sirach, of Jerusalem, hath written in this book the doctrine of wisdom and instruction, who renewed wisdom from his heart. 30 Blessed is he that is conversant in these good things: and he that layeth them up in his heart, shall be wise always. 31 For if he do them, he shall be strong to do all things: because the light of God guideth his steps."

As for Joshua of Sirach, he is one of the Wise men. Here, he says, I am Joshua of Sirach the **Orchillimi**, which I wrote in this Book, words in ethics, knowledge and wisdom, from my heart. And encourages the preservation and working with it. Because whoever it preserves this wisdom in his heart and uses it will be wise. And the one, who works with it, nothing will be impossible for him, because the light of God illuminated his way.

Indeed, whoever reads such Book, focuses on it, and works with it, he will find answers to many questions as possible that comes to mind. The book is saturated and full of divine wisdom. It covers many subjects.

Including: The wisdom of raising children, talk about the wisdom and responsibility towards the parents, sympathy with the poor and the rich and the Pride, warnings from the work of evil, loyal friends, blessings of wisdom and the punishment of sinners, gifts of God to the people, the greatness of God and the weakness of humans, silence and speak, the warnings of sins, a variety of tips, the wisdom and peace among the people, the wife, the reward, a dispute and revenge, capital and non-greed, discipline the children, money and the lunch and wine, medicine and disease, the wise and the wisdom to seek, the misery of life, our money duties of us, death imperative, and many of the subjects, which show the wisdom of Joshua of Sirach and the divine revelation to him.

CHAPTER 51

Prayer of Joshua of Sirach

(S51: 1-17)

"1 A prayer of Jesus the son of Sirach. I will give glory to thee, O Lord, O King, and I will praise thee, O God my Saviour. 2 I will give glory to thy name: for thou best been a helper and protector to me. 3 And hast preserved my body from destruction, from the snare of an unjust tongue, and from the lips of them that forge lies, and in the sight of them that stood by, thou hast been my helper. 4 And thou hast delivered me, according to the multitude of the mercy of thy name, from them that did roar, prepared to devour. 5 Out of the hands of them that sought my life, and from the gates of afflictions, which compassed me about: 6 From the oppression of the flame which surrounded me, and in the midst of the fire I was not burnt. 7 From the depth of the belly of hell, and from an unclean tongue, and from lying words, from an unjust king, and from a slanderous tongue: 8 My soul shall praise the Lord even to death. 9 And my life was drawing near to hell beneath. 10 They compassed me on every side, and there was no one that would help me. I looked for the succour of men, and there was none. 11 I remembered thy mercy, O Lord, and thy works, which are from the beginning of the world. 12 How thou deliverest them that wait for thee, O Lord, and savest them out of the hands of the nations. 13 Thou hast exalted my dwelling place upon the earth and I have prayed for death

to pass away. 14 I called upon the Lord, the father of my Lord, that he would not leave me in the day of my trouble, and in the time of the proud without help. 15 I will praise thy name continually, and will praise it with thanksgiving, and my prayer was heard. 16 And thou hast saved me from destruction, and hast delivered me from the evil time. 17 Therefore I will give thanks, and praise thee, and bless the name of the Lord."

Joshua of Sirach concludes his Book with a wonderful prayer that shows his close relationship with God. He says to the Lord: Dear the Lord, the King, I praise you, as you are my salvation, a prayer largely similar to the Psalms of the Prophet David. Then complete the saying: "you saved me from the evil of gossip" ... This defamation was against Joshua of Sirach when a danger slander and a betrayal by some and puts his life at risk of destruction, but the Lord, who protects his children saved him from this denunciation. Because he says, you helped me, gave me victory and protected me from death, and from the traps of the gossips and the slanders, and you were an assistant against my adversaries. With your mercy, you saved me from the teeth of the sinners and Liars to swallow me, and the hands of those who seek to kill me, and the disasters that came to me. Because it is the usual from the devil to steer up the children of the world against the Lord to stop them from serving God... Whether, it is the service of schools, preaching or the editing, Etc. It sets problems for them, or obstacles in their knowledge, or at home, or in the spiritual life, in order to disrupt the spiritual journey.

However, the Lord saves his children, as he saved Joshua of Sirach from the heat of the fire that surrounded him and he had no hand in the ignited it. In addition, the Lord saved him from the depths of death and lies of people, and Slander at the King, it was a great problem, it almost killed him, and ended his life. And he looked around him, he did not find no champion and did not find a particular one to assist him. He says, then I remembered the mercy of the Lord and his great works by me earlier, He is the only one to save who seeks him for protection from the hands of the enemies.

Therefore, I raised my hands to you with my prayers, and I hope that you save me from death. I shouted, to you, O Lord, You are my father. Here, became clear how the relationship between him and God was. He is talking, as a son talking to his father. This difference between Christianity and other religions, we call for the Lord God is a father, a joy to do so. He told us that **"And he**

said to them: "When you pray, say: Father, hallowed be thy name. Thy kingdom come." (Luk 11: 2).

There is no better, nicer and deeper relationship between the father and his son. Joshua said to the Lord, O Father Almighty, you are the one, who can save me, do not leave me alone, during the troubled days, and the time of my weakness in front of the evils, arrogant, so answer my prayers. Joshua of Sirach has had the strong belief, to an extent that he was sure of the response to his prayers once he finished it. You have saved me from death, and terminated the bad time. Therefore, I praise you and bless your name O Lord.

The Hebrew translation adds here after this verse to complement this prayer: "Praise the Lord, because he is valid and his mercy is eternal. Praise God for all His mercy. Praise my son Israel because his mercy is eternal. Praise the source of everything, because his mercy is eternal. Praise Fadi Children of Israel because his mercy is eternal. Praise gatherer of the exiles and the children of Israel, because his mercy is eternal. Praise the builder of the city and the structure, because his mercy is eternal. Praise the restorer of the glory of the house of David, because his mercy is eternal. Praise who chooses the children of Sadouk as his priests, because his mercy is eternal. Praise Cog Ibrahim, because his mercy is eternal. Praise the rock of Isaac, because his mercy is eternal. Praise the glory of James, because his mercy is eternal. Praise the selector of Zion, because his mercy is eternal. He raised the pride of his people and became praised issue for each of his righteousness and of the Children of Israel, the close to him, Halleluiah.

(S51: 18-30)

"18 When I was yet young, before I wandered about, I sought for wisdom openly in my prayer. 19 I prayed for her before the temple, and unto the very end I will seek after her, and she flourished as a grape soon ripe. 20 My heart delighted in her, my foot walked in the right way, from my youth up I sought after her. 21 I bowed down my ear a little, and received her. 22 I found much wisdom in myself, and I profited much therein. 23 To him that giveth me wisdom, will I give glory. 24 For I have determined to follow her: I have had a zeal for good, and shall not be confounded. 25 My soul hath wrestled for her, and in doing it I have been confirmed. 26 I stretched forth my hands on high, and I bewailed my ignorance of her. 27 I directed my soul to her, and in knowledge I found her. 28 I possessed my heart with her

from the beginning: therefore I shall not be forsaken. 29 My entrails were troubled in seeking her: therefore shall I possess a good possession. 30 The Lord hath given me a tongue for my reward: and with it I will praise him."

Joshua of Sirach, here, explains that in his youth, he used to ask the Lord for the wisdom in his prayers, God responded to him and gave him wisdom. Prophet Jacob, says, **"But if any of you want wisdom, let him ask of God, who giveth to all men abundantly, and upbraideth not; and it shall be given him."** (James1: 5). Joshua used to, sincerely, ask the Lord for wisdom, even when he got older, still asking for it. In addition, when obtained the wisdom and tasted its sweetness and its beauty, he felt as if he tastes good grapes, and he found prove from God and happiness in life. He lent his ears to it and heard the voice of the divine wisdom. Joshua says, I have advanced in life because of the wisdom and I advanced because of its generosity. Whoever receives wisdom from God, he also receives glory.

Joshua did not attribute to the wisdom to his earthy works, but to the Lord. And when I tasted its sweetness, I resolved to work with it and resolved to do nothing but good. I tried hard for it and I was aware of the Shariah-Law in all my works. Through my prayers, I extended my hand and wept for the days lost from me without knowing anything about wisdom. And I directed my heart and all my longing to obtain the wisdom, and with purity I have found it, and with it I fined understanding from the outset. After that, I did not felt in loss, because I was trying to obtain it and discover it. The Lord gave me my heart request, I took the best reward, it was the wisdom, and the Lord gave me the wise tongue, which with it I praise him.

(S51: 31-38)

"31 Draw near to me, ye unlearned, and gather yourselves together into the house of discipline. 32 Why are ye slow? and what do you say of these things? your souls are exceeding thirsty. 33 I have opened my mouth, and have spoken: buy her for yourselves without silver, 34 And submit your neck to the yoke, and let your soul receive discipline: for she is near at hand to be found. 35 Behold with your eyes how I have laboured a little, and have found much rest to myself. 36 Receive ye discipline as a great sum of money, and possess abundance of gold by her. 37 Let your soul rejoice in his mercy, and you shall not be confounded in his praise. 38 Work your work before the time, and he will give you your reward in his time."

Here, Joshua of Sirach, refers to his school and invites all the young students to wisdom. You know you are not wise, he was saying to them, and you are needy, your minds are thirsty for education. Therefore, do not worry, I will use my mouth and teach you free of charge. The value of wisdom not estimated with money, if you pay some of the silver in education to obtain wisdom. Look how much I was exhausted in acquiring wisdom. Now I got a lot of rest. Do not pay attention to how much will pay, but when you obtain the wisdom, it is dearer than the gold. Be happy with the mercy of the Lord, and do not be parsimony in praising the Lord, the Lord is the source of all blessings and every goodness giving and every complete talent. And seek the acquisition of wisdom and goodness and the good work before it is too late. May the Lord reward you well in his kingdom.

Up to here, the Lord helps us.

Remember me in your prayers.

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PART FIVE

THE BOOK OF JOSHUA OF SIRACH

CHAPTER 1

1 All wisdom is from the Lord God, and hath been always with him, and is before all time. 2 Who hath numbered the sand of the sea, and the drops of rain, and the days of the world? Who hath measured the height of heaven, and the breadth of the earth, and the depth of the abyss? 3 Who hath searched out the wisdom of God that goes before all things? 4 Wisdom hath been created before all things, and the understanding of prudence from everlasting. 5 The word of God on high is the fountain of wisdom, and her ways are everlasting commandments. 6 To whom hath the root of wisdom been revealed, and who hath known her wise counsels? 7 To whom hath the discipline of wisdom been revealed and made manifest? And who hath understood the multiplicity of her steps? 8 There is one most high Creator Almighty, and a powerful king, and greatly to be feared, who sited upon his throne, and is the God of dominion. 9 He created her in the Holy Ghost, and saw her, and numbered her, and measured her. 10 And he poured her out upon all his works and upon all flesh according to his gift, and hath given her to them that love him. 11 The fear of the Lord is honor, and glory, and gladness, and a crown of joy. 12 The fear of the Lord shall delight the heart, and shall give joy, and gladness, and length of days. 13 With him that feared the Lord, it shall go well in the latter end, and in the day of his death he shall be blessed. 14 The love of God is honorable wisdom. 15 Ana they to whom she shall show herself love her by the sight, and by the knowledge of her great works. 16 The fear of the Lord is the beginning of wisdom, and was created with the faithful in the womb; it walked with chosen women, and is known with the just and faithful. 17 The fear of the Lord is the religiousness of knowledge. 18 Religiousness shall keep and justify the heart; it shall give joy and gladness. 19 It shall go well with him that feared the Lord, and in the days of his end he shall be blessed. 20 to fear God is the fullness of wisdom, and fullness is from the fruits thereof. 21 She shall fill all her house with her increase and the storehouses with her treasures. 22 The fear of the Lord is a crown of wisdom, filling up peace and the fruit of salvation. 23 And it hath seen, and numbered her: but both are the gifts of God. 24 Wisdom

shall distribute knowledge, and understanding of prudence: and exalted the glory of them that hold her. 25 The root of wisdom is to fear the Lord: and the branches thereof are long-lived. 26 in the treasures of wisdom is understanding, and religiousness of knowledge: but to sinners wisdom is an abomination. 27 The fear of the Lord drives out sin. 28 for he that is without fear, cannot be justified: for the wrath of his high spirits is his ruin. 29 A patient man shall bear for a time, and afterwards joy shall be restored to him. 30 a good understanding will hide his words for a time, and the lips of many shall declare his wisdom. 31 In the treasures of wisdom is the signification of discipline: 32 But the worship of God is an abomination to a sinner. 33 Son, if thou desire wisdom, keep justice, and God will give her to thee. 34 For the fear of the Lord is wisdom and discipline: and that which is agreeable to him. 35 Is faith, and meekness: and he will fill up his treasures. 36 Be not incredulous to the fear of the Lord: and come not to him with a double heart. 37 Be not a hypocrite in the sight of men, and let not thy lips be a stumbling block to thee. 38 Watch over them, lest thou fall, and bring dishonor upon thy soul. 39 And God discover thy secrets, and cast thee down in the midst of the congregation. 40 Because thou camest to the Lord wickedly, and thy heart is full of guile and deceit.

CHAPTER 2

1 Son, when thou come to the service of God, stands in justice and in fear, and prepares thy soul for temptation. 2 Humble thy heart, and endure: incline thy ear, and receive the words of understanding: and make not haste in the time of clouds. 3 Wait on God with patience: join thyself to God, and endure, that thy life may be increased in the latter end. 4 Take all that shall be brought upon thee: and in thy sorrow endure, and in thy humiliation keep patience. 5 for gold and silver are tried in the fire, but acceptable men in the furnace of humiliation. 6 Believe God and he will recover thee: and direct thy way, and trust in him. Keep his fear, and grow old therein. 7 Ye that fear the Lord wait for his mercy: and go not aside from him, lest ye fall. 8 Ye that fear the Lord, believe him: and your reward shall not be made void. 9 Ye that fear the Lord, hope in him: and mercy shall come to you for your delight. 10 Ye that fear the Lord, love him, and your hearts shall be enlightened. 11 My children behold the generations of men: and know ye that no one hath hoped in the Lord, and hath been confounded. 12 For who hath continued in his commandment, and hath been forsaken? Or who hath called upon him, and

he despised him? 13 For God is compassionate and merciful, and will forgive sins in the day of tribulation: and he is a protector to all that seek him in truth. 14 Woe to them that are of a double heart and to wicked lips, and to the hands that do evil, and to the sinner that goes on the earth two ways. 15 Woe to them that are fainthearted, who believe not God: and therefore they shall not be protected by him. 16 Woe to them that have lost patience and that has forsaken the right ways, and have gone aside into crooked ways. 17 And what will they do, when the Lord shall begin to examine? 18 They that fear the Lord will not be incredulous to his word: and they that love him will keep his way. 19 They that fear the Lord, will seek after the things that are well pleasing to him: and they that love him, shall be filled with his law. 20 They that fear the Lord, will prepare their hearts, and in his sight will sanctify their souls. 21 They that fear the Lord, keep his Commandments, and will have patience even until his visitation, 22 saying: If we do not penance, we shall fall into the hands of the Lord, and not into the hands of men. 23 for according to his greatness, so also is his mercy with him.

CHAPTER 3

1 The sons of wisdom are the church of the just: and their generation, obedience and love. 2 Children, hear the judgment of your father, and so do that you may be saved. 3 for God hath made the father honorable to the children: and seeking the judgment of the mothers, hath confirmed it upon the children. 4 He that loves God, shall obtain pardon for his sine by prayer, and shall refrain himself from them, and shall be heard in the prayer of days. 5 And he that honored his mother is as one that layeth up a treasure. 6 He that honored his father shall have joy in his own children, and in the day of his prayer he shall be heard. 7 He that honored his father shall enjoy a long life: and he that obeyeth the father shall be a comfort to his mother. 8 He that feareth the Lord, honoureth his parents, and will serve them as his masters that brought him into the world. 9 Honour thy father, in work and word, and all patience, 10 that a blessing may come upon thee from him and his blessing may remain in the latter end. 11 The father's blessing establisheth the houses of the children: but the mother's curse rooteth up the foundation. 12 Glory not in the dishonour of thy father: for his shame is no glory to thee. 13 for the glory of a man is from the honour of his father, and a father without honour is the disgrace of the son. 14 Son, support the old age of thy father, and grieve him not in his life; 15 And if his understanding

fail, have patience with him, and despise him not when thou art in thy strength: for the relieving of the father shall not be forgotten. 16 For good shall be repaid to thee for the sin of thy mother. 17 And in justice thou shalt be built up, and in the day of affliction thou shalt be remembered: and thy sine shall melt away as the ice in the fair warm weather. 18 Of what an evil fame is he that forsaketh his father: and he is cursed of God that angereth his mother. 19 My son, do thy works in meekness, and thou shalt be beloved above the glory of men. 20 The greater thou art, the more humble thyself in all things, and thou shalt find grace before God: 21 for great is the power of God alone, and he is honoured by the humble. 22 Seek not the things that are too high for thee, and search not into things above thy ability: but the things that God hath commanded thee, think on them always, and in many of his works be not curious. 23 For it is not necessary for thee to see with thy eyes those things that are hid. 24 In unnecessary matters be not over curious, and in many of his works thou shalt not be inquisitive. 25 For many things are shewn to thee above the understanding of men. 26 And the suspicion of them hath deceived many, and hath detained their minds in vanity. 27 A hard heart shall fear evil at the last: and he that loveth danger shall perish in it. 28 a heart that goeth two ways shall not have success, and the perverse of heart shall be scandalized therein. 29 A wicked heart shall be laden with sorrows, and the sinner will add sin to sin. 30 The congregation of the proud shall not be healed: for the plant of wickedness shall take root in them, and it shall not be perceived. 31 The heart of the wise is understood in wisdom, and a good ear will hear wisdom with all desire. 32 a wise heart, and which hath understanding, will abstain from sine, and in the works of justice shall have success. 33 Water quenbeth a flaming fire, and alms resisteth sins: 34 And God provideth for him that sheweth favour: he remembereth him afterwards, and in the time of his fall he shall find a sure stay.

CHAPTER 4

1 Son, defraud not the poor of alms, and turns not away thy eyes from the poor. 2 Despise not the hungry soul: and provoke not the Boor in his want. 3 Afflict not the heart of the needy, and defer not to give to him that is in distress. 4 Reject not the petition of the afflicted: and turn not away thy face from the needy. 5 Turn not away thy eyes from the poor for fear of anger: and leave not to them that ask of thee to curse thee behind thy back. 6 for the prayer of him that curseth thee in the

bitterness of his soul shall be heard, for he that made him will hear him. 7 Make thyself affable to the congregation of the poor, and humble thy soul to the ancient, and bow thy head to a great man. 8 Bow down thy ear cheerfully to the poor, and pay what thou owest, and answer him peaceable words with mildness. 9 Deliver him that suffereth wrong out of the hand of the proud: and be not fainthearted in thy soul. 10 In judging, be merciful to the fatherless as a father, and as a husband to their mother. 11 And thou shalt be as the obedient son of the most high, and he will have mercy on thee more than a mother. 12 Wisdom inspireth life into her children, and protecteth them that seek after her, and will go before them in the way of justice. 13 And he that loveth her loveth life: and they that watch for her, shall embrace her sweetness. 14 They that hold her fast, shall inherit life: and whithersoever she entereth, God will give a blessing. 15 They that serve her, shall be servants to the holy one: and God loveth them that love her. 16 He that hearkeneth to her, shall judge nations: and he that looketh upon her, shall remain secure. 17 If he trusts to her, he shall inherit her, and his generation shall be in assurance. 18 for she walketh with him in temptation, and at the first she chooseth him. 19 She will bring upon him fear and dread and trial: and she will scourge him with the affliction of her discipline, till she try him by her laws, and trust his soul. 20 Then she will strengthen him, and make a straight way to him, and give him joy, 21 And will disclose her secrets to him, and will heap upon him treasures of knowledge and understanding of justice. 22 but if he go astray, she will forsake him, and deliver him into the hands of his enemy. 23 Son, observe the time, and fly from evil. 24 For thy soul be not ashamed to say the truth. 25 For there is a shame that bringeth sin, and there is a shame that bringeth glory and grace. 26 Accept no person against thy own person, nor against thy soul a lie. 27 Reverence not thy neighbour in his fall. 28 And refrain not to speak in the time of salvation. Hide not thy wisdom in her beauty. 29 For by the tongue wisdom is discerned: and understanding, and knowledge, and learning by the word of the wise, and steadfastness in the works of justice. 30 In nowise speak against the truth, but be ashamed of the lie of thy ignorance. 31 Be not ashamed to confess thy sins, but submit not thyself to every man for sin. 32 Resist not against the face of the mighty, and do not strive against the stream of the river. 33 Strive for justice for thy soul, and even unto death fight for justice, and God will overthrow thy enemies for thee. 34 Be not hasty in thy tongue: and slack and remiss in thy works. 35 Be not as a lion in thy house,

terrifying them of thy household, and oppressing them that are under thee. 36 Let not thy hand be stretched out to receive, and shut when thou shouldst give.

CHAPTER 5

1 Set not thy heart upon unjust possessions, and say not: I have enough to live on: for it shall be of no service in the time of vengeance and darkness. 2 Follow not in thy strength the desires of thy heart: 3 And say not: How mighty am I? and who shall bring me under for my deeds? for God will surely take revenge. 4 Say not: I have sinned, and whet harm hath befallen me? for the most High is a patient rewarder. 5 Be not without fear about sin forgiven, and add not sin upon sin: 6 And say not: The mercy of the Lord is great, he will have mercy on the multitude of my sins. 7 For mercy and wrath quickly come from him, and his wrath looketh upon sinners. 8 Delay not to be converted to the Lord, and defer it not from day to day. 9 For his wrath shall come on a sudden, and in the time of vengeance he will destroy thee. 10 Be not anxious for goods unjustly gotten: for they shall not profit thee in the day of calamity and revenge. 11 Winnow not with every wind, and go not into every way: for so is every sinner proved by a double tongue. 12 Be steadfast in the way of the Lord, and in the truth of thy judgment, and in knowledge, and let the word of peace and justice keep with thee. 13 Be meek to hear the word, that thou mayst understand: and return a true answer with wisdom. 14 If thou have understanding, answer thy neighbour: but if not, let thy hand be upon thy mouth, lest thou be surprised in an unskilful word, and be confounded. 15 Honour and glory is in the word of the wise, but the tongue of the fool is his ruin. 16 Be not called a whisperer, and be not taken in thy tongue, and confounded. 17 For confusion and repentance is upon a thief, and an evil mark of disgrace upon the double tongued, but to the whisperer hatred, and enmity, and reproach. 18 Justify alike the small and the great.

CHAPTER 6

1 Instead of a friend become not an enemy to thy neighbour: for an evil man shall inherit reproach and shame, so shall every sinner that is envious and double tongued. 2 Extol not thyself in the thoughts of thy soul like a bull: lest thy strength be quashed by folly, 3 And it eat up thy leaves, and destroy thy fruit: and thou be left as a dry tree in the wilderness. 4 For a wicked soul shall destroy him that hath it, and maketh him to be

a joy to his enemies, and shall lead him into the lot of the wicked. 5 A sweet word multiplieth friends, and appeaseth enemies, and a gracious tongue in a good man aboundeth. 6 Be in peace with many, but let one of a thousand be thy counsellor. 7 If thou wouldst get a friend, try him before thou takest him, and do not credit him easily. 8 For there is a friend for his own occasion, and he will not abide in the day of thy trouble. 9 And there is a friend that turneth to enmity; and there is a friend that will disclose hatred and strife and reproaches. 10 And there is a friend a companion at the table, and he will not abide in the day of distress. 11 A friend if he continue steadfast, shall be to thee as thyself, and shall act with confidence among them of thy household. 12 If he humble himself before thee, and hide himself from thy face, thou shalt have unanimous friendship for good. 13 Separate thyself from thy enemies, and take heed of thy friends. 14 A faithful friend is a strong defence: and he that hath found him, hath found a treasure. 15 Nothing can be compared to a faithful friend, and no weight of gold and silver is able to countervail the goodness of his fidelity. 16 A faithful friend is the medicine of life and immortality: and they that fear the Lord, shall find him. 17 He that feareth God, shall likewise have good friendship: because according to him shall his friend be. 18 My son, from thy youth up receive instruction, and even to thy grey hairs thou shalt find wisdom. 19 Come to her as one that plougheth, and soweth, and wait for her good fruits: 20 For in working about her thou shalt labour a little, and shalt quickly eat of her fruits. 21 How very unpleasant is wisdom to the unlearned, and the unwise will not continue with her. 22 She shall be to them as a mighty stone of trial, and they will cast her from them before it be long. 23 For the wisdom of doctrine is according to her name, and she is not manifest unto many, but with them to whom she is known, she continueth even to the sight of God. 24 Give ear, my son, and take wise counsel, and cast not away my advice. 25 Put thy feet into her fetters, and thy neck into her chains: 26 Bow down thy shoulder, and bear her, and be not grieved with her bands. 27 Come to her with all thy mind, and keep her ways with all thy power. 28 Search for her, and she shall be made known to thee, and when thou hast gotten her, let her not go: 29 For in the latter end thou shalt find rest in her, and she shall be turned to thy joy. 30 Then shall her fetters be a strong defence for thee, and a firm foundation, and her chain a robe of glory: 31 For in her is the beauty of life, and her bands are a healthful binding. 32 Thou shalt put her on as a robe of glory, and thee shalt set her upon thee

as a crown of joy. 33 My son, if thou wilt attend to me, thou shalt learn: and if thou wilt apply thy mind, thou shalt be wise. 34 If thou wilt incline thy ear, thou shalt receive instruction: and if thou love to hear, thou shalt be wise. 35 Stand in the multitude of ancients that are wise, and join thyself from thy heart to their wisdom, that thou mayst hear every discourse of God, and the sayings of praise may not escape thee. 36 And if thou see a man of understanding, go to him early in the morning, and let thy foot wear the steps of his doors. 37 Let thy thoughts be upon the precepts of God, and meditate continually on his commandments: and he will give thee a heart, and the desire of wisdom shall be given thee.

CHAPTER 7

1 Do no evils, and no evils shall lay hold of thee. 2 Depart from the unjust, and evils shall depart from thee. 3 My son, sow not evils in the furrows of injustice, and thou shalt not reap them sevenfold. 4 Seek not of the Lord a pre-eminence, nor of the king the seat of honor. 5 Justify not themselves before God, for he knows the heart: and desire not to appear wise before the king. 6 Seek not to be made a judge, unless thou have strength enough to extirpate iniquities: lest thou fear the person of the powerful, and lay a stumbling block for thy integrity. 7 Offend not against the multitude of a city, neither cast thyself in upon the people, 8 Nor bind sin to sin: for even in one thou shalt not be unpunished. 9 Be not fainthearted in thy mind: 10 Neglect not to pray, and to give alms. 11 Say not: God will have respect to the multitude of my gifts, and when I offer to the highest God, he will accept my offerings. 12 Laugh no man to scorn in the bitterness of his soul: for there is one that humblest and exalted, God who seethe 13 Devise not a lie against thy brother: neither do the like against thy friend. 14 Be not willing to make any manner of lie: for the custom thereof is not good. 15 Be not full of words in a multitude of ancients, and repeat not the word in thy prayer. 16 Hate not laborious works, nor husbandry ordained by the most High. 17 Number not themselves among the multitude of the disorderly. 18 Remember wraths, for it will not tarry long. 19 Humble thy spirit very much: for the vengeance on the flesh of the ungodly is fire and worms. 20 Do not transgress against thy friend deferring money, nor despise thy dear brother for the sake of gold. 21 Depart not from a wise and good wife, whom thou best gotten in the fear of the Lord: for the grace of her modesty is above gold. 22 Hurt not the servant that worked faithfully, nor the hired man that gives thee his

life. 23 Let a wise servant be dear to thee as thy own soul, defraud him not of liberty, nor leave him needy. 24 Hast thou cattle? Have an eye to them: and if they be for thy profit, keep them with thee. 25 Hast thou children? Instruct them, and bow down their neck from their childhood. 26 Hast thou daughters? Have a care of their body and show not thy countenance gay towards them. 27 Marry thy daughter well, and then shall do a great work, and give her to a wise man. 28 If thou hast a wife according to thy soul, cast her not off: and to her that is hateful, trust not thyself. With thy whole heart, 29 Honor thy father, and forget not the groaning of thy mother: 30 remember that thou had not been born but through them: and make a return to them as they have done for thee. 31 With all thy soul fear the Lord, and reverence his priests. 32 With all thy strength love him that made thee: and forsake not his ministers. 33 Honor God with all thy soul and give honor to the priests, and purify thyself with thy arms. 34 Give them their portion, as it is commanded thee, of the first fruits and of purifications: and for thy negligence purify thyself with a few. 35 Offer to the Lord the gift of thy shoulders, and the sacrifice of sanctification, and the first fruits of the holy things: 36 And stretch out thy hand to the poor, that thy expiation and thy blessing may be perfected. 37 a gift hath grace in the sight of all the living, and restrain not grace from the dead. 38 Be not wanting in comforting them that weep, and walk with them that mourn. 39 Be not slow to visit the sick: for by these things thou shall be confirmed in love. 40 In all thy works remember thy last end, and thou shall never sin.

CHAPTER 8

1 Strive not with a powerful man, lest thou fall into his hands. 2 Contend not with a rich man, lest he bring an action against thee. 3 For gold and silver hath destroyed many, and hath reached even to the heart of kings, and perverted them. 4 Strive not with a man that is full of tongue, and heap not wood upon his fire. 5 Communicate not with an ignorant man, lest he speak ill of thy family. 6 Despise not a man that turneth away from sin, nor reproach him therewith: remember that we are all worthy of reproof. 7 Despise not a man in his old age; for we also shall become old. 8 Rejoice not at the death of thy enemy; knowing that we all die, and are not willing that others should rejoice at our death. 9 Despise not the discourse of them that are ancient and wise, but acquaint thyself with their proverbs. 10 For of them thou shalt learn wisdom, and instruction of

understanding, and to serve great men without blame. 11 Let not the discourse of the ancients escape thee, for they have learned of their fathers: 12 for of them thou shalt learn understanding, and to give an answer in time of need. 13 Kindle not the coals of sinners by rebuking them, lest thou be burnt with the flame of the fire of their sins. 14 Stand not against the face of an injurious person, lest he sit as a spy to entrap thee in thy words. 15 Lend not to a man that is mightier than thyself: and if thou lendest, count it as lost. 16 Be not surety above thy power: and if thou be surety, think as if thou wert to pay it. 17 Judge not against a judge: for he judgeth according to that which is just. 18 Go not on the way with a bold man, lest he burden thee with his evils: for he goeth according to his own will, and thou shalt perish together with his folly. 19 Quarrel not with a passionate man, and go not into the desert with a bold man: for blood is as nothing in his sight, and where there is no help he will overthrow thee. 20 Advise not with fools, for they cannot love but such things as please them. 21 Before a stranger do no matter of counsel: for thou knowest not what he will bring forth. 22 Open not thy heart to every man: lest he repay thee with an evil turn, and speak reproachfully to thee.

CHAPTER 9

1 Be not jealous over the wife of thy bosom, lest she shew in thy regard the malice of a wicked lesson. 2 Give not the power of thy soul to a woman, lest she enter upon thy strength, and thou be confounded. 3 Look not upon a woman that hath a mind for many: lest thou fall into her snares. 4 Use not much the company of her that is a dancer, and hearken not to her, lest thou perish by the force of her charms. 5 Gaze not upon a maiden, lest her beauty be a stumblingblock to thee. 6 Give not thy soul to harlots in any point: lest thou destroy thyself and thy inheritance. 7 Look not round about thee in the of the city, nor wander up and down in the streets thereof. 8 Turn away thy face from a woman dressed up, and gaze not about upon another's beauty. 9 For many have perished by the beauty of a woman, and hereby lust is enkindled as a fire. 10 Every woman that is a harlot, shall be trodden upon as dung in the way. 11 Many by admiring the beauty of another man's wife, have become reprobate, for her conversation burneth as fire. 12 Sit not at all with another man's wife, nor repose upon the bed with her: 13 And strive not with her over wine, lest thy heart decline towards her, and by thy blood thou fall into destruction. 14 Forsake not an old friend, for the new will not be like to him. 15 A new friend is as new

wine: it shall grow old, and thou shalt drink it with pleasure. 16 Envy not the glory and riches of a sinner: for thou knowest not what his ruin shall be. 17 Be not pleased with the wrong done by the unjust, knowing that even to hell the wicked shall not please. 18 Keep thee far from the man that hath power to kill, so thou shalt not suspect the fear of death. 19 And if thou come to him, commit no fault, lest he take away thy life. 20 Know it to be a communication with death: for thou art going in the midst of snares, and walking upon the arms of them that are grieved: 21 According to thy power beware of thy neighbor, and treat with the wise and prudent. 22 Let just men be thy guests, and let thy glory be in the fear of God. 23 And let the thought of God be in thy mind, and all thy discourse on the commandments of the Highest. 24 Works shall be praised for the hand of the artificers, and the prince of the people for the wisdom of his speech, but word of the ancients for the sense. 25 A man full of tongue is terrible in his city, and he that is rash in his word shall be hateful.

CHAPTER 10

1 A WISE judge shall judge his people, and the government of a prudent man shall be steady. 2 As the judge of the people is himself, so also are his ministers: and what manner of man the ruler of a city is, such also are they that dwell therein. 3 An unwise king shall be the ruin of his people: and cities shall be inhabited through the prudence of the rulers. 4 The power of the earth is in the hand of God, and in his time he will raise up a profitable ruler over it. 5 The prosperity of man is in the hand of God, and upon the person of the scribe he shall lay his honour. 6 Remember not any injury done thee by thy neighbour, and do thou nothing by deeds of injury. 7 Pride is hateful before God and men: and an iniquity of nations is execrable. 8 A kingdom is translated from one people to another, because of injustices, and wrongs, and injuries, and divers deceits. 9 But nothing is more wicked than the covetous man. Why is earth and ashes proud? 10 There is not a more wicked thing than to love money: for such a one setteth even his own soul to sale: because while he liveth he hath cast away his bowels. 11 All power is of short life. A long sickness is troublesome to the physician. 12 The physician cutteth off it short sickness: so also a king is to day, and to morrow he shall die. 13 For when a man shall die, he shall inherit serpents, end beasts, and worms. 14 The beginning of the pride of man, is to fall off from God: 15 Because his heart is departed from him that made him: for pride is the beginning of all sin: be that holdeth

it, shall be filled with maledictions, and it shall ruin him in the end. 16 Therefore hath the Lord disgraced the assemblies of the wicked, and hath utterly destroyed them. 17 God hath overturned the thrones of proud princes, and hath set up the meek in their stead. 18 God hath made the roots of proud nations to wither, and hath planted the humble of these nations. 19 The Lord hath overthrown the lands of the Gentiles, and hath destroyed them even to the foundation. 20 He hath made some of them to wither away, and hath destroyed them, and hath made the memory of them to cease from the earth. 21 God hath abolished the memory of the proud, and hath preserved the memory of them that are humble in mind. 22 Pride was not made for men: nor wrath for the race of women. 23 That seed of men shall be honoured, which feareth God: but that seed shall be dishonoured, which transgresseth the commandments of the Lord. 24 In the midst of brethren their chief is honourable: so shall they that fear the Lord, be in his eyes. 25 The fear of God is the glory of the rich, and of the honourable, and of the poor: 26 Despise not a just man that is poor, and do not magnify a sinful man that is rich. 27 The great man, and the judge, and the mighty is in honour: and there is none greater than he that feareth God. 28 They that are free shall serve a servant that is wise: and a man that is prudent and well instructed will not murmur when he is reprov'd; and he that is ignorant, shall not be honoured. 29 Extol not thyself in doing thy work, and linger not in the time of distress: 30 Better is he that laboureth, and aboundeth in all things, than he that boasteth himself and wanteth bread. 31 My son, keep thy soul in meekness, and give it honour according to its desert. 32 Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own soul? 33 The poor man is glorified by his discipline and fear: and there is a man that is honoured for his wealth. 34 But he that is glorified in poverty, how much more in wealth? and he that is glorified in wealth, let him fear poverty.

CHAPTER 11

1:THE wisdom of the humble shall exalt his head, and shall make him sit in the midst of great men. 2 Praise not a man for his beauty, neither despise a man for his look. 3 The bee is small among flying things, but her fruit hath the chiefest sweetness. 4 Glory not in apparel at any time, and be not exalted in the day of thy honour: for the works of the Highest only are wonderful, and his works are glorious, and secret, end hidden. 5 Many tyrants have sat on the throne, and he whom no man

would think on, hath worn the crown. 6 Many mighty men have been greatly brought down, and the glorious have been delivered into the hand of others. 7 Before thou inquire, blame no man: and when thou hast inquired, reprove justly. 8 Before thou hear, answer not a word: and interrupt not others in the midst of their discourse. 9 Strive not in a matter which doth not concern thee, and sit not in judgment with sinners. 10 My son, meddle not with many matters: and if thou be rich, thou shalt not be free from sin: for if thou pursue after thou shalt not overtake: and if thou run before thou shalt not escape. 11 There is an ungodly man that laboureth, and maketh haste, and is in sorrow, and is so much the more in want. 12 Again, there is an inactive man that wanteth help, is very weak in ability, and full of poverty: 13 Yet the eye of God hath looked upon him for good, and hath lifted him up from his low estate, and hath exalted his head: and many have wondered at him, and have glorified God. 14 Good things and evil, life and death, poverty and riches, are from God. 15 Wisdom and discipline, and the knowledge of the law are with God. Love and the ways of good things are with him 16 Error and darkness are created with sinners: and they that glory in evil things, grow old in evil. 17 The gift of God abideth with the just, and his advancement shall have success for ever. 18 There is one that is enriched by living sparingly, and this is the portion of his reward. 19 In that he saith: I have found me rest, and now I will eat of my goods alone: 20 And he knoweth not what time shall pass, and that death approacheth, and that he must leave all to others, and shall die. 21 Be steadfast in thy covenant, and be conversant therein, and grow old in the work of thy commandments. 22 Abide not in the works of sinners. But trust in God, and stay in thy place. 23 For it is easy in the eyes of God on a sudden to make the poor man rich. 24 The blessing of God maketh haste to reward the just, and in a swift hour his blessing beareth fruit. 25 Say not: What need I, and what good shall I have by this? 26 Say not: I am sufficient for myself: and what shall I be made worse by this? 27 In the day of good things be not unmindful of evils: and in the day of evils be not unmindful of good things: 28 For it is easy before God in the day of death to reward every one according to his ways. 29 The affliction of an hour maketh one forget great delights, and in the end of a man is the disclosing of his works. 30 Praise not any man before death, for a man is known by his children. 31 Bring not every man into thy house: for many are the snares of the deceitful. 32 For as corrupted bowels send forth stinking breath, and as the partridge is brought into the cage, and as the roe into the snare: so also is the heart of the proud, and as

a spy that looketh on the fall of his neighbour. 33 For he lieth in wait and turneth good into evil, and on the elect he will lay a blot. 34 Of one spark cometh a great fire, and of one deceitful man much blood: and a sinful man lieth in wait for blood. 35 Take heed to thyself of a mischievous man, for he worketh evils: lest he bring upon thee reproach for ever. 36 Receive a stranger in, and he shall overthrow thee with a whirlwind, and shall turn thee out of thy own.

CHAPTER 12

1 If thou do good, know to whom thou dost it, and there shall be much thanks for thy good deeds. 2 Do good to the just, and thou shalt find great recompense: and if not of him, assuredly of the Lord. 3 For there is no good for him that is always occupied in evil, and that giveth no alms: for the Highest hateth sinners, and hath mercy on the penitent. 4 Give to the merciful and uphold not the sinner: God will repay vengeance to the ungodly and to sinners, and keep them against the day of vengeance. 5 Give to the good, and receive not a sinner. 6 Do good to the humble, and give not to the ungodly: hold back thy bread, and give it not to him, lest thereby he overmaster thee. 7 For thou shalt receive twice as much evil for all the good thou shalt have done to him: for the Highest also hateth sinners, and will repay vengeance to the ungodly. 8 A friend shall not be known in prosperity, and an enemy shall not be hidden in adversity. 9 In the prosperity of a man, his enemies are grieved: and a friend is known in his adversity. 10 Never trust thy enemy: for as a brass pot his wickedness rusteth: 11 Though he humble himself and go crouching, yet take good heed and beware of him. 12 Set him not by thee, neither let him sit on thy right hand, lest he turn into thy place, and seek to take thy seat: and at the last thou acknowledge my words, and be pricked with my sayings. 13 Who will pity an enchanter struck by a serpent, or any that come near wild beasts? so is it with him that keepeth company with a wicked man, and is involved in his sins. 14 For an hour he will abide with thee: but if thou begin to decline, he will not endure it. 15 An enemy speaketh sweetly with his lips, but in his heart he lieth in wait, to throw thee into a pit. 16 An enemy weepeth with his eyes: but if he find an opportunity he will not be satisfied with blood: 17 And if evils come upon thee, thou shalt find him there first. 18 An enemy hath tears in his eyes, and while he pretendeth to help thee, will undermine thy feet. 19 He will shake his head, and clap his hands, and whisper much, and change his countenance.

CHAPTER 13

1 He that toucheth pitch, shall be defiled with it: and he that hath fellowship with the proud, shall put on pride. 2 He shall take a burden upon him that hath fellowship with one more honour- able than himself. And have no fellow- ship with one that is richer than thyself. 3 What agreement shall the earthen pot have with the kettle? for if they knock one against the other, it shall be broken. 4 The rich man hath done wrong, and yet he will fume: but the poor is wronged and must hold his peace. 5 If thou give, he will make use of thee: and if thou have nothing, he will forsake thee. 6 If thou have any thing, he will live with thee, and will make thee bare, and he will not be sorry for thee. 7 If he have need of thee he will deceive thee, and smiling upon thee will put thee in hope; he will speak thee fair, and will say: What wantest thou? 8 And he will shame thee by his meats, till he have drawn thee dry twice or thrice, and at last he will laugh at thee: and afterward when he seeth thee, he will forsake thee, and shake his head at thee. 9 Humble thyself to God, and wait for his hands. 10 Beware that thou be not deceived Into folly, and be humbled. 11 Be not lowly in thy wisdom, lest being humbled thou be deceived into folly. 12 If thou be invited by one that is mightier, withdraw thyself: for so he will invite thee the more. 13 Be not troublesome to him, lest thou be put back: and keep not far from him, lest thou be forgotten. 14 Affect not to speak with him as an equal: and believe not his many words: for by much talk he will sift thee, and smiling will examine thee concerning thy secrets. 15 His cruel mind will lay up thy words: and he will not spare to do thee hurt, and to cast thee into prison. 16 Take heed to thyself, and attend diligently to what thou hearest: for thou walkest in danger of thy ruin. 17 When thou hearest those things, see as it were in sleep, and thou shalt awake. 18 Love God all thy life, and call upon him for thy salvation. 19 Every beast loveth its like: so also every man him that is nearest to himself. 20 All flesh shall consort with the like to itself, and every man shall associate himself to his like. 21 If the wolf shall at any time have fellowship with the lamb, so the sinner with the just. 22 What fellowship hath a holy man with a dog, or what part hath the rich with the poor? 23 The wild ass is the lion's prey in the desert: so also the poor are devoured by the rich. 24 And as humility is an abomination to the proud: so also the rich man abhorreth the poor. 25 When a rich man is shaken, he is kept up by his friends: but when a poor man is fallen down, he is thrust away even by his acquaintance. 26 When a rich man hath been deceived,

he hath many helpers: he hath spoken proud things, and they have justified him. 27 The poor man was deceived, and he is rebuked also: he hath spoken wisely, and could have no place. 28 The rich man spoke, and all held their peace, and what he said they extol even to the clouds. 29 The poor man spoke, and they say: Who is this? and if he stumble, they will overthrow him. 30 Riches are good to him that hath no sin in his conscience: and poverty is very wicked in the mouth of the ungodly. 31 The heart of a man changeth his countenance, either for good, or for evil. 32 The token of a good heart, and a good countenance thou shalt hardly find, and with labour.

CHAPTER 14

1 Blessed is the man that hath not slipped by a word out of his mouth, and is not pricked with the remorse of sin. 2 Happy is he that hath had no sadness of his mind, and who is not fallen from his hope. 3 Riches are not comely for a covetous man and a niggard, and what should an envious man do with gold? 4 He that gathereth together by wronging his own soul, gathereth for others, and another will squander away his goods in rioting. 5 He that is evil to himself, to whom will he be good? and he shall not take pleasure in his goods. 6 There is none worse than he that envieth himself, and this is the reward of his wickedness: 7 And if he do good, he doth it ignorantly, and unwillingly: and at the last he discovereth his wickedness. 8 The eye of the envious is wicked: and he turneth away his face, and despiseth his own soul. 9 The eye of the covetous man is insatiable in his portion of iniquity: he will not be satisfied till he consume his own soul, drying it up. 10 An evil eye is towards evil things: and he shall not have his fill of bread, but shall be needy and pensive at his own table. 11 My son, if thou have any thing, do good to thyself, and offer to God worthy offerings. 12 Remember that death is not slow, and that the covenant of hell hath been shewn to thee: for the covenant of this world shall surely die. 13 Do good to thy friend before thou die, and according to thy ability, stretching out thy hand give to the poor. 14 Defraud not thyself of the good day, and let not the part of a good gift over- pass thee. 15 Shalt thou not leave to others to divide by lot thy sorrows and labours? 16 Give and take, and justify thy soul. 17 Before thy death work justice: for in hell there is no finding food. 18 All flesh shall fade as grass, and as the leaf that springeth out on a green tree. 19 Some grow, and some fall off: so is the generation of flesh and blood, one cometh to an end, and another is born. 20 Every work that is corruptible shall fail in the end: and

the worker thereof shall go with it. 21 And every excellent work shall be justified: and the worker thereof shall be honoured therein. 22 Blessed is the man that shall continue in wisdom, and that shall meditate in his justice, and in his mind shall think of the all seeing eye of God. 23 He that considereth her ways in his heart, and hath understanding in her secrets, who goeth after her as one that traceth, and stayeth in her ways: 24 He who looketh in at her windows, and hearkeneth at her door: 25 He that lodgeth near her house, and fastening a pin in her walls shall set up his tent nigh unto her, where good things shall rest in his lodging for ever. 26 He shall set his children under her shelter, and shall lodge under her branches: 27 He shall be protected under her covering from the heat, and shall rest in her glory.

CHAPTER 15

1 He that feareth God, will do good: and he that possesseth justice, shall lay hold on her, 2 And she will meet him as an honourable mother, and will receive him as a wife married of a virgin. 3 With the bread of life and understanding, she shall feed him, and give him the water of wholesome wisdom to drink: and she shall be made strong in him, and he shall not be moved: 4 And she shall hold him fast, and he shall not be confounded: and she shall exalt him among his neighbours. 5 And in the midst of the church she shall open his mouth, and shall fill him with the spirit of wisdom and understanding, and shall clothe him with a robe of glory. 6 She shall heap upon him a treasure of joy and gladness, and shall cause him to inherit an everlasting name. 7 But foolish men shall not obtain her, and wise men shall meet her, foolish men shall not see her: for she is far from pride and deceit. 8 Lying men shall not be mindful of her: but men that speak truth shall be found with her, and shall advance, even till they come to the sight of God. 9 Praise is not seemly in the mouth of a sinner: 10 For wisdom came forth from God: for praise shall be with the wisdom of God, and shall abound in a faithful mouth, and the sovereign Lord will give praise unto it. 11 Say not: It is through God, that she is not with me: for do not thou the things that he hateth. 12 Say not: He hath caused me to err: for he hath no need of wicked men. 13 The Lord hateth all abomination of error, and they that fear him shall not love it. 14 God made man from the beginning, and left him in the hand of his own counsel. 15 He added his commandments and precepts. 16 If thou wilt keep the commandments and perform acceptable fidelity for ever, they shall preserve thee. 17 He hath set water and fire before thee: stretch forth thy hand to

which thou wilt. 18 Before man is life and death, good and evil, that which he shall choose shall be given him: 19 For the wisdom of God is great, and he is strong in power, seeing all men without ceasing. 20 The eyes of the Lord are towards them that fear him, and he knoweth all the work of man. 21 He hath commanded no man to do wickedly, and he hath given no man license to sin: 22 For he desireth not a multitude of faithless and unprofitable children.

CHAPTER 16

1 Rejoice not in ungodly children, if they be multiplied: neither be delighted in them, if the fear of God be not with them. 2 Trust not to their life, and respect not their labours. 3 For better is one that feareth God, than a thousand ungodly children. 4 And it is better to die without children, than to leave ungodly children. 5 By one that is wise a country shall be inhabited, the tribe of the ungodly shall become desolate. 6 Many such things hath my eyes seen, and greater things than these my ear hath heard. 7 In the congregation of sinners a fire shall be kindled, and in an unbelieving nation wrath shall come out. 8 The ancient giants did not obtain pardon for their sine, who were destroyed trusting to their own strength: 9 And he spared not the place where Lot sojourned, but abhorred them for the pride of their word. 10 He had not pity on them, destroying the whole nation that extolled themselves in their sine. 11 So did he with the six hundred thousand footmen, who were gathered together in the hardness of their heart: and if one had been stiffnecked, it is a wonder if he had escaped unpunished: 12 For mercy and wrath are with him. He is mighty to forgive, and to pour out indignation: 13 According as his mercy is, so his correction judgeth a man according to his works. 14 The sinner shall not escape in his rapines, and the patience of him that sheweth mercy shall not be put off. 15 All mercy shall make a place for every man according to the merit of his works, and according to the wisdom of his sojournment. 16 Say not: I shall be hidden from God. and who shall remember me from on high? 17 In such a multitude I shall not be known: for what is my soul in such an immense creation? 18 Behold the heaven, and the heavens of heavens, the deep, and all the earth, and the things that are in them, shall be moved in his sight, 19 The mountains also, and the hills, and the foundations of the earth: when God shall look upon them, they shall be shaken with trembling. 20 And in all these things the heart is senseless: and every heart is understood by him: 21 And his ways who shall understand, and the storm, which no eye of man see? 22 For many of

his works are hidden: but the works of his justice who shall declare? or who shall endure? for the testament is far from some, and the examination of all is in the end. 23 He that wanteth understanding thinketh vain things: and the foolish, and erring man, thinketh foolish things. 24 Harken to me, my son, and learn the discipline of understanding, and attend to my words in thy heart. 25 And I will shew forth good doctrine in equity, and will seek to declare wisdom: and attend to my words in thy heart, whilst with equity of spirit I tell thee the virtues that God hath put upon his works from the beginning, and I shew forth in truth his knowledge. 26 The works of God are done in judgment from the beginning, and from the making of them he distinguished their parts, and their beginnings in their generations. 27 He beautified their works for ever, they have neither hungered, nor laboured, and they have not ceased from their works. 28 Nor shall any of them straiten his neighbour at any time. 29 Be not thou incredulous to his word. 30 After this God looked upon the earth, and filled it with his goods. 31 The soul of every living thing hath shewn forth before the face thereof, and into it they return again.

CHAPTER 17

1 God created man of the earth, and made him after his own image. 2 And he turned him into it again, and clothed him with strength according to himself. 3 He gave him the number of his days and time, and gave him power over all things that are upon the earth. 4 He put the fear of him upon all flesh, and he had dominion over beasts and fowls. 5 He created of him a helpmate like to himself: he gave them counsel, and a tongue, and eyes, and ears, and a heart to devise: and he filled them with the knowledge of understanding. 6 He created in them the science of the spirit, he filled their heart with wisdom, and shewed them both good and evil. 7 He set his eye upon their hearts to shew them the greatness of his works: 8 That they might praise the name which he hath sanctified: and glory in his wondrous acts, that they might declare the glorious things of his works. 9 Moreover he gave them instructions, and the law of life for an inheritance. 10 He made an everlasting covenant with them, and he shewed them his justice and judgments. 11 And their eye saw the majesty of his glory. and their ears heard his glorious voice, and he said to them: Beware of all iniquity. 12 And he gave to every one of them commandment concerning his neighbour. 13 Their ways are always before him, they are not hidden from his eyes. 14 Over every nation he set

a ruler. 15 And Israel was made the manifest portion of God. 16 And all their works are as the sun in the sight of God: and his eyes are continually upon their ways. 17 Their covenants were not hid by their iniquity, and all their iniquities are in the sight of God. 18 The alms of a man is as a signet with him, and shall preserve the grace of a man as the apple of the eye: 19 And afterward he shall rise up, and shall render them their reward, to every one upon their own head, and shall turn them down into the bowels of the earth. 20 But to the penitent he hath given the way of justice, and he hath strengthened them that were fainting in patience, and hath appointed to them the lot of truth. 21 Turn to the Lord, and forsake thy sins: 22 Make thy prayer before the face of the Lord, and offend less. 23 Return to the Lord, and turn away from thy injustice, and greatly hate abomination. 24 And know the justices and judgments of God, and stand firm in the lot set before thee, and in prayer to the most high God. 25 Go to the side of the holy age, with them that live and give praise to God. 26 Tarry not in the error of the ungodly, give glory before death. Praise perisheth from the dead as nothing. 27 Give thanks whilst thou art living, whilst thou art alive and in health thou shalt give thanks, and shalt praise God, and shalt glory in his mercies. 28 How great is the mercy of the Lord, and his forgiveness to them that turn to him I 29 For all things cannot be in men, because the son of man is not immortal, and they are delighted with the vanity of evil. 30 What is brighter than the sun; yet it shall be eclipsed. Or what is more wicked than that which flesh and blood hath invented? and this shall be reprov'd. 31 He beholdeth the power of the height of heaven: and all men are earth and ashes.

CHAPTER 18

1 He that liveth for ever created all things together. God only shall be justified, and he remaineth an invincible king for ever. 2 Who is able to declare his works? 3 For who shall search out his glorious acts? 4 And who shall shew forth the power of his majesty? or who shall be able to declare his mercy? 5 Nothing may be taken away, nor added, neither is it possible to find out the glorious works of God: 6 When a man hath done, then shall he begin: and when he leaveth off, he shall be at a loss. 7 What is man, and what is his grace? and what is his good, or what is his evil? 8 The number of the days of men at the most are a hundred years: as a drop of water of the sea are they esteemed: and as a pebble of the sand, so are a few years compared to eternity. 9

Therefore God is patient in them, and poureth forth his mercy upon them. 10 He hath seen the presumption of their heart that it is wicked, and hath known their end that it is evil. 11 Therefore bath he filled up his mercy in their favour, and hath shewn them the way of justice. 12 The compassion of man is toward his neighbour: but the mercy of God is upon all flesh. 13 He hath mercy, and teacheth, and correcteth, as a shepherd doth his hock. 14 He hath mercy on him that receiveth the discipline of mercy, and that maketh haste in his judgments. 15 My son, in thy good deeds, make no complaint, and when thou givest any thing, add not grief by an evil word. 16 Shall not the dew assuage the heat? so also the good word is better than the gift. 17 Lo, is not a word better than a gift? but both are with a justified man. 18 A fool will upbraid bitterly: and a gift of one ill taught consumeth the eyes. 19 Before judgment prepare thee justice, and learn before thou speak. 20 Before sickness take a medicine, and before judgment examine thyself, and thou shalt find mercy in the sight of God. 21 Humble thyself before thou art sick, and in the time of sickness shew thy conversation. 22 Let nothing hinder thee from praying always, and be not afraid to be justified even to death: for the reward of God continueth for ever. 23 Before prayer prepare thy soul: and be not as a man that tempteth God. 24 Remember the wrath that shall be at the last day, and the time of repaying when he shall turn away his face. 25 Remember poverty is the time of abundance, and the necessities of poverty in the day of riches. 26 From the morning until the evening the time shall be changed, and all these are swift in the eyes of God. 27 A wise man will fear in every thing, and in the days of sine will beware of sloth. 28 Every man of understanding knoweth wisdom, and will give praise to him that findeth her. 29 They that were of good understanding in words, have also done wisely themselves: and have understood truth and justice, and have poured forth proverbs and judgments. 30 Go not after thy lusts, but turn away from thy own will. 31 If thou give to thy soul her desires, she will make thee a joy to thy enemies. 32 Take no pleasure in riotous assemblies, be they ever so small: for their concertation is continual. 33 Make not thyself poor by borrowing to contribute to feasts when thou hast nothing in thy purse : for thou shalt be an enemy to thy own life.

CHAPTER 19

1 A workman that is a drunkard shall not be rich: and he that contemneth small things, shall fall by little and

little. 2 Wine and women make wise men fall off, and shall rebuke the prudent: 3 And he that joineth himself to harlots, will be wicked. Rottenness and worms shall inherit him, and he shall be lifted up for a greater example, and his soul shall be taken away out of the number. 4 He that is hasty to give credit, is light of heart, and shall be lessened: and he that sinneth against his own soul, shall be despised. 5 He that rejoiceth in iniquity, shall be censured, and he that hateth chastisement, shall have less life: and he that hateth babbling, extinguisheth evil. 6 He that sinneth against his own soul, shall repent: and he that is delighted with wickedness, shall be condemned. 7 Rehearse not again a wicked and harsh word, and thou shalt not fare the worse. 8 Tell not thy mind to friend or foe: and if there be a sin with thee, disclose it not. 9 For he will hearken to thee, and will witch thee, and as it were defending thy sin he will hate thee, and so will he be with thee always. 10 Hast thou heard a word against thy neighbour? let it die within thee, trusting that it will not burst thee. 11 At the hearing of a word the fool is in travail, as a woman groaning. in the bringing forth a child. 12 As an arrow that sticketh in a man's thigh: so is a word in the heart of a fool. 13 Reprove a friend, lest he may not have understood, and say : f did it not: or if he did it, that he may do it no more. 14 Reprove thy neighbour, for it may be he hath not said it: and if he hath said it, that he may not say it again. 15 Admonish thy friend: for there is often a fault committed. 16 And believe not every word. There is one, that slippeth with the tongue, but not from his heart. 17 For who is there that hath not offended with his tongue? Admonish thy neighbour before thou threaten him. 18 And give place to the fear of the most High: for the fear of God is all wisdom, and therein is to fear God, and the disposition of the law is in all wisdom. 19 But the learning of wickedness is not wisdom: and the device of sinners is not prudence. 20 There is a subtle wickedness, and the same is detestable: and there is a man that is foolish, wanting in wisdom. 21 Better is a man that hath less wisdom, and wanteth understanding, with the fear of God, than he that aboundeth in understanding, and transgresseth the law of the most High. 22 There is an exquisite subtilty, and the same is unjust. 23 And there is one that uttereth an exact word telling the truth. There is one that humbleth himself wickedly, and his interior is full of deceit: 24 And there is one that submitteth himself exceedingly with a great lowliness: and there is one that casteth down his countenance, and maketh as if he did not see that which is unknown: 25 And if he be hindered from sinning for want of power, if he shall find opportunity to do evil,

he will do it. 26 A man is known by his look, and a wise man, when thou meetest him, is known by his countenance. 27 The attire of the body, and the laughter of the teeth, and the gait of the man, shew what he is. 28 There is a lying rebuke in the anger of an injurious man: and there is a judgment that is not allowed to be good: and there is one that holdeth his peace, he is wise.

CHAPTER 20

1 How much better is it to reprove, than to be angry, and not to hinder him that confesseth in prayer. 2 The lust of an eunuch shall devour a young maiden: 3 So is he that by violence executeth unjust judgment. 4 How good is it, when thou art reprov'd, to shew repentance! for so thou shalt escape wilful sin. 5 There is one that holdeth his peace, that is found wise: and there is another that is hateful, that is bold in speech. 6 There is one that holdeth his peace, because he knoweth not what to say: and there is another that holdeth his peace, knowing the proper time. 7 A wise man will hold his peace till he see opportunity: but a babbler, and a fool, will regard no time. 8 He that useth many words shall hurt his own soul: and he that taketh authority to himself unjustly shall be hated. 9 There is success in evil things to a man without discipline, and there is a finding that turneth to loss. 10 There is a gift that is not profitable: and there is a gift, the recompense of which is double. 11 There is an abasement because of glory: and there is one that shall lift up his head from a low estate. 12 There is that buyeth much for a small price, and restoreth the same sevenfold. 13 A man wise in words shall make himself beloved: but the graces of fools shall be poured out. 14 The gift of the fool shall do thee no good: for his eyes are sevenfold. 15 He will give a few things, and upbraid much: and the opening of his mouth is the kindling of a fire. 16 To day a man lendeth, and to morrow he asketh it again: such a man as this is hateful. 17 A fool shall have no friend, and there shall be no thanks for his good deeds. 18 For they that eat his bread, are of a false tongue. How often, and how many will laugh him to scorn! 19 For he doth not distribute with right understanding that which was to be had: in like manner also that which was not to be had. 20 The slipping of a false tongue is as one that falleth on the pavement: so the fall of the wicked shall come speedily. 21 A man without grace is as a vain fable, it shall be continually in the mouth of the unwise. 22 A parable coming out, of a fool's mouth shall be rejected: for he doth not speak it in due season. 23 There is that is hindered from sinning through want, and

in his rest he shall be pricked. 24 There is that will destroy his own soul through shamefacedness, and by occasion of an unwise person he will destroy it: and by respect of person he will destroy himself. 25 There is that for bashfulness promiseth to his friend, and maketh him his enemy for nothing. 26 A lie is a foul blot in a man, and yet it will be continually in the mouth of men without discipline. 27 A thief is better than a man that is always lying: but both of them shall inherit destruction. 28 The manners of lying men are without honour: and their confusion is with them without ceasing. 29 A wise man shall advance himself with his words, and a prudent man shall please the great ones. 30 He that tilleth his land shall make a high heap of corn: and he that worketh justice shall be exalted: and he that pleaseth great men shall escape iniquity. 31 Presents and gifts blind the eyes of judges, and make them dumb in the mouth, so that they cannot correct. 32 Wisdom that is hid, and treasure that is not seen: what profit is there in them both? 33 Better is he that hideth his folly, than the man that hideth his wisdom.

CHAPTER 21

1 My son, hast thou sinned? do so no more: but for thy former sins also pray that they may be forgiven thee. 2 Flee from sins as from the face of a serpent: for if thou comest near them, they will take hold of thee. 3 The teeth thereof are the teeth of a lion, killing the souls of men. 4 All iniquity is like a two-edged sword, there is no remedy for the wound thereof. 5 Injuries and wrongs will waste riches: and the house that is very rich shall be brought to nothing by pride : so the substance of the proud shall be rooted out. 6 The prayer out of the mouth of the poor shall reach the ears of God, and judgment shall come for him speedily. 7 He that hateth to be reprov'd walketh in the trace of a sinner: and he that feareth God will turn to his own heart. 8 He that is mighty by a bold tongue is known afar off, but a wise man knoweth to slip by him. 9 He that buildeth his house at other men's charges, is as he that gathereth himself stones to build in the winter. 10 The congregation of sinners is like tow heaped together, and the end of them is a flame of fire. 11 The way of sinners is made plain with stones, and in their end is hell, and darkness, and pains. 12 He that keepeth justice shall get the understanding thereof. 13 The perfection of the fear of God is wisdom and understanding. 14 He that is not wise in good, will not be taught. 15 But there is a wisdom that aboundeth in evil : and there is no understanding where there is bitterness. 16 The knowledge of a wise man

shall abound like a flood, and his counsel continueth like a fountain of life. 17 The heart of a fool is like a broken vessel, and no wisdom at all shall it hold. 18 A man of sense will praise every wise word he shall hear, and will apply it to himself: the luxurious man hath heard it, and it shall displease him, and he will cast it behind his back. 19 The talking of a fool is like a burden in the way: but in the lips of the wise, grace shall be found. 20 The mouth of the prudent is sought after in the church, and they will think upon his words in their hearts. 21 As a house that is destroyed, so is wisdom to a fool : and the knowledge of the unwise is as words without sense. 22 Doctrine to a fool is as fetters on the feet, and like manacles on the right hand. 23 A fool lifteth up his voice in laughter: but a wise man will scarce laugh low to himself. 24 Learning to the prudent is as an ornament of gold, and like a bracelet upon his right arm. 25 The foot of a fool is soon in his neighbour's house: but a man of experience will be abashed at the person of the mighty. 26 A fool will peep through the window into the house: but he that is well taught will stand without. 27 It is the folly of a man to hearken at the door: and a wise man will be grieved with the disgrace. 28 The lips of the unwise will be telling foolish things but the words of the wise shall be weighed in a balance. 29 The heart of fools is in their mouth: and the mouth of wise men is in their heart. 30 While the ungodly curseth the devil, he curseth his own soul. 31 The talebearer shall defile his own soul, and shall be hated by all: and he that shall abide with him shall be hateful: the silent and wise man shall be honoured.

CHAPTER 22

1 The sluggard is pelted with a dirty stone, and all men will speak of his disgrace. 2 The sluggard is pelted with the dung of oxen: and every one that toucheth him will shake his hands. 3 A son ill taught is the confusion of the father: and a foolish daughter shall be to his loss. 4 A wise daughter shall bring an inheritance to her husband: but she that confoundeth, becometh a disgrace to her father. 5 She that is bold shameth both her father and husband, and will not be inferior to the ungodly: and shall be disgraced by them both. 6 A tale out of time is like music in mourning: but the stripes and instruction of wisdom are never out of time. 7 He that teacheth a fool, is like one that glueth a potsherd together. 8 He that telleth a word to him that heareth not, is like one that waketh a man out of a deep sleep. 9 He speaketh with one that is asleep, who uttereth wisdom to a fool: and in the end of the discourse he saith: Who is this? 10 Weep

for the dead, for his light hath failed: and weep for the fool, for his understanding faileth. 11 Weep but a little for the dead, for he is at rest. 12 For the wicked life of a wicked fool is worse than death. 13 The mourning for the dead is seven days: but for a fool and an ungodly man all the days of their life. 14 Talk not much with a fool, and go not with him that hath no sense. 15 Keep thyself from him, that thou mayst not have trouble, and thou shalt not be defiled with his sin. 16 Turn away from him, and thou shalt find rest, and shalt not be wearied out with his folly. 17 What is heavier than lead? and what other name hath he but fool? 18 Sand and salt, and a mass of iron is easier to bear, than a man without sense, that is both foolish and wicked. 19 A frame of wood bound together in the foundation of a building, shall not be loosed: so neither shall the heart that is established by advised counsel. 20 The thought of him that is wise at all times, shall not be depraved by fear. 21 As pales set in high places, and plasterings made without cost, will not stand against the face of the wind: 22 So also a fearful heart in the imagination of a fool shall not resist against the violence of fear. 23 As a fearful heart in the thought of a fool at all times will not fear, so neither shall he that continueth always in the commandments of God. 24 He that pricketh the eye, bringeth out tears: and he that pricketh the heart, bringeth forth resentment. 25 He that flingeth a stone at birds, shall drive them away: so he that upbraideth his friend, breaketh friendship. 26 Although thou hast drawn a sword at a friend, despair not: for there may be a returning. To a friend, 27 If thou hast opened a sad mouth, fear not, for there may be a reconciliation: except upbraiding, and reproach, and pride, and disclosing of secrets, or a treacherous wound: for in all these cases a friend will flee away. 28 Keep fidelity with a friend in his poverty, that in his prosperity also thou mayst rejoice. 29 In the time of his trouble continue faithful to him, that thou mayst also be heir with him in his inheritance. 30 As the vapour of a chimney, and the smoke of the fire goeth up before the fire: so also injurious words, and reproaches, and threats, before blood. 31 I will not be ashamed to salute a friend, neither will I hide myself from his face: and if any evil happen to me by him, I will bear it. 32 But every one that shall hear it, will beware of him. 33 Who will set a guard before my mouth, and a sure seal upon my lips, that I fall not by them, and that my tongue destroy me not?

CHAPTER 23

1 O Lord, father, and sovereign ruler of my life, leave me not to their counsel: nor suffer me to fall by them. 2 Who will set scourges over my thoughts, and the discipline of wisdom over my heart, that they spare me not in their ignorances, and that their sines may not appear: 3 Lest my ignorances increase, and my offences be multiplied, and my sines abound, and I fall before my adversaries, and my enemy rejoice over me? 4 O Lord, father, and God of my life, leave me not to their devices. 5 Give me not haughtiness of my eyes, and turn away from me all coveting. 6 Take from me the greediness of the belly, and let not the lusts of the flesh take hold of me, and give me not over to a shameless and foolish mind. 7 Hear, O ye children, the discipline of the mouth: and he that will keep it shall not perish by his lips, nor be brought to fall into most wicked works. 8 A sinner is caught in his own vanity, and the proud and the evil speakers shall fall thereby. 9 Let not thy mouth be accustomed to swearing: for in it there are many falls. 10 And let not the naming of God be usual in thy mouth, and meddle not with the names of saints, for thou shalt not escape free from them. 11 For as a slave daily put to the question, is never without a blue mark: so every one that sweareth, and nameth, shall not be wholly pure from sin. 12 A man that sweareth much, shall be filled with iniquity, and a scourge shall not depart from his house. 13 And if he make it void, his sin shall be upon him: and if he dissemble it, he offendeth double: 14 And if he swear in vain, he shall not be justified: for his house shall be filled with his punishment. 15 There is also another speech opposite to death, let it not be found in the inheritance of Jacob. 16 For from the merciful all these things shall be taken away, and they shall not wallow in sins. 17 Let not thy mouth be accustomed to indiscreet speech: for therein is the word of sin. 18 Remember thy father and thy mother, for thou sittest in the midst of great men: 19 Lest God forget thee in their sight, and thou, by thy daily custom, be infatuated and suffer reproach: and wish that thou hadst not been born, and curse the day of thy nativity. 20 The man that is accustomed to opprobrious words, will never be corrected all the days of his life. 21 Two sorts of men multiply sins, and the third bringeth wrath and destruction. 22 A hot soul is a burning fire, it will never be quenched, till it devour some thing. 23 And a man that is wicked in the mouth of his flesh, will not leave off till he hath kindled a fire. 24 To a man that is a fornicator all bread is sweet, he will not be weary of sinning unto the end. 25 Every man that passeth beyond his own bed, despising his own soul, and saying: Who seeth me? 26 Darkness compasseth me about, and the walls

cover me, and no man seeth me: whom do I fear? the most High will not remember my sins. 27 And he understandeth not that his eye seeth all things, for such a man's fear driveth from him the fear of God, and the eyes of men fearing him: 28 And he knoweth not that the eyes of the Lord are far brighter than the sun, beholding round about all the ways of men, and the bottom of the deep, and looking into the hearts of men, into the most hidden parts. 29 For all things were known to the Lord God, before they were created: so also after they were perfected he beholdeth all things. 30 This man shall be punished in the streets of the city, and he shall be chased as a colt: and where he suspected not, he shall be taken. 31 And he shall be in disgrace with all men, because he understood not the fear of the Lord. 32 So every woman also that leaveth her husband, and bringeth in an heir by another : 33 For first she hath been unfaithful to the law of the most High: and secondly, she hath offended against her husband: thirdly, she hath fornicated in adultery, and hath gotten her children of another man. 34 This woman shall be brought into the assembly, and inquisition shall be made of her children. 35 Her children shall not take root, and her branches shall bring forth no fruit. 36 She shall leave her memory to be cursed, and her infamy shall not be blotted out. 37 And they that remain shall know. that there is nothing better than the fear of God: and that there is nothing sweeter than to have regard to the commandments of the Lord. 38 It is great glory to follow the Lord for length of days shall be received from him.

CHAPTER 24

1 Wisdom shall praise her own self, and shall be honoured in God, and shall glory in the midst of her people, 2 And shall open her mouth in the churches of the most High, and shall glorify herself in the sight of his power, 3 And in the midst of her own people she shall be exalted, and shall be admired in the holy assembly. 4 And in the multitude of the elect she shall have praise, and among the blessed she shall be blessed, saying: 5 I came out of the mouth of the most High, the firstborn before all creatures: 6 I made that in the heavens there should rise light that never faileth, and as a cloud I covered all the earth: 7 I dwelt in the highest places, and my throne is in a pillar of a cloud. 8 I alone have compassed the circuit of heaven, and have penetrated into the bottom of the deep, and have walked in the waves of the sea, 9 And have stood in all the earth: and in every people, 10 And in every nation I have had the chief rule: 11 And by my power I have trodden under my feet the hearts of all the

high and low: and in all these I sought rest, and I shall abide in the inheritance of the Lord. 12 Then the creator of all things commanded, and said to me: and he that made me, rested in my tabernacle, 13 And he said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect. 14 From the beginning, and before the world, was I created, and unto the world to come I shall not cease to be, and in the holy dwelling place I have ministered before him. 15 And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem. 16 And I took root in an honourable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints. 17 I was exalted like a cedar in Libanus, and as a cypress tree on mount Sion. 18 I was exalted like a palm tree in Cades, and as a rose plant in Jericho: 19 As a fair olive tree in the plains, and as a plane tree by the water in the streets, was I exalted. 20 I gave a sweet smell like cinnamon. and aromatical balm: I yielded a sweet odour like the best myrrh: 21 And I perfumed my dwelling as storax, and galbanum, and onyx, and aloes, and as the frankincense not cut, and my odour is as the purest balm. 22 I have stretched out my branches as the turpentine tree, and my branches are of honour and grace. 23 As the vine I have brought forth a pleasant odour: and my flowers are the fruit of honour and riches. 24 I am the mother of fair love, and of fear, and of knowledge, and of holy hope. 25 In me is all grace of the way and of the truth, in me is all hope of life and of virtue. 26 Come over to me, all ye that desire me, and be filled with my fruits. 27 For my spirit is sweet above honey, and my inheritance above honey and the honeycomb. 28 My memory is unto everlasting generations. 29 They that eat me, shall yet hunger: and they that drink me, shall yet thirst. 30 He that hearkeneth to me, shall not be confounded: and they that work by me, shall not sin. 31 They that explain me shall have life everlasting. 32 All these things are the book of life, and the covenant of the most High, and the knowledge of truth. 33 Moses commanded a law in the precepts of justices, and an inheritance to the house of Jacob, and the promises to Israel. 34 He appointed to David his servant to raise up of him a most mighty king, and sitting on the throne of glory for ever. 35 Who filleth up wisdom as the Phison, and as the Tigris in the days of the new fruits. 36 Who maketh understanding to abound as the Euphrates, who multiplieth it as the Jordan in the time of harvest. 37 Who sendeth knowledge as the light, and riseth up as Gehon in the time of the vintage. 38 Who first hath perfect knowledge of her, and a weaker shall not search her out. 39 For her thoughts are more vast than the sea,

and her counsels more deep than the great ocean. 40 I, wisdom, have poured out rivers. 41 I, like a brook out of a river of a mighty water; I, like a channel of a river. and like an aqueduct, came out of paradise. 42 I said: I will water my garden of plants, and I will water abundantly the fruits of my meadow. 43 And behold my brook became a great river, and my river came near to a sea: 44 For I make doctrine to shine forth to all as the morning light, and I will declare it afar off. 45 I will penetrate to all the lower parts of the earth, and will behold all that sleep, and will enlighten all that hope in the Lord. 46 I will yet pour out doctrine as prophecy, and will leave it to them that seek wisdom, and will not cease to instruct their offspring even to the holy age. 47 See ye that I have not laboured for myself only, but for all that seek out the truth.

CHAPTER 25

1 With three things my spirit is pleased, which are approved before God and men: 2 The concord of brethren, and the love of neighbours, and mall and wife that agree well together. 3 Three sorts my soul hateth, and I am greatly grieved at their life: 4 A poor man that is proud: a rich man that is a liar: an old man that is a fool, and doting. 5 The things that thou hast not gathered in thy youth, how shalt thou find them in thy old age? 6 O how comely is judgment for a grey head, and for ancients to know counsel! 7 O how comely is wisdom for the aged, and understanding and counsel to men of honour! 8 Much experience is the crown of old men, and the fear of God is their glory. 9 Nine things that are not to be imagined by the heart have I magnified, and the tenth I will utter to men with my tongue. 10 A man that hath joy of his children: and he that liveth and seeth the fall of his enemies. 11 Blessed is he. that dwelleth with a wise woman, and that hath not slipped with his tongue, and that hath not served such as are unworthy of him. 12 Blessed is he that findeth a true friend, and that declareth justice to an ear that heareth. 13 How great is he that findeth wisdom and knowledge! but there is none above him that feareth the Lord. 14 The fear of God hath set itself above all things: 15 Blessed is the man, to whom it is given to have the fear of God: he that holdeth it, to whom shall he be likened? 16 The fear of God is the beginning of his love: and the beginning of faith is to be fast joined unto it. 17 The sadness of the heart is every plague: and the wickedness of a woman is all evil. 18 And a man will choose any plague, but the plague of the heart: 19 And ally wickedness, but the wickedness of a woman: 20 And any affliction, but the

affliction from them that hate him: 21 And ally revenge, but the revenge of enemies. 22 There is no head worse than the head of a serpent: 23 And there is no anger above the anger of a woman. It will be more agreeable to abide with a lion and a dragon, than to dwell with a wicked woman. 24 The wickedness of a woman changeth her face: and she darkeneth her countenance as a bear: and sheweth it like sackcloth. In the midst of her neighbours, 25 Her husband groaned, and hearing he sighed a little. 26 All malice is shore to the malice of a woman, let the lot of sinners fall upon her. 27 As the climbing of a sandy way is to the feet of the aged, so is a wife full of tongue to a quiet man. 28 Look not upon a woman's beauty, and desire not a woman for beauty. 29 A woman's anger, and impudence, and confusion is great. 30 A woman, if she have superiority, is contrary to her husband. 31 A wicked woman abateth the courage, and maketh a heavy countenance, and a wounded heart. 32 Feeble hands, and disjointed knees, a woman that doth not make her husband happy. 33 From the woman came the beginning of sin, and by her we all die. 34 Give no issue to thy water, no, not a little: nor to a wicked woman liberty to gad abroad. 35 If she walk not at thy hand, she will confound thee in the sight of thy enemies. 36 Cut her off from thy flesh, lest she always abuse thee.

CHAPTER 26

1 Happy is the husband of a good wife: for the number of his years is double. 2 A virtuous woman rejoiceth her husband: and shall fulfil the years of his life in peace. 3 A good wife is a good portion, she shall be given in the portion of them that fear God, to a man for his good deeds. 4 Rich or poor, if his heart is good, his countenance shall be cheerful at all times. 5 Of three things my heart hath been afraid, and at the fourth my face hath trembled: 6 The accusation of a city, and the gathering together of the people: 7 And a false calumny, all are more grievous than death. 8 A jealous woman is the grief and mourning of the heart. 9 With a jealous woman is a scourge of the tongue which communicateth with all. 10 As a yoke of oxen that is moved to and fro, so also is a wicked woman: he that hath hold of her, is as he that taketh hold of a scorpion. 11 A drunken woman is a great wrath: and her reproach and shame shall not be hid. 12 The fornication of a woman shall be known by the haughtiness of her eyes, and by her eyelids. 13 On a daughter that turneth not away herself, set a strict watch: lest finding an opportunity she abuse herself. 14 Take heed of the impudence of her eyes, and wonder not if she slight thee. 15 She will open her mouth as a thirsty

traveller to the fountain, and will drink of every water near her, and will sit down by every hedge, and open her quiver against every arrow, until she fail. 16 The grace of a diligent woman shall delight her husband, and shall fat his bones. 17 Her discipline is the gift of God. 18 Such is a wise and silent woman, and there is nothing so much worth as a well instructed soul. 19 A holy and shamefaced woman is grace upon grace. 20 And no price is worthy of a continent soul. 21 As the sun when it riseth to the world in the high places of God, so is the beauty of a good wife for the ornament of her house. 22 As the lamp shining upon the holy candlestick, so is the beauty of the face in a ripe age. 23 As golden pillars upon bases of silver, so are the firm feet upon the soles of a steady woman. 24 As everlasting foundations upon a solid rock, so the commandments of God In the heart of a holy woman. 25 At two things my heart is grieved, and the third bringeth anger upon me: 26 A man of was fainting through poverty: and a man of sense despised: 27 And he that passeth over from justice to sin, God hath prepared such an one for the sword. 28 Two sorts of callings have appeared to me hard and dangerous: a merchant is hardly free from negligence: and a huckster shall not be justified from the sins of the lips.

CHAPTER 27

1 Through poverty many have sinned: and he that seeketh to be enriched, turneth away his eye. 2 As a stake sticketh fast in the midst of the joining of stones, so also in the midst of selling and buying, sin shall stick fast. 3 Sin shall be destroyed with the sinner. 4 Unless thou hold thyself diligently in the fear of the Lord, thy house shall quickly be overthrown. 5 As when one sifteth with a sieve, the dust will remain: so will the perplexity of a man in his thoughts. 6 The furnace trieth the potter's vessels, and the trial of affliction just men. 7 Be the dressing of a tree sheweth the fruit thereof, so a word out of the thought of the heart of man. 8 Praise not a man before he speaketh, for this is the trial of men. 9 If thou followest justice, thou shalt obtain her: and shalt put her on as a long robe of honour, and thou shalt dwell with her: and she shall protect thee for ever, and in the day of acknowledgment thou shalt find a strong foundation. 10 Birds resort unto their like: so truth will return to them that practise her. 11 The lion always lieth in wait for prey: so do sine for them that work iniquities. 12 A holy man continueth in wisdom as the sun: but a fool is changed as the moon. 13 In the midst of the unwise keep in the word till its time: but be continually among men that think.

14 The discourse of sinners is hateful, and their laughter is at the pleasures of sin. 15 The speech that sweareth much shall make the hair of the head stand upright: and its irreverence shall make one stop his ears. 16 Is the quarrels of the proud is the shedding of blood: and their cursing is a grievous hearing. 17 He that discloseth the secret of a friend loseth his credit, and shall never find a friend to his mind. 18 Love thy neighbour, and be joined to him with fidelity. 19 But if thou discover his secrets, follow no more after him. 20 For as a man that destroyeth his friend, so also is he that destroyeth the friendship of his neighbour. 21 And as one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and thou shalt not get him again. 22 Follow after him no more, for he is gone afar off, he is fled, as a roe escaped out of the snare: because his soul is wounded. 23 Thou canst no more bind him up. And of a curse there is reconciliation: 24 But to disclose the secrets of a friend, leaveth no hope to an unhappy soul. 25 He that winketh with the eye forgeth wicked things, and no man will cast him off: 26 In the sight of thy eyes he will sweeten his mouth, and will admire thy words: but at the last he will writhe his mouth, and on thy words he will lay a stumblingblock. 27 I have hated many things, but not like him, and the Lord will hate him. 28 If one cast a stone on high, it will fall upon his own head: and the deceitful stroke will wound the deceitful. 29 He that diggeth a pit, shall fall into it: and he that setteth a stone for his neighbour, shall stumble upon it: and he that layeth a snare for another, shall perish in it. 30 A mischievous counsel shall be rolled back upon the author, and he shall not know from whence it cometh to him. 31 Mockery and reproach are of the proud, and vengeance as a lion shall lie in wait for him. 32 They shall perish in a snare that are delighted with the fall of the just: and sorrow shall consume them before they die. 33 Anger and fury are both of them abominable, and the sinful man shall be subject to them.

CHAPTER 28

1 He that seeketh to revenge himself, shall find vengeance from the Lord, and he will surely keep his sins in remembrance. 2 Forgive thy neighbour if he hath hurl thee: and then shall thy sins be forgiven to thee when thou prayest. 3 Man to man reserveth anger, and doth he seek remedy of God? 4 He hath no mercy on a man like himself, and doth he entreat for his own sins? 5 He that is but flesh, nourisheth anger, and doth he ask forgiveness of God? who shall obtain pardon for his sins?

6 Remember thy last things, and let enmity cease: 7 For corruption and death hang over in his commandments. 8 Remember the fear of God, and be not angry with thy neighbour. 9 Remember the covenant of the most High, and overlook the ignorance of thy neighbour. 10 Refrain from strife, and thou shalt diminish thy sine: 11 For a passionate man kindleth strife, and a sinful man will trouble his friends, and bring in debate in the midst of them that are at peace. 12 For as the wood of the forest is, so the fire burneth: and as a man's strength is, so shall his anger be, and according to his riches he shall increase his anger. 13 A hasty contention kindleth a fire: and a hasty quarrel sheddeth blood: and a tongue that beareth witness bringeth death. 14 If thou blow the spark, it shall burn as a fire: and if thou spit upon it, it shall be quenched: both come out of the mouth. 15 The whisperer and the double tongued is accursed: for he hath troubled many that were at peace. 16 The tongue of a third person hath disquieted many, and scattered them from nation to nation. 17 It hath destroyed the strong cities of the rich, and hath overthrown the houses of great men. 18 It hath cut in pieces the forces of people, and undone strong nations. 19 The tongue of a third person hath cast out valiant women, and deprived them of their labours. 20 He that hearkeneth to it, shall never have rest, neither shall he have a friend in whom he may repose. 21 The stroke of a whip maketh a blue mark: but the stroke of the tongue will break the bones. 22 Many have fallen by the edge of the sword, but not so many as have perished by their own tongue. 23 Blessed is he that is defended from a wicked tongue, that hath not passed into the wrath thereof, and that hath not drawn the yoke thereof, and hath not been bound in its bands. 24 For its yoke is a yoke of iron: and its bands are bands of brass. 25 The death thereof is a most evil death: and hell is preferable to it. 26 Its continuance shall not be for a long time, but it shall possess the ways of the unjust: and the just shall not be burnt with its flame. 27 They that forsake God shall fall into it, and it shall burn in them, and shall not be quenched, and it shall be sent upon them as a lion, and as a leopard it shall tear them. 28 Hedge in thy ears with thorns, hear not a wicked tongue, and make doors and bars to thy mouth. 29 Melt down thy gold and silver, and make a balance for thy words, and a just bridle for thy mouth: 30 And take heed lest thou slip with thy tongue, and fall in the sight of thy enemies who lie in wait for thee, and thy fall be incurable unto death.

CHAPTER 29

1 He that sheweth mercy, lendeth to his neighbour: and he that is stronger in hand, keepeth the commandments. 2 Lend to thy neighbour in the time of his need, and pay thou thy neighbour again in due time. 3 Reap thy word, and deal faithfully with him: and thou shalt always find that which is necessary for thee. 4 Many have looked upon a thing lent as a thing found, and have given trouble to them that helped them. 5 Till they receive, they kiss the hands of the lender, and in promises they humble their voice: 6 But when they should repay, they will ask time, and will return tedious and murmuring words, and will complain of the time: 7 And if he be able to pay, he will stand off, he will scarce pay one half, and will count it as if he had found it: 8 But if not, he will defraud him of his money, and he shall get him for an enemy without cause: 9 And he will pay him with reproaches and curses, and instead of honour and good turn will repay him injuries. 10 Many have refused to lend, not out of wickedness, but they were afraid to be defrauded without cause. 11 But yet towards the poor be thou more hearty, and delay not to shew him mercy. 12 Help the poor because of the commandment: and send him not away empty handed because of his poverty. 13 Lose thy money for thy brother and thy friend: and hide it not under a stone to be lost. 14 Place thy treasure in the commandments of the most High, and it shall bring thee more profit than gold. 15 Shut up alms in the heart of the poor, and it shall obtain help for thee against all evil. 16 Better than the shield of the mighty, and better than the spear: 17 It shall fight for thee against thy enemy. 18 A good man is surety for his neighbour: and he that hath lost shame, will leave him to himself. 19 Forget not the kindness of thy surety: for he hath given his life for thee. 20 The sinner and the unclean fleeth from his surety. 21 A sinner attributeth to himself the goods of his surety: and he that is of an unthankful mind will leave him that delivered him. 22 A man is surety for his neighbour: and when he hath lost all shame, he shall forsake him. 23 Evil suretyship hath undone many of good estate, and hath tossed them as a wave of the sea. 24 It hath made powerful men to go from place to place round about, and they have wandered in strange countries. 25 A sinner that transgresseth the commandment of the Lord, shall fall into an evil suretyship: and he that undertaketh many things, shall fall into judgment. 26 Recover thy neighbour according to thy power, and take heed to thyself that thou fall not. 27 The chief thing for man's life is water and bread, and clothing, and a house to cover shame. 28 Better is the poor man's fare under a roof of boards, than sumptuous cheer abroad in another man's house. 29 Be contented with little instead of much,

and thou shalt not hear the reproach of going abroad. 30 It is a miserable life to go as a guest from house to house: for where a man is a stranger, he shall not deal confidently, nor open his mouth. 31 He shall entertain and feed, and give drink to the unthankful, and moreover he shall hear bitter words. 32 Go, stranger, and furnish the table, and give others to eat what thou hast in thy hand. 33 Give place to the honourable presence of my friends: for I want my house, my brother being to be lodged with me. 34 These things are grievous to a man of understanding: the upbraiding of houseroom, and the reproaching of the lender.

CHAPTER 30

1 He that loveth his son, frequently chastiseth him, that he may rejoice in his latter end, and not grope after the doors of his neighbours. 2 He that instructeth his son shall be praised in him, and shall glory in him in the midst of them of his household. 3 He that teacheth his son, maketh his enemy jealous, and in the midst of his friends he shall glory in him. 4 His father is dead, and he is as if he were not dead: for he hath left one behind him that is like himself. 5 While he lived he saw and rejoiced in him: and when he died he was not sorrowful, neither was he confounded before his enemies. 6 For he left behind him a defender of his house against his enemies, and one that will requite kindness to his friends. 7 For the souls of his sons he shall bind up his wounds, and at every cry his bowels shall be troubled. 8 A horse not broken becometh stubborn, and a child left to himself will become headstrong. 9 Give thy son his way, and he shall make thee afraid: play with him, and he shall make thee sorrowful. 10 Laugh not with him, lest thou have sorrow, and at the last thy teeth be set on edge. 11 Give him not liberty in his youth, and wink not at his devices. 12 Bow down his neck while he is young, and beat his sides while he is a child, lest he grow stubborn, and regard thee not, and so be a sorrow of heart to thee. 13 Instruct thy son, and labour about him, lest his lewd behaviour be an offence to thee. 14 Better is a poor man who is sound, and strong of constitution, than a rich man who is weak and afflicted with evils. 15 Health of the soul in holiness of justice, is better than all gold and silver: and a sound body, than immense revenues. 16 There is no riches above the riches of the health of the body: and there is no pleasure above the joy of the heart. 17 Better is death than a bitter life: and everlasting rest, than continual sickness. 18 Good things that are hidden in a mouth that is shut, are as masses of meat set about a grave. 19 What good shall an

offering do to an idol? for it can neither eat, nor smell: 20 So is he that is persecuted by the Lord, bearing the reward of his iniquity: 21 He seeth with his eyes, and groaneth, as an eunuch embracing a virgin, and sighing. 22 Give not up thy soul to sadness, and afflict not thyself in thy own counsel. 23 The joyfulness of the heart, is the life of a man, and a never failing treasure of holiness: and the joy of a man is length of life. 24 Have pity on thy own soul, pleasing God, and contain thyself: gather up thy heart in his holiness: and drive away sadness far from thee. 25 For sadness hath killed many, and there is no profit in it. 26 Envy and anger shorten a man's days, and pensiveness will bring old age before the time. 27 A Cheerful and good heart is always feasting: for his banquets are prepared with diligence.

CHAPTER 31

1 Watching for riches consumeth the flesh, and the thought thereof driveth away sleep. 2 The thinking beforehand turneth away the understanding, and a grievous sickness maketh the soul sober. 3 The rich man hath laboured in gathering riches together, and when he resteth he shall be filled with his goods. 4 The poor man hath laboured in his low way of life, and in the end he is still poor. 5 He that loveth gold, shall not be justified: and he that followeth after corruption, shall be filled with it. 6 Many have been brought to fall for gold, and the beauty thereof hath been their ruin. 7 Gold is a stumblingblock to them that sacrifice to it: woe to them that eagerly follow after it, and every fool shall perish by it. 8 Blessed is the rich man that is found without blemish: and that hath not gone after gold, nor put his trust in money nor in treasures. 9 Who is he, and we will praise him? for he hath done wonderful things in his life. 10 Who hath been tried thereby, and made perfect, he shall have glory everlasting. He that could have transgressed, and hath not transgressed: and could do evil things, and hath not done them: 11 Therefore are his goods established in the Lord, and all the church of the saints shall declare his alms. 12 Art thou set at a great table? be not the first to open thy mouth upon it. 13 Say not: There are many things which are upon it. 14 Remember that a wicked eye is evil. 15 What is created more wicked than an eye? therefore shall it weep over all the face when it shall see. 16 Stretch not out thy hand first, lest being disgraced with envy thou be put to confusion. 17 Be not hasty in a feast. 18 Judge of the disposition of thy neighbour by thyself. 19 Use as a frugal man the things that are set before thee: lest if thou eatest much, thou be hated. 20 Leave off first, for

manners' sake: and exceed not, lest thou offend. 21 And if thou sittest among many, reach not thy hand out first of all: and be not the first to ask for drink. 22 How sufficient is a little wine for a man well taught, and in sleeping thou shalt not be uneasy with it, and thou shalt feel no pain. 23 Watching, and choler, and gripes, are with an intemperate man: 24 Sound and wholesome sleep with a moderate man: he shall sleep till morning, and his soul shall be delighted with him. 25 And if thou hast been forced to eat much, arise, go out, and vomit: and it shall refresh thee, and thou shalt not bring sickness upon thy body. 26 Hear me, my son, and despise me not: and in the end thou shalt find my words. 27 In all thy works be quick, and no infirmity shall come to thee. 28 The lips of many shall bless him that is liberal of his bread, and the testimony of his truth is faithful. 29 Against him that is niggardly of his bread, the city will murmur, and the testimony of his niggardliness is true. 30 Challenge not them that love wine: for wine hath destroyed very many. 31 Fire trieth hard iron: so wine drunk to excess shall rebuke the hearts of the proud. 32 Wine taken with sobriety is equal lire to men: if thou drink it moderately, thou shalt be sober. 33 What is his life, who is diminished with wine?
31:34 What taketh away life? death. 35 Wine was created from the beginning to make men joyful, and not to make them drunk. 36 Wine drunken with moderation is the joy of the soul and the heart. 37 Sober drinking is health to soul and body. 38 Wine drunken with excess raiseth quarrels; and wrath, and many ruins. 39 Wine drunken with excess is bitterness of the soul. 40 The heat of drunkenness is the stumblingblock of the fool, lessening strength and causing wounds. 41 Rebuke not thy neighbour in a banquet of wine: and despise him not in hip mirth. 42 Speak not to him words of reproach: and press him not in demanding again.

CHAPTER 32

1 Have they made thee ruler? be not lifted up: be among them as one of them. 2 Have care of them, and so sit down, and when thou hast acquitted thyself of all thy charge, take thy place : 3 That thou mayst rejoice for them, and receive a crown as an ornament of grace, and get the honour of the contribution. 4 Speak, thou that art elder: for it becometh thee, 5 To speak the first word with care knowledge, and hinder not music. 6 Where there is no hearing, pour out words, and be not lifted up out season with thy wisdom. 7 A concert of music in a banquet wine is as a carbuncle set in gold. 8 As a signet of an emerald in a work of gold: so is the melody of

music with pleasant and moderate wine. 9 Hear in silence, and for thy reverence good grace shall come to thee. 10 Young man, scarcely speak in thy own cause. 11 If thou be asked twice, let thy answer be short. 12 In many things be as if thou wert ignorant, and hear in silence and withal seeking. 13 In the company of great men bide not upon thee: and when the ancients are present, speak not much. 14 Before a storm goeth lightning: and before shamefacedness goeth favour: and for thy reverence good grace shall come to thee. 15 And at the time of rising be not slack: but be first to run home to thy house, and there withdraw thyself, and there take thy pastime. 16 And do what thou hast a mind, but not in sin or proud speech. 17 And for all these things bless the Lord, that made thee, and that replenisheth thee with all his good things. 18 He that feareth the Lord, will receive his discipline: and they that will seek him early, shall find a blessing. 19 He that seeketh the law, shall be filled with it: and he that dealeth deceitfully, shall meet with a stumblingblock therein. 20 They that fear the Lord, shall find just judgment, and shall kindle justice as a light. 21 A sinful man will flee reproof, and will find an excuse according to his will. 22 A man of counsel will not neglect understanding, a strange and proud man will not dread fear: 23 Even after he hath done with fear without counsel, he shall be controlled by the things of his own seeking. 24 My son, do thou nothing without counsel, and thou shalt not repent when thou hast done. 25 Go not in the way of ruin, and thou shalt not stumble against the stones; trust not thyself to a rugged way, lest thou set a stumblingblock to thy soul. 26 And beware of thy own children, and take heed of them of thy household. 27 In every work of thine regard thy soul in faith: for this is the keeping of the commandments. 28 He that believeth God, taketh heed to the commandments: and he that trusteth in him, shall fare never the worse.

CHAPTER 33

1 NO evils shall happen to him that feareth the Lord, but in temptation God will keep him, and deliver him from evils. 2 A wise man hateth not the commandments and justices, and he shall not be dashed in pieces as a ship in a storm. 3 A man of understanding is faithful to the law of God, and the law is faithful to him. 4 He that cleareth up a question, shall prepare what to say, and so having prayed he shall be heard, and shall keep discipline, and then he shall answer. 5 The heart of a fool is as a wheel of a cart: and his thoughts are like a rolling axletree. 6 A friend that is a mocker, is like a stallion horse: he neigheth under every one that sitteth

upon him. 7 Why doth one day excel another, and one light another, and one year another year, when all come of the sun? 8 By the knowledge of the Lord they were distinguished, the sun being made, and keeping his commandment. 9 And he ordered the seasons, and holidays of them, and in them they celebrated festivals at an hour. 10 Some of them God made high and great days, and some of them he put in the number of ordinary days. And all men are from the ground, and out of the earth, from whence Adam was created. 11 With much knowledge the Lord hath divided them and diversified their ways. 12 Some of them hath he blessed, and exalted: and some of them hath he sanctified, and set near himself: and some of them hath he cursed and brought low, and turned them from their station. 13 As the potter's clay is in his hand, to fashion and order it: 14 All his ways are according to his ordering: so man is in the hand of him that made him, and he will render to him according to his judgment. 15 Good is set against evil, and life against death: so also is the sinner against a just man. And so look upon all the works of the most High. Two and two, and one against another. 16 And I awaked last of all, and as one that gathereth after the grapegatherers. 17 In the blessing of God I also have hoped: and as one that gathereth grapes, have I filled the winepress. 18 See that I have not laboured for myself only, but for all that seek discipline. 19 Hear me, ye great men, and all ye people, and hearken with your ears, ye rulers of the church. 20 Give not to son or wife, brother or friend, power over thee while thou livest; and give not thy estate to another, lest then repent, and thou entreat for the same. 21 As long as thou livest, and hast breath in thee, let no man change thee. 22 For it is better that thy children should ask of thee, than that thou look toward the hands of thy children. 23 In all thy works keep the pre-eminence. 24 Let no stain sully thy glory. In the time when thou shalt end the days of thy life, and in the time of thy decease, distribute thy inheritance. 25 Fodder, and a wand, and a burden are for an ass: bread, and correction, and work for a slave. 26 He worketh under correction, and seeketh to rest: let his hands be idle, and he seeketh liberty. 27 The yoke and the thong bend a stiff neck, and continual labours bow a slave. 28 Torture and fetters are for a malicious slave: send him to work, that he be not idle: 29 For idleness hath taught much evil. 30 Set him to work: for so it is fit for him. And if he be not obedient, bring him down with fetters, but be not excessive towards any one: and do no grievous thing without judgment. 31 If thou have a faithful servant, let him be to thee as thy own soul: treat him as a brother: because in the blood of thy soul thou hast

gotten him. 32 If thou hurt him unjustly, he will run away: 33 And if he rise up and depart, thou knowest not whom to ask, and in what way to seek him.

CHAPTER 34

1 The hopes of a man that is void of understanding are vain and deceitful: and dreams lift up fools. 2 The man that giveth heed to lying visions, is like to him that catcheth at a shadow, and followeth after the wind. 3 The vision of dreams is the resemblance of one thing to another: as when a man's likeness is before the face of a man. 4 What can be made clean by the unclean? and what truth can come from that which is false? 5 Deceitful divinations and lying omens and the dreams of evildoers, are vanity: 6 And the heart fancieth as that of a woman in travail: except it be a vision sent forth from the most High, set no thy heart upon them. 7 For dreams have deceived many, and they have failed that put their trust in them. 8 The word of the law shall be fulfilled without a lie, and wisdom shall be made plain in the mouth of the faithful. 9 What doth he know, that hath not been tried? A man that hath much experience, shall think of many things: and he that hath learned many things, shall shew forth understanding. 10 He that hath no experience, knoweth little: and he that hath been experienced in many things, multiplieth prudence. 11 He that hath not been tried, what manner of things doth he know? he that hath been surprised, shall abound with subtlety. 12 I have seen many things by travelling, and many customs of things. 13 Sometimes I have been in danger of death for these things, and I have been delivered by the grace of God. 14 The spirit of those that fear God; is sought after, and by his regard shall be blessed. 15 For their hope is on him that saveth them, and the eyes of God are upon them that love him. 16 He that feareth the Lord shall tremble at nothing, and shall not be afraid for he is his hope. 17 The soul of him that feareth the Lord is blessed. 18 To whom doth he look, and who in his strength? 19 The eyes of the Lord are upon them that fear him, he is their powerful protector, and strong stay, a defence from the heat, and a cover from the sun at noon, 20 A preservation from stumbling, and a help from falling; he raiseth up the soul, and enlighteneth the eyes, and giveth health, and life, and blessing. 21 The offering of him that sacrificeth of a thing wrongfully gotten, is stained, and the mockeries of the unjust are not acceptable. 22 The Lord is only for them that wait upon him in the way of truth and justice. 23 The most High approveth not the gifts of the wicked: neither hath he respect to the oblations of the unjust, nor will he be

pacified for sine by the multitude of their sacrifices. 24 He that offereth sacrifice of the goods of the poor, is as one that sacrificeth the son in the presence of his father. 25 The bread of the needy, is the life of the poor: he that defraudeth them thereof, is a man of blood. 26 He that taketh away the bread gotten by sweat, is like him that killeth his neighbour. 27 He that sheddeth blood, and he that defraudeth the labourer of his hire, are brothers. 28 When one buildeth up, and another pulleth down: what profit have they but the labour? 29 When one prayeth, and another curseth: whose voice will God hear? 30 He that washeth himself after touching the dead, if he toucheth him again, what doth his washing avail? 31 So a man that fasteth for his sins, and doth the same again, what doth his humbling himself profit him? who will hear his prayer?

CHAPTER 35

1 He that keepeth the law, multiplieth offerings. 2 It is a wholesome sacrifice to take heed to the commandments, and to depart from all iniquity. 3 And to depart from injustice, is to offer a propitiatory sacrifice for injustices, and a begging of pardon for sins. 4 He shall return thanks, that offereth fine flour: and he that doth mercy, offereth sacrifice. 5 To depart from iniquity is that which pleaseth the Lord, and to depart from injustice, is an entreaty for sins. 6 Thou shalt not appear empty in the sight of the Lord. 7 For all these things are to be done because of the commandment of God. 8 The oblation of the just maketh the altar fat, and is an odour of sweetness in the sight of the most High. 9 The sacrifice of the just is acceptable, and the Lord will not forget the memorial thereof. 10 Give glory to God with a good heart: and diminish not the firstfruits of thy hands. 11 In every gift shew a cheerful countenance, and sanctify thy tithes with joy. 12 Give to the most High according to what he hath given to thee, and with a good eye do according to the ability of thy hands: 13 For the Lord maketh recompense, and will give thee seven times as much. 14 Do not offer wicked gifts, for such he will not receive. 15 And look not upon an unjust sacrifice, for the Lord is judge, and there is not with him respect of person. 16 The Lord will not accept any person against a poor man, and he will hear the prayer of him that is wronged. 17 He will not despise the prayers of the fatherless; nor the widow, when she poureth out her complaint. 18 Do not the widow's tears run down the cheek, and her cry against him that causeth them to fall? 19 For from the cheek they go up even to heaven, and the Lord that heareth will not be delighted

with them. 20 He that adoreth God with joy, shall be accepted, and his prayer shall approach even to the clouds. 21 The prayer of him that humbleth himself, shall pierce the clouds: and till it come nigh he will not be comforted: and he will not depart till the most High behold. 22 And the Lord will not be slack, but will judge for the just, and will do judgment: and the Almighty will not have patience with them, that he may crush their back: 23 And he will repay vengeance to the Gentiles, till he have taken away the multitude of the proud, and broken the sceptres of the unjust, 24 Till he have rendered to men according to their deeds: and according to the works of Adam, and according to his presumption, 25 Till he have judged the cause of his people, and he shall delight the just with his mercy. 26 The mercy of God is beautiful in the time of affliction, as a cloud of rain in the time of drought.

CHAPTER 36

1 Have mercy upon us, O God of all, and behold us, and shew us the light of thy mercies: 2 And send thy fear upon the nations, that have not sought after thee: that they may know that there is no God beside thee, and that they may shew forth thy wonders. 3 Lift up thy hand over the strange nations, that they may see thy power. 4 For as thou hast been sanctified in us in their sight, so thou shalt be magnified among them in our presence, 5 That they may know thee, as we also have known thee, that there is no God beside thee, O Lord. 6 Renew thy signs, and work new miracles. 7 Glorify thy hand, and thy right arm. 8 Raise up indignation, and pour out wrath. 9 Take away the adversary, and crush the enemy. 10 Hasten the time, and remember the end, that they may declare thy wonderful works. 11 Let him that escapeth be consumed by the rage of the fire: and let them perish that oppress thy people. 12 Crush the head of the princes of the enemies that say: There is no other beside us. 13 Gather together all the tribes of Jacob: that they may know that there is no God besides thee, and may declare thy great works: and thou shalt inherit them as from the beginning. 14 Have mercy on thy people, upon whom thy name is invoked: and upon Israel, in whom thou hast raised up to be thy firstborn. 15 Have mercy on Jerusalem, the city which thou hast sanctified, the city of thy rest. 16 Fill Sion with thy unspeakable words, and thy people with thy glory. 17 Give testimony to them that are thy creatures from the beginning, and raise up the prophecies which the former prophets spoke in thy name. 18 Reward them that patiently wait for thee, that thy prophets may be found faithful: and hear the prayers of thy servants, 19

According to the blessing of Aaron over thy people, and direct us into the way of justice, and let all know that dwell upon the earth, that thou art God the beholder of all ages. 20 The belly will devour all meat, yet one is better than another. 21 The palate tasteth venison and the wise heart false speeches. 22 A perverse heart will cause grief, and a man of experience will resist it. 23 A woman will receive every man: yet one daughter is better than another. 24 The beauty of a woman cheereth the countenance of her husband, and a man desireth nothing more. 25 If she have a tongue that can cure, and likewise mitigate and shew mercy: her husband is not like other men. 26 He that possesseth a good wife, beginneth a possession: she is a help like to himself, and a pillar of rest. 27 Where there is no hedge, the possession shall be spoiled: and where there is no wife, he mourneth that is in want. 28 Who will trust him that hath no rest, and that lodgeth wheresoever the night taketh him, as a robber well appointed, that skippeth from city to city.

CHAPTER 37

1 Every friend will say: I also am his friend: but there is a friend, that is only a friend in name. Is not this a grief even to death? 2 But a companion and a friend shall be turned to an enemy. 3 O wicked presumption, whence camest thou to cover the earth with thy malice, and deceitfulness? 4 There is a companion who rejoiceth with his friend in his joys, but in the time of trouble, he will be against him. 5 There is a companion who condoleth with his friend for his belly's sake, and he will take up a shield against enemy. 6 Forget not thy friend in thy mind, and be not unmindful of him in thy riches. 7 Consult not with him that layeth a snare for thee, and hide thy counsel from them that envy thee. 8 Every counsellor giveth out counsel, but there is one that is a counsellor for himself. 9 Beware of a counsellor. And know before what need he hath: for he will devise to his own mind: 10 Lest he thrust a stake into the ground, and say to thee: 11 Thy way is good; and then stand on the other side to see what shall befall thee. 12 Treat not with a man without religion concerning holiness, nor with an unjust man concerning justice, nor with a woman touching her of whom she is jealous, nor with a coward concerning war, nor with a merchant about traffic, nor with a buyer of selling, nor with an envious man of giving thanks, 13 Nor with the ungodly of piety, nor with the dishonest of honesty, nor with the held labourer of every work 14 Nor with him that worketh by the year of the finishing of the year, nor with an idle servant of much business: give no heed to these in any matter of

counsel. 15 But be continually with a holy man, whomsoever thou shalt know to observe the fear of God, 16 Whose soul is according to thy own soul: and who, when thou shalt stumble in the dark, will be sorry for thee. 17 And establish within thyself a heart of good counsel: for there is no other thing of more worth to thee than it. 18 The soul of a holy man discovereth sometimes true things, more than seven watchmen that sit in a high piece to watch. 19 But above all these things pray to the most High, that he may direct thy way in truth. 20 In all thy works let the true word go before thee, and steady counsel before every action. 21 A wicked word shall change the beast: out of which four manner of things arise, good and evil, life and death: and the tongue is continually the ruler of them. There is a man that is subtle and a teacher of many, and yet is unprofitable to his own soul. 22 A skilful man hath taught many, and is sweet to his own soul. 23 He that speaketh sophistically, is hateful: he shall be destitute of every thing. 24 Grace is not given him from the Lord: for he is deprived of all wisdom. 25 There is a wise man that is wise to his own soul: and the fruit of his understanding is commendable. 26 A wise man instructeth his own people, and the fruits of his understanding are faithful. 27 A wise man shall be filled with blessings, and they that see shall praise him. 28 The life of a man is in the number of his days: but the days of Israel are innumerable. 29 A wise man shall inherit honour among his people, and his name shall live for ever. 30 My son, prove thy soul in thy life: and if it be wicked, give it no power: 31 For all things are not expedient for all, and every kind pleaseth not every soul. 32 Be not greedy in any feasting, and pour not out thyself upon any meat: 33 For in many meats there will be sickness, and greediness will turn to choler. 34 By surfeiting many have perished: but he that is temperate, shall prolong life.

CHAPTER 38

1 Honour the physician for the need thou hast of him: for the most High hath created him. 2 For all healing is from God, and he shall receive gifts of the king. 3 The skill of the physician shall lift up his head, and in the sight of great men he shall be praised. 4 The most High hath created medicines out of the earth, and a wise man will not abhor them. 5 Was not bitter water made sweet with wood? 6 The virtue of these things is come to the knowledge of men, and the meet High hath given knowledge to men, that he may be honoured in his wonders. 7 By these he shall cure and shall allay their pains, and of

these the apothecary shall make sweet confections, and shall make up ointments of health, and of his works there shall be no end. 8 For the peace of God is over all the face of the earth. 9 My son, in thy sickness neglect not thyself, but pray to the Lord, and he shall heal thee. 10 Turn away from sin and order thy hands aright, and cleanse thy heart from all offence. 11 Give a sweet savour, and a memorial of fine flour, and make a fat offering, and then give place to the physician. 12 For the Lord created him: and let him not depart from thee, for his works are necessary. 13 For there is a time when thou must fall into their hands: 14 And they shall beseech the Lord, that he would prosper what they give for ease and remedy, for their conversation. 15 He that sinneth in the sight of his Maker, shall fall into the hands of the physician. 16 My son, shed tears over the dead, and begin to lament as if thou hadst suffered some great harm, and according to judgment cover his body, and neglect not his burial. 17 And for fear of being ill spoken of weep bitterly for a day, and then comfort thyself in thy sadness. 18 And make mourning for him according to his merit for a day, or two, for fear of detraction. 19 For of sadness cometh death, and it overwhelmeth the strength, and the sorrow of the heart boweth down the neck. 20 In withdrawing aside sorrow remaineth: and the substance of the poor is according to his heart. 21 Give not up thy heart to sadness, but drive it from thee: and remember the latter end. 22 Forget it not: for there is no returning, and thou shalt do him no good, and shalt hurt thyself. 23 Remember my judgment: for also shall be so: yesterday for me, and to day for thee. 24 When the dead is at rest, let his remembrance rest, and comfort him in the departing of his spirit. 25 The wisdom of a scribe cometh by his time of leisure: and he that is less in action, shall receive wisdom. 26 With what wisdom shall he be furnished that holdeth the plough, and that glorieth in the goad, that driveth the oxen therewith, and is occupied in their labours, and his whole talk is about the offspring of bulls? 27 He shall give his mind to turn up furrows, and his care is to give the kine fodder. 28 So every craftsman and workmaster that laboureth night and day, he who maketh graven seals, and by his continual diligence varieth the figure: he shall give his mind to the resemblance of the picture, and by his watching shall finish the work. 29 So doth the smith sitting by the anvil and considering the iron work. The vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace. 30 The noise of the hammer is always in his ears, and his eye is upon the pat tern of the vessel he maketh. 31 He setteth his mind to finish his work, and his watching to polish them, to perfection.

32 So doth the potter sitting at his work, turning the wheel about with his feet, who is always carefully set to his work, and maketh all his work by number: 33 He fashioneth the clay with his arm, and boweth down his strength before his feet: 34 He shall give his mind to finish the glazing, and his watching to make clean the furnace. 35 All these trust to their hands, and every one is wise in his own art. 36 Without these a city is not built. 37 And they shall not dwell, nor walk about therein, and they shall not go up into the assembly. 38 Upon the judges' seat they shall not sit, and the ordinance of judgment they shall not understand, neither shall they declare discipline and judgment, and they shall not be found where parables are spoken: 39 But they shall strengthen the state of the world, and their prayer shall be in the work of their craft, applying their soul, and searching in the law of the most High.

CHAPTER 39

1 The wise men will seek out the wisdom of all the ancients, and will be occupied in the prophets. 2 He will keep the sayings of renowned men, and will enter withal into the subtilties of parables. 3 He will search out the hidden meanings of proverbs, and will be conversant in the secrets of parables. 4 He shall serve among great men, and: appear before the governor. 5 He shall pass into strange countries: for he shall try good and evil among men. 6 He will give his heart to resort early to the Lord that made him, and he will pray in the sight of the most High. 7 He will open his mouth in prayer, and will make supplication for his sins. 8 For if it shall please the great Lord, he will fill him with the spirit of understanding: 9 And he will pour forth the words of his wisdom as showers, and in his prayer he will confess to the Lord. 10 And he shall direct his counsel, and his knowledge, and in his secrets shall he meditate. 11 He shall shew forth the discipline he hath learned, and shall glory in the law of the covenant of the Lord. 12 Many shall praise his wisdom, and it shall never be forgotten. 13 The memory of him shall not depart away, and his name shall be in request from generation to generation. 14 Nations shall declare his wisdom, and the church shall shew forth his praise. 15 If he continue, he shall leave a name above a thousand: and if he rest, it shall be to his advantage. 16 I will yet meditate that I may declare: for I am filled as with a holy transport. 17 By a voice he saith: Hear me, ye divine offspring, and bud forth as the rose planted by the brooks of waters. 18 Give ye a sweet odour as frankincense. 19 Send forth flowers, as the lily, and yield a smell, and bring forth

leaves in grace, and praise with canticles, and bless the Lord in his works. 20 Magnify his name, and give glory to him with the voice of your lips, and with the canticles of your mouths, and with harps, and in praising him, you shall say in this manner: 21 All the works of the Lord are exceeding good. 22 At his word the waters stood as a heap: and at the words of his mouth the receptacles of waters: 23 For at his commandment favour is shewn, and there is no diminishing of his salvation. 24 The works of all flesh are before him, and there is nothing hid from his eyes. 25 He seeth from eternity to eternity, and there is nothing wonderful before him. 26 There is no saying: What is this, or what is that? for all things shall be sought in their time. 27 His blessing hath overflowed like a river. 28 And as a flood hath watered the earth; so shall his wrath inherit the nations, that have not sought after him: 29 Even as he turned the waters into a dry land, and the earth was made dry: and his ways were made plain for their journey: so to sinners they are stumblingblocks in his wrath. 30 Good things were created for the good from the beginning, so for the wicked, good and evil things. 31 The principal things necessary for the life of men, are water, fire, and iron, salt, milk, and bread of flour, and honey, and the cluster of the grape, and oil, and clothing. 32 All these things shall be for good to the holy, so to the sinners and the ungodly they shall be turned into evil. 33 There are spirits that are created for vengeance, and in their fury they lay on grievous torments. 34 In the time of destruction they shall pour out their force: and they shall appease the wrath of him that made them. 35 Fire, hail, famine, and death, all these were created for vengeance. 36 The teeth of beasts, and scorpions, and serpents, and the sword taking vengeance upon the ungodly unto destruction. 37 In his commandments they shall feast, and they shall be ready upon earth when need is, and when their time is come they shall not transgress his word. 38 Therefore from the beginning I was resolved, and I have meditated, and thought on these things and left them in writing. 39 All the works of the Lord are good, and he will furnish every work in due time. 40 It is not to be said: This is worse than that: for all shall be well approved in their time. 41 Now therefore with the whole heart and mouth praise ye him, and bless the name of the Lord.

CHAPTER 40

1 Great labour is created for all men, and a heavy yoke is upon the children of Adam, from the day of their coming out of their mother's womb, until the day of their

burial into the mother of all. 2 Their thoughts, and fears of the heart, their imagination of things to come, and the day of their end:3 From him that sitteth on a glorious throne, unto him that is humbled in earth and ashes: 4 From him that weareth purple, and beareth the crown, even to him that is covered with rough linen: wrath, envy, trouble, inquietness, and the fear of death, continual anger, and strife, 5 And in the time of rest upon his bed, the sleep of the night changeth his knowledge. 6 A little and as nothing is his rest, and afterward in sleep, as in the day of keeping watch. 7 He is troubled in the vision of his heart, as if he had escaped in the day of battle. In the time of his safety he rose up, and wondereth that there is no fear: 8 Such things happen to all flesh, from man even to beast, and upon sinners are sevenfold mere. 9 Moreover, death, and bloodshed, strife, and sword, oppressions, famine, and affliction, and scourges: 10 All these things are created for the wicked, and for their sakes came the flood. 11 All things that are of the earth, shall return to the earth again, and all waters shall return to the sea. 12 All bribery, and injustice shall blotted out, and fidelity shall stand for ever. 13 The riches of the unjust shall be dried up like a river, and shall pass sway a noise like a great thunder in rain. 14 While he openeth his hands he shall rejoice: but transgressors shall pine away in the end. 15 The offspring of the ungodly shall not bring forth many branches, and make a noise as unclean roots upon the top of a rock. 16 The weed growing over every water, and at the bank of the river, shall be pulled up before all grass. 17 Grace is like a paradise in blessings, and mercy remaineth for ever. 18 The life of a labourer that is content with what he hath, shall be sweet, and in it thou shalt find a treasure. 19 Children, and the building of a city shall establish a name, but a blameless wife shall be counted above them both. 20 Wine and music rejoice the heart, but the love of wisdom is above them both. 21 The flute and the psaltery make a sweet melody, but a pleasant tongue is above them both. 22 Thy eye desireth favour and beauty, but more than these green sown fields. 23 A friend and companion meeting together in season, but above them both is a wife with her husband. 24 Brethren are a help in the time of trouble, but mercy shall deliver more than they. 25 Gold and silver make the feet stand sure: but wise counsel is above them both. 26 Riches and strength lift up the heart: but above these is the fear of the Lord. 27 There is no want in the fear of the Lord, and it needeth not to seek for help. 28 The fear of the Lord is like a paradise of blessing, and they have covered it above all glory. 29 My son, in thy

lifetime be not indigent: for it is better to die than to want. 30 The life of him that looketh toward another man's table is not to be counted a life: for he feedeth his soul with another man's meat. 31 But a man, well instructed and taught, will look to himself. 32 Begging will be sweet in the mouth of the unwise, but in his belly there shall burn a fire.

CHAPTER 41

1 O death, how bitter is the remembrance of thee to a man that hath peace in his possessions! 2 To a man that is at rest, and whose ways are prosperous in all things, and that is yet able to take meat! 3 O death, thy sentence is welcome to the man that is in need, and to him whose strength faileth: 4 Who is in a decrepit age, and that is in care about all things, and to the distrustful that loseth patience! 5 Fear not the sentence of death. Remember what things have been before thee, and what shall come after thee: this sentence is from the Lord upon all flesh. 6 And what shall come upon thee by the good pleasure of the most High? whether ten, or a hundred, or a thousand years. 7 For among the dead there is no accusing of life. 8 The children of sinners become children of abominations, and they that converse near the houses of the ungodly. 9 The inheritance of the children of sinners shall perish, and with their posterity shall be a perpetual reproach. 10 The children will complain of an ungodly father, because for his sake they are in reproach. 11 Woe to you, ungodly men, who have forsaken the law of the most high Lord. 12 And if you be born, you shall be born in malediction: and if you die, in malediction shall be your portion. 13 All things that are of the earth, shall return into the earth: so the ungodly shall from malediction to destruction. 14 The mourning of men is about their body, but the name of the ungodly shall be blotted out. 15 Take care of a good name: for this shall continue with thee, more than a thousand treasures precious and great. 16 A good life hath its number of days: but a good name shall continue for ever. 17 My children, keep discipline in peace: for wisdom that is hid, and a treasure that is not seen, what profit is there in them both? 18 Better is the man that hideth his folly, then the man that hideth his wisdom. 19 Wherefore have a shame of these things I am now going to speak of. 20 For it is not good to keep all shamefacedness: and all things do not please all men in opinion. 21 Be ashamed of fornication before father and mother: and of a lie before a governor and a man in power: 22 Of an offence before a prince, and a judge: of iniquity before a congregation and a people: 23 Of injustice before a companion and

friend: and in regard to the place where thou dwellest,
24 Of theft, and of the truth of God, and the covenant:
of leaning with thy elbow over meat, and of deceit in
giving and taking: 25 Of silence before them that salute
thee: of looking upon a harlot: and of turning away thy
face from thy kinsman. 26 Turn not sway thy face from thy
neighbour, and of taking away a portion and not
restoring. 27 Gaze not upon another man's wife, and be
not inquisitive after his handmaid, and approach not her
bed. 28 Be ashamed of upbraiding speeches before friends:
and after thou hast given, upbraid not.

CHAPTER 42

1 Repeat not the word which thou hast heard, and disclose
not the thing that is secret; so shalt thou be truly
without confusion, and shalt find favour before all men:
be not ashamed of any of these things, and accept no
person to sin thereby: 2 Of the law of the most High, and
of his covenant, and of judgment to justify the ungodly:
3 Of the affair of companions and travellers, and of the
gift of the inheritance of friends: 4 Of exactness of
balance and weights, of getting much or little: 5 Of the
corruption of buying, and of merchants, and of much
correction of children, and to make the side of a wicked
slave to bleed. 6 Sure keeping is good over a wicked
wife. 7 Where there are many hands, shut up, and deliver
all things in number, and weight: and put all in writing
that thou givest out or receivest in. 8 Be not ashamed to
inform the unwise and foolish, and the aged, that are
judged I by young men: and thou shalt be well instructed
in all things, and well approved in the sight of all men
living. 9 The father waketh for the daughter when no man
knoweth, and the care for her taketh away his sleep, when
she is young, lest she pass away the flower of her age,
and when she is married, lest she should be hateful: 10
In her virginity, lest she should be corrupted, and be
found with child in her father's house: and having a
husband, lest she should misbehave herself, or at the
least become barren. 11 Keep a sure watch over a
shameless daughter: lest at any time she make thee become
a laughingstock to thy enemies, and a byword in the city,
and a reproach among the people, and she make thee
ashamed before all the multitude. 12 Behold not
everybody's beauty: and tarry not among women. 13 For
from garments cometh a moth, and from a woman the
iniquity of a man. 14 For better is the iniquity of a
man, than a woman doing a good turn, and a woman bringing
shame and reproach. 15 I will now remember the works of
the Lord, and I will declare the things I have seen. By
the words of the Lord are his works. 16 The sun giving

light hath looked upon all things, and full of the glory of the Lord is his work. 17 Hath not the Lord made the saints to declare all his wonderful works, which the Lord Almighty hath firmly settled to be established for his glory? 18 He hath searched out the deep, and the heart of men: and considered their crafty devices. 19 For the Lord knoweth all knowledge, and hath beheld the signs of the world, he declareth the things that are past, and the things that are to come, and revealeth the traces of hidden things. 20 No thought escapeth him, and no word can hide itself from him. 21 He hath beautified the glorious works of his wisdom: and he Is from eternity to eternity, and to him nothing may be added, 22 Nor can he be diminished, and he hath no need of any counsellor. 23 O how desirable are all his works, and what we can know is but as a spark! 24 All these things live, and remain for ever, and for every use all things obey him. 25 All things are double, one against another, and he hath made nothing defective. 26 He hath established the good things of every one. And who shall be filled with beholding his glory?

CHAPTER 43

1 The firmament on high is his beauty, the beauty of heaven with its glorious shew. 2 The sun when he appeareth shewing forth at his rising, an admirable instrument, the work of the most High. 3 At noon he burneth the earth, and who can abide his burning heat? As one keeping a furnace in the works of heat: 4 The sun three times as much, burneth the mountains, breathing out fiery vapours, and shining with his beams, he blindeth the eyes. 5 Great is the Lord that made him, and at his words he hath hastened his course. 6 And the moon in all in her season, is for a declaration of times and a sign of the world. 7 From the moon is the sign of the festival day, a light that decreaseth in her perfection. 8 The month is called after her name, increasing wonderfully in her perfection 9 Being an instrument of the armies on high, shining gloriously in the Armament of heaven. 10 The glory of the stars is the beauty of heaven; the Lord enlighteneth the world on high. 11 By the words of the holy one they shall stand in judgment, and shall never fail in their watches. 12 Look upon the rainbow, and bless him that made it: it is very beautiful in its brightness. 13 It encompasseth the heaven about with the circle of its glory, the hands of the most High have displayed it. 14 By his commandment he maketh the snow to fall apace, and sendeth forth swiftly the lightnings of his judgment. 15 Through this are the treasures opened, and the clouds fly out like birds. 16 By his greatness he

hath fixed the clouds, and the hailstones are broken. 17 At his sight shall the mountains be shaken, and at his will the south wind shall blow. 18 The noise of his thunder shall strike the earth, so doth the northern storm, and the whirlwind: 19 And as the birds lighting upon the earth, he scattereth snow, and the falling thereof, is as the coming down of locusts. 20 The eye admireth at the beauty of the whiteness thereof, and the heart is astonished at the shower thereof. 21 He shall pour frost as salt upon the earth: and when it freezeth, it shall become like the tops of thistles. 22 The cold north wind bloweth, and the water is congealed into crystal; upon every gathering together of waters it shall rest, and shall clothe the waters as a breastplate. 23 And it shall devour the mountains, and burn the wilderness, and consume all that is green as with fire. 24 A present remedy of all is the speedy coming of a cloud, and a dew that meeteth it, by the heat that cometh, shall overpower it. 25 At his word the wind is still, and with his thought he appeaseth the deep, and the Lord hath planted islands therein. 26 Let them that sail on the sea, tell the dangers thereof: and when we hear with our ears, we shall admire. 27 There are great and wonderful works: a variety of beasts, and of all living things, and the monstrous creatures of whales. 28 Through him is established the end of their journey, and by his word all things are regulated. 29 We shall say much, and yet shall want words: but the sum of our words is, He is all. 30 What shall we be able to do to glorify him? for the Almighty himself is above all his works. 31 The Lord is terrible, and exceeding great, and his power is admirable. 32 Glorify the Lord as much as ever you can, for he will yet far exceed, and his magnificence is wonderful. 33 Blessing the Lord, exalt him as much as you can: for he is above all praise. 34 When you exalt him put forth all your strength, and be not weary: for you can never go far enough. 35 Who shall see him, and declare him? and who shall magnify him as he is from the beginning? 36 There are many things hidden from us that are greater than these: for we have seen but a few of his works. 37 But the Lord hath made all things, and to the godly he hath given wisdom.

CHAPTER 44

1 Let us now praise men of renown, and our fathers in their generation. 2 The Lord hath wrought great glory through his magnificence from the beginning. 3 Such as have borne rule in their dominions, men of great power, and endued with their wisdom, shewing forth in the prophets the dignity of prophets, 4 And ruling over the

present people, and by the strength of wisdom instructing the people in most holy words. 5 Such as by their skill sought out musical tunes, and published canticles of the scriptures. 6 Rich men in virtue, studying beautifulness: living at peace in their houses. 7 All these have gained glory in their generations, and were praised in their days. 8 They that were born of them have left a name behind them, that their praises might be related: 9 And there are some, of whom there is no memorial: who are perished, as if they had never been: and are become as if they had never been born, and their children with them. 10 But these were men of mercy, whose godly deeds have not failed: 11 Good things continue with their seed, 12 Their posterity are a holy inheritance, and their seed hath stood in the covenants. 13 And their children for their sakes remain for ever: their seed and their glory shall not be forsaken. 14 Their bodies are buried in peace, and their name liveth unto generation and generation. 15 Let the people shew forth their wisdom, and the church declare their praise. 16 Henoch pleased God, and was translated into paradise, that he may give repentance to the nations. 17 Noe was found perfect, just, and in the time of wrath he was made a reconciliation. 18 Therefore was there a remnant left to the earth, when the flood came. 19 The covenants of the world were made with him, that all flesh should no more be destroyed with the hood. 20 Abraham was the great father of a multitude of nations, and there was not found the like to him in glory, who kept the law of the most High, and was in covenant with him. 21 In his flesh he established the covenant, and in temptation he was found faithful. 22 Therefore by an oath he gave him glory in his posterity, that he should increase as the dust of the earth, 23 And that he would exalt his seed as the stars, and they should inherit from sea to sea, and from the river to the ends of the earth. 24 And he did in like manner with Isaac for the sake of Abraham his father. 25 The Lord gave him the blessing of all nations, and confirmed his covenant upon the head of Jacob. 26 He acknowledged him in his blessings, and gave him an inheritance, and divided him his portion in twelve tribes. 27 And he preserved for him men of mercy, that found grace in the eyes of all flesh.

CHAPTER 45

1 Moses was beloved of God, and men: whose memory is in benediction. 2 He made him like the saints in glory, and magnified him in the fear of his enemies, and with his words he made prodigies to cease. 3 He glorified him in the sight of kings, and gave him commandments in the

sight of his people, and shewed him his glory. 4 He sanctified him in his faith, and meekness, and chose him out of all flesh. 5 For he heard him, and his voice, and brought him into a cloud. 6 And he gave him commandments before his face, and a law of life and instruction, that he might teach Jacob his covenant, and Israel his judgments. 7 He exalted Aaron his brother, and like to himself of the tribe of Levi: 8 He made an everlasting covenant with him, and gave him the priesthood of the nation, and made him blessed in glory, 9 And he girded him about with a glorious girdle, and clothed him with a robe of glory, and crowned him with majestic attire. 10 He put upon him a garment to the feet, and breeches, and as ephod, and he compassed him with many little bells of gold all round about, 11 That as he went there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of his people. 12 He gave him a holy robe of gold, and blue, and purple, a woven work of a wise man, endued with judgment and truth: 13 Of twisted scarlet the work of an artist, with precious stones cut and set in gold, and graven by the work of a lapidary for a memorial, according to the number of the tribes of Israel. 14 And a crown of gold upon his mitre wherein was engraved Holiness, an ornament of honour: a work of power, and delightful to the eyes for its beauty. 15 Before him there were none so beautiful, even from the beginning. 16 No stranger was ever clothed with them, but only his children alone, and his grandchildren for ever. 17 His sacrifices were consumed with fire every day. 18 Moses filled his hands and anointed him with holy oil. 19 This was made to him for an everlasting testament, and to his seed as the days of heaven, to execute the office of the priesthood, and to have praise, and to glorify his people in his name. 20 He chose him out of all men living, to offer sacrifice to God, incense, and a good savour, for a memorial to make reconciliation for his people: 21 And he gave him power in his commandments, in the covenants of his judgments, that he should teach Jacob his testimonies, and give light to Israel in his law. 22 And strangers stood up against him, and through envy the men that were with Dathan and Abiron, compassed him about in the wilderness, and the congregation of Core in their wrath. 23 The Lord God saw and it pleased him not, and they were consumed in his wrathful indignation. 24 He wrought wonders upon them, and consumed them with a flame of fire. 25 And he added glory to Aaron, and gave him an inheritance, and divided unto him the firstfruits of the increase of the earth. 26 He prepared them bread in the first place unto fulness: for the sacrifices also of the Lord they shall eat, which he gave to him, and to his seed. 27 But he

shall not inherit among the people in the land, and he hath no portion among the people: for he himself is his portion and inheritance. 28 Phinees the son of Eleazar is the third in glory, by imitating him in the fear of the Lord: 29 And he stood up in the shameful fall of the people: in the goodness and readiness of his soul he appeased God for Israel. 30 Therefore he made to him a covenant of peace, to be the prince of the sanctuary, and of his people, that the dignity of priesthood should be to him and to his seed for ever. 31 And a covenant to David the king, the son of Jesse of the tribe of Juda, an inheritance to him and to his seed, that he might give wisdom into our heart to judge his people in justice, that their good things might not be abolished, and he made their glory in their nation everlasting.

CHAPTER 46

1 Valiant in war was Jesus the son of Nave, who was successor of Moses among the prophets, who was great according to his name, 2 Very great for the saving the elect of God, to overthrow the enemies that rose up against them, that he might get the inheritance for Israel. 3 How great glory did he gain when he lifted up his hands, and stretched out swords against the cities? 4 Who before him hath so resisted? for the Lord himself brought the enemies. 5 Was not the sun stopped in his anger, and one day made as two? 6 He called upon the most high Sovereign when the enemies assaulted him on every side, and the great and holy God heard him by hailstones of exceeding great force. 7 He made a violent assault against the nation of his enemies, and in the descent he destroyed the adversaries. 8 That the nations might know his power, that it is not easy to fight against God. And he followed the mighty one: 9 And in the days of Moses he did a work of mercy, he and Caleb the son of Jephone, in standing against the enemy, and withholding the people from sins, and appeasing the wicked murmuring. 10 And they two being appointed, were delivered out of the danger from among the number of six hundred thousand men on foot, to bring them into their inheritance, into the land that floweth with milk and honey. 11 And the Lord gave strength also to Caleb, and his strength continued even to his old age, so that he went up to the high places of the land, and his seed obtained it for an inheritance: 12 That all the children of Israel might see, that it is good to obey the holy God. 13 Then all the judges, every one by name, whose heart was not corrupted: who turned not away from the Lord, 14 That their memory might be blessed, and their bones spring up out of their place, 15 And their name continue for ever,

the glory of the holy men remaining unto their children. 16 Samuel the prophet of the Lord, the beloved of the Lord his God, established a new government, and anointed princes over his people. 17 By the law of the Lord he judged the congregation, and the God of Jacob beheld, and by his fidelity he was proved a prophet. 18 And he was known to be faithful in his words, because he saw the God of light: 19 And called upon the name of the Lord Almighty, in fighting against the enemies who beset him on every side, when he offered a lamb without blemish. 20 And the Lord thundered from heaven, and with a great noise made his voice to be heard. 21 And he crushed the princes of the Tyrians, and all the lords of the Philistines: 22 And before the time of the end of his life in the world, he protested before the Lord, and his anointed: money, or any thing else, even to a shoe, he had not taken of any man, and no man did accuse him. 23 And after this he slept, and he made known to the king, and shewed him the end of his life, and he lifted up his voice from the earth in prophecy to blot out the wickedness of the nation.

CHAPTER 47

1 Then Nathan the prophet arose in the days of David. 2 And as the fat taken away from the flesh, so was David chosen from among the children of Israel. 3 He played with lions as with lambs: and with bears he did in like manner as with the lambs of the flock, in his youth. 4 Did not he kill the giant, and take away reproach from his people? 5 In lifting up his hand, with the stone in the sling he beat down the boasting of Goliath: 6 For he called upon the Lord the Almighty, and he gave strength in his right hand, to take away the mighty warrior, and to set up the horn of his nation. 7 So in ten thousand did he glorify him, and praised him in the blessings of the Lord, in offering to him a crown of glory: 8 For he destroyed the enemies on every side, and extirpated the Philistines the adversaries unto this day: he broke their horn for ever. 9 In all his works he gave thanks to the holy one, and to the most High, with words of glory. 10 With his whole heart he praised the Lord, and loved God that made him: and he gave him power against his enemies: 11 And he set singers before the altar, and by their voices he made sweet melody. 12 And to the festivals he added beauty, and set in order the solemn times even to the end of his life, that they should praise the holy name of the Lord, and magnify the holiness of God in the morning. 13 The Lord took away his sine, and exalted his horn for ever: and he gave him a covenant of the kingdom, and a throne of glory in Israel. 14 After him arose up a

wise son, and for his sake he cast down all the power of the enemies. 15 Solomon reigned in days of peace, and God brought all his enemies under him, that he might build a house in his name, and prepare a sanctuary for ever: O how wise wast thou in thy youth! 16 And thou wast filled as a river with wisdom, and thy soul covered the earth. 17 And thou didst multiply riddles in parables: thy name went abroad to the islands far off, and thou wast beloved in thy peace. 18 The countries wondered at thee for thy canticles, and proverbs, and parables, and interpretations, 19 And at the name of the Lord God, whose surname is, God of Israel. 20 Thou didst gather gold as copper, and didst multiply silver as lead, 21 And thou didst bow thyself to women: and by thy body thou wast brought under subjection. 22 Thou hast stained thy glory, and defiled thy seed so as to bring wrath upon thy children, and to have thy folly kindled, 23 That thou shouldst make the kingdom to be divided, and out of Ephraim a rebellious kingdom to rule. 24 But God will not leave off his mercy, and he will not destroy, nor abolish his own works, neither will he cut up by the roots the offspring of his elect: and he will not utterly take away the seed of him that loveth the Lord. 25 Wherefore he gave a remnant to Jacob, and to David of the same stock. 26 And Solomon had an end with his fathers. 27 And he left behind him of his seed, the folly of the nation, 28 Even Roboam that had little wisdom, who turned away the people through his counsel: 29 And Jeroboam the son of Nabat, who caused Israel to sin, and shewed Ephraim the way of sin, and their sins were multiplied exceedingly. 30 They removed them far away from their land. 31 And they sought out all iniquities, till vengeance came upon them, and put an end to all their sine.

CHAPTER 48

1 And Elias the prophet stood up, as a fire, and his word burnt like a torch. 2 He brought a famine upon them, and they that provoked him in their envy, were reduced to a small number, for they could not endure the commandments of the Lord. 3 By the word of the Lord he shut up the heaven, and he brought down fire from heaven thrice. 4 Thus was Elias magnified in his wondrous works. And who can glory like to thee? 5 Who raisedst up a dead man from below, from the lot of death, by the word of the Lord God. 6 Who broughtest down kings to destruction, and brokest easily their power in pieces, and the glorious from their bed. 7 Who heardest judgment in Sina, and in Horeb the judgments of vengeance. 8 Who anointedst kings to penance, and madest prophets successors after thee. 9 Who wast taken up in a whirlwind of fire, in a chariot of

fiery horses. 10 Who art registered in the judgments of times to appease the wrath of the Lord, to reconcile the heart of the father to the son, and to restore the tribes of Jacob. 11 Blessed are they that saw thee, and were honoured with thy friendship. 12 For we live only in our life, but after death our name shall not be such. 13 Elias was indeed covered with the whirlwind, and his spirit was filled up in Eliseus: in his days he feared not the prince, and no man was more powerful than he. 14 No word could overcome him, and after death his body prophesied. 15 In his life he did great wonders, and in death he wrought miracles. 16 For all this the people repented not, neither did they depart from their sins till they were cast out of their land, and were scattered through all the earth. 17 And there was left but a small people, and a prince in the house of David. 18 Some of these did that which pleased God: but others committed many sine. 19 Ezechias fortified his city, and brought in water into the midst thereof, and he digged a rock with iron, and made a well for water. 20 In his days Sennacherib came up, and sent Rabsaces, and lifted up his hand against them, and he stretched out his hand against Sion, and became proud through his power. 21 Then their hearts and hands trembled, and they were in pain as women in travail. 22 And they called upon the Lord who is merciful, and spreading their hands, they lifted them up to heaven: and the holy Lord God quickly heard their voice. 23 He was not mindful of their sins, neither did he deliver them up to their enemies, but he purified them by the hand of Isaias, the holy prophet. 24 He overthrew the army of the Assyrians, and the angel of the Lord destroyed them. 25 For Ezechias did that which pleased God, and walked valiantly in the way of David his father, which Isaias, the great prophet, and faithful in the sight of God, had commanded him. 26 In his days the sun went backward, and he lengthened the king's life. 27 With a great spirit he saw the things that are to come to pass at last, and comforted the mourners in Sion. 28 He shewed what should come to pass for ever, and secret things before they came.

CHAPTER 49

1 The memory of Josias is like the composition of a sweet smell made by the art of a perfumer: 2 His remembrance shall be sweet as honey in every mouth, and as music at a banquet of wine. 3 He was directed by God unto the repentance of the nation, and he took away the abominations of wickedness. 4 And he directed his heart towards the Lord, and in the days of sinners he strengthened godliness. 5 Except David, and Ezechias, and

Josias, all committed sin. 6 For the kings of Juda forsook the law of the most High, and despised the fear of God. 7 So they gave their kingdom to others, and their glory to a strange nation. 8 They burnt the chosen city of holiness, and made the streets thereof desolate according to the prediction of Jeremias. 9 For they treated him evil, who was consecrated a prophet from his mother's womb, to overthrow, and pluck up, and destroy, and to build again, and renew. 10 It was Ezechiel that saw the glorious vision, which was shewn him upon the chariot of cherubims. 11 For he made mention of the enemies under the figure of rain, and of doing good to them that shewed right ways. 12 And may the bones of the twelve prophets spring up out of their place: for they strengthened Jacob, and re-deemed themselves by strong faith. 13 How shall we magnify Zorobabel? for he was as a signet on the right hand; 14 In like manner Jesus the son of Josedec? who in their days built the house, and set up a holy temple to the Lord, prepared for everlasting glory. 15 And let Nehemias be a long time remembered, who raised up for us our walls that were cast down, and set up the gates and the bars, who rebuilt our houses. 16 No man was born upon earth like Henoch: for he also was taken up from the earth. 17 Nor as Joseph, who was a man born prince of his brethren, the support of his family, the ruler of his brethren, the stay of the people: 18 And his bones were visited, and after death they prophesied. 19 Seth and Sem obtained glory among men: and above every soul Adam in the beginning.

CHAPTER 50

1 Simon the high priest, the son of Onias, who in his life propped up the house, and in his days fortified the temple. 2 By him also the height of the temple was founded, the double building and the high walls of the temple. 3 In his days the wells of water flowed out, and they were filled as the sea above measure. 4 He took care of his nation, and delivered it from destruction. 5 He prevailed to enlarge the city, and obtained glory in his conversation with the people: and enlarged the entrance of the house and the court. 6 He shone in his days as the morning star in the midst of a cloud, and as the moon at the full. 7 And as the sun when it shineth, so did he shine in the temple of God. 8 And as the rainbow giving light in the bright clouds, and as the flower of roses in the days of the spring, and as the lilies that are on the brink of the water, and as the sweet smelling frankincense in the time of summer. 9 As a bright Are, and frankincense burning in the fire. 10 As a massy vessel of gold, adorned with every precious stone. 11 As

an olive tree budding forth, and a cypress tree rearing itself on high, when he put on the robe of glory, and was clothed with the perfection of power. 12 When he went up to the holy altar, he honoured the vesture of holiness. 13 And when he took the portions out of the hands of the priests, he himself stood by the altar. And about him was the ring of his brethren: and as the cedar planted in mount Libanus, 14 And as branches of palm trees, they stood round about him, and all the sons of Aaron in their glory. 15 And the oblation of the Lord was in their hands, before all the congregation of Israel: and finishing his service, on the altar, to honour the offering of the most high Ring, 16 He stretched forth his hand to make a libation, and offered of the blood of the grape. 17 He poured out at the foot of the altar a divine odour to the most high Prince. 18 Then the sons of Aaron shouted, they sounded with beaten trumpets, and made a great noise to be heard for a remembrance before God. 19 Then all the people together made haste, and fell down to the earth upon their faces, to adore the Lord their God, and to pray to the Almighty God the most High. 20 And the singers lifted up their voices. and in the great house the sound of sweet melody was increased. 21 And the people in prayer besought the Lord the most High, until the worship of the Lord was perfected, and they had finished their office. 22 Then coming down, he lifted up his hands over all the congregation of the children of Israel, to give glory to God with his lips, and to glory in his name: 23 And he repeated his prayer, willing to shew the power of God. 24 And now pray ye to the God of all, who hath done great things in all the earth, who hath increased our days from our mother's womb, and hath done with us according to his mercy. 25 May he grant us joyfulness of heart, and that there be peace in our days in Israel for ever: 26 That Israel may believe that the mercy of God is with us, to deliver us in his days. 27 There are two nations which my soul abhorreth: and the third is no nation, which I hate: 28 They that sit on mount Seir, and the Philistines, and the foolish people that dwell in Sichem. 29 Jesus the son of Sirach, of Jerusalem, hath written in this book the doctrine of wisdom and instruction, who renewed wisdom from his heart. 30 Blessed is he that is conversant in these good things: and he that layeth them up in his heart, shall be wise always. 31 For if he do them, he shall be strong to do all things: because the light of God guideth his steps.

CHAPTER 51

1 A prayer of Jesus the son of Sirach. I will give glory to thee, O Lord, O King, and I will praise thee, O God my Saviour. 2 I will give glory to thy name: for thou hast been a helper and protector to me. 3 And thou hast preserved my body from destruction, from the snare of an unjust tongue, and from the lips of them that forge lies, and in the sight of them that stood by, thou hast been my helper. 4 And thou hast delivered me, according to the multitude of the mercy of thy name, from them that did roar, prepared to devour. 5 Out of the hands of them that sought my life, and from the gates of afflictions, which compassed me about: 6 From the oppression of the flame which surrounded me, and in the midst of the fire I was not burnt. 7 From the depth of the belly of hell, and from an unclean tongue, and from lying words, from an unjust king, and from a slanderous tongue: 8 My soul shall praise the Lord even to death. 9 And my life was drawing near to hell beneath. 10 They compassed me on every side, and there was no one that would help me. I looked for the succour of men, and there was none. 11 I remembered thy mercy, O Lord, and thy works, which are from the beginning of the world. 12 How thou deliverest them that wait for thee, O Lord, and savest them out of the hands of the nations. 13 Thou hast exalted my dwelling place upon the earth and I have prayed for death to pass away. 14 I called upon the Lord, the father of my Lord, that he would not leave me in the day of my trouble, and in the time of the proud without help. 15 I will praise thy name continually, and will praise it with thanksgiving, and my prayer was heard. 16 And thou hast saved me from destruction, and hast delivered me from the evil time. 17 Therefore I will give thanks, and praise thee, and bless the name of the Lord. 18 When I was yet young, before I wandered about, I sought for wisdom openly in my prayer. 19 I prayed for her before the temple, and unto the very end I will seek after her, and she flourished as a grape soon ripe. 20 My heart delighted in her, my foot walked in the right way, from my youth up I sought after her. 21 I bowed down my ear a little, and received her. 22 I found much wisdom in myself, and I profited much therein. 23 To him that giveth me wisdom, will I give glory. 24 For I have determined to follow her: I have had a zeal for good, and shall not be confounded. 25 My soul hath wrestled for her, and in doing it I have been confirmed. 26 I stretched forth my hands on high, and I bewailed my ignorance of her. 27 I directed my soul to her, and in knowledge I found her. 28 I possessed my heart with her from the beginning: therefore I shall not be forsaken. 29 My entrails were troubled in seeking her: therefore shall I possess a good possession. 30 The Lord hath given me a

tongue for my reward: and with it I will praise him. 31 Draw near to me, ye unlearned, and gather yourselves together into the house of discipline. 32 Why are ye slow? and what do you say of these things? your souls are exceeding thirsty. 33 I have opened my mouth, and have spoken: buy her for yourselves without silver, 34 And submit your neck to the yoke, and let your soul receive discipline: for she is near at hand to be found. 35 Behold with your eyes how I have laboured a little, and have found much rest to myself. 36 Receive ye discipline as a great sum of money, and possess abundance of gold by her. 37 Let your soul rejoice in his mercy, and you shall not be confounded in his praise. 38 Work your work before the time, and he will give you your reward in his time.

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PART SIX

First: *The objections to the Book and they respond to them.*

Second: *The references.*

Third: *Other books for the author*

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First: *The objections to the Book and the respond to them.*

Objection one:

Argument that the writer calls upon the reader at the forefront of the Book, forgives him for the perception that may have occurred from the mentioned of the inappropriate meanings of words to the effect that he apologizes for the lapses and failures in the Book writing. If so, how was the Book inspired, if it were some errors, and if it was inadequate?

Response:

We answered by saying, who wrote this Book is not the Book writer, but his grandson, which has translated into Greek from Hebrew. These words are not contained in the Book itself, but in the preface written by the translator, which the translator wrote it in modesty and it is not a fault of the Book itself.

Objection two:

Some say that the author of the Book talked, among the things he talked about in the Book, about a wrong doctrine not recognized by the church, and that is, the doctrine of reincarnation of soul, This would drop the Book from the Books of revelation.

Response:

We answer and say that this is not correct. The Book did not mention, from near or far, of doctrine of the reincarnation, but the Book fought the wrong and corrupt beliefs. In Chapter 34 in particular, we find him saying, "5 Deceitful divinations and lying omens and the dreams of evildoers, are vanity: 6 And the heart fancieth as

that of a woman in travail: except it be a vision sent forth from the most High, set no thy heart upon them. 7 For dreams have deceived many, and they have failed that put their trust in them. 8 The word of the law shall be fulfilled without a lie, and wisdom shall be made plain in the mouth of the faithful." (S34: 5-8)

Objection three:

Some say that the Book calls for non-evangelical beliefs, (such as confessions of sins as a condition for the exercise of repentance) (S4: 31). In addition, the glorification of the saints, and the maximizing of the parents, the prophets, the kings, the judges, the priests and others, (as it shows in chapters from 44 to 50). In addition, it is possible that the Catholic and Orthodox churches directly involved in the formulation of the Book because they have an interest in that, particularly if it serves their faith.

Response:

We respond by saying that the practice of confession is of the doctrine advocated by the evangelical prophet Jacob, **"Confess therefore your sins one to another: and pray one for another, that you may be saved. For the continual prayer of a just man availeth much."** (James5: 16). John the Baptist, used to force whoever recognize his baptism to confess his sins, **"And were baptized by him in the Jordan, confessing their sins."** (Matt3: 6). The confession of sin issue, was mention in the Old Testament, where they were, prior to presenting the slaughtered to the submission of sin, put their hands on their head and confess.

"And he shall bring it to the door of the testimony before the Lord, and shall put his hand upon the head thereof, and shall sacrifice it to the Lord."

(Leviticus4: 4)

"And the ancients of the people shall put their hands upon the head thereof before the Lord. And the calf being immolated in the sight of the Lord." (Leviticus4: 15)

"And afterwards shall come to know his sin, he shall offer a buck goat without blemish, a sacrifice to the Lord." (Leviticus4: 23)

"Let him do penance for his sin." (Leviticus5: 5)

In honor of saints, the Lord has considered that whoever praise them, have praised him, **"He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me."**

(Luke10: 16). About **Thimuthaos**, Apostle Paul said, **"Receive him therefore with all joy in the Lord; and**

treat with honour such as he is." (Phil2: 29). Even after the death of the Saint, we believe that the God also, (not people only) glorifies them, the dead were buried in the tomb of Olisha, and when the bones of the dead touched Olisha, it became alive again, and stood up on his legs. **"And some that were burying a man, saw the rovers, and cast the body into the sepulchre of Eliseus. And when it had touched the bones of Eliseus, the man came to life, and stood upon his feet."** (2Kings13: 21). As for the Orthodox and Catholics have participated in the formulation of Book, the answer is the Book codified in the seventy's translation of the Torah, 280 BC., before the arrival of Christ and the Church and the Orthodox and Catholics, by hundreds of years.

Second: The references.

- *The second legal Books "the Book of Joshua of Sirach", the priest Bishawee Abd El Messeh, Zaqazeeq*
- *The Holy Book, Daar el ketaab el moqaddass fe el mashreq, Beirut, 1991, the old testimony*
- *Interpretation of the Book of Proverbs, part one, the priest Tadross Yaqoob Malty 1998M*
- *The Holy Book, the holy book association, Lebanon. The Old testimony 1995M, fourth edition*
- *The Holy Book, Daar el ketaab el moqaddass, in Middle East*
- *Daerat el maeaaref el ketabeyah, daar el thaqafah, Cairo, part one, two, and three*
- *The Holy book, the legal Books, which was deleted by the Protestants (Beny Youssef edition)*
- *Interpretation of the wisdom of Solomon, prepared by Monk of the monastery of Mmermos, (first of August edition)*

- *The midnight Sunday praise (church of Marmina, Shoubra,, fourth edition*
- *New Revised Standard Version Apocrypha Cambridge University 1994*
- *Interpretation of the Book of Psalms from the first Psalm, the Psalm 50: The priest Yaeqoub Tadross Maly, the second edition 1994*
- *Interpretation of the Book of Mathews, The priest Yaeqoub Tadross Maly, second edition 1987M*
- *Interpretation of the Book of Luke, The priest Yaeqoub Tadross Maly, 1990 M*
- *Interpretation of the book of the prophet Isaiah, The priest Yaeqoub Tadross Maly, 1990 M*
- *Interpretation of the Book of Ecclesiastes, The priest Yaeqoub Tadross Maly, 1992 M*
- *Interpretation of the first message of John, The priest Yaeqoub Tadross Maly, 1989 M*
- *Interpretation of the message of the prophet Paul to the Romans nation, The priest Yaeqoub Tadross Maly,, first edition 1985 M*
- *Interpretation of the first message of the Prophet Paul to the Thessalonians , The priest Yaeqoub Tadross Maly*
- *Interpretation of the Book of Exodus, The priest Yaeqoub Tadross Maly*
- *Interpretation of the Book of Amos, The priest Yaeqoub Tadross Maly*
- *Interpretation of the Book of Samuel 2, The priest Yaeqoub Tadross Maly, 1989 M*

- *The heirs of the kingdom, Ayman eryaan.*

Third: Other books for the author

- *The Book of Tobias, third edition, Arabic and English*
- *The Book of Jude, second edition, Arabic and English*
- *Continuation of the Book of Daniel, first edition, Arabic and English*
- *The Book of Baruch, first edition, English version is currently printed.*
- *Continuation of the Book of Esther, first edition*
- *Solomon's wisdom, first edition*
- *The Book of Maccabees 1, first edition*
- *The Book of Maccabees 2, first edition*
- *Fragrant bouquets of the saints, first edition*
- *The end of the myth of the Gospel of Barnabas, under printing.*

There are grouping competitions for studying in the Holy Bible, has been such contests:

Gospel of Luke, the Book of Jonah, the Book of Jude, the Book of Genesis, the Book of Ruth, James's message, the Book of Judges, the Book of Tobias, the Book of Esther, the Book of Sirach, first and second Paul's message, the Book of Baruch and the Book of Wisdom.

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