

The Book of Wisdom - the Wisdom of Solomon

1:1 Judges of the land, love righteousness; think about Yahweh and seek Him with goodness and simplicity of heart. 2 Because He is found by those who do not tempt Him and manifests Himself to those who are not disbelieving. 3 For crooked reasonings divide from God and the power being tested reproves the foolish, 4 because wisdom does not enter into a soul practicing evil nor does it dwell in a body indebted to sin. 5 For a holy spirit through discipline shall flee deceit and stand apart from reasonings void of understanding, and convict coming unrighteousness. 6 For wisdom is a benevolent spirit, and the blasphemous from his lips shall not go unpunished, since God is witness of his feelings and true supervisor of his heart and hearer of the tongue, 7 because the Spirit of Yahweh has filled the inhabited earth and that which encompasses all things has knowledge of a voice. 8 On this account no one uttering unrighteous things escapes notice, neither does convicting judgment bypass him. 9 For in the deliberations of an impious man there shall be scrutiny and a report of his words shall come to Yahweh for a conviction of his transgressions of the law, 10 because an ear of jealousy hears all things and a sound of murmuring is not concealed. 11 Therefore you must guard against unprofitable murmuring and refrain from a tongue of evil speech because vain covert speech shall not proceed and a mouth speaking falsely slays a soul. 12 Do not emulate death in the wandering of your life nor bring upon yourself destruction by the deeds of your hands, 13 because God did not make death nor has He delight in the destruction of the living. 14 (For He established all things which exist and the preserving origins of the Society and there is no elixir of destruction in them nor a place for Hades upon earth.) 15 For righteousness is immortal, 16 but they with impious hands and words summon it [death] to them are consumed considering it a friend they languish, and they establish a covenant with it because they are worthy to be of that portion.

Backstory: The *Book of Wisdom*, also known as the *Wisdom of Solomon*, was included in the early King James Version (KJV) of the Bible when it was first published in 1611.

The 1611 edition included the *Apocrypha*, which we know is a set of books found in the Septuagint but not in the Hebrew Bible. They were deemed non-canonical by Protestant traditions.

The *Wisdom of Solomon* is part of the Apocrypha and so it was included in the original 1611 KJV, though it was later taken out from Protestant Bibles.

So...basically it's Deuterocanonical, it's not part of the 66 which of course is what I believe is inspired and to which all other literature should be run through as a filter.

It is included in the Canon of the Catholic and Eastern Orthodox Churches.

The text can be divided basically into three parts.

1. The reason for justice in human civilization;
2. the need and benefits of wisdom; and how wisdom played a role in the history of the Israel, especially during the time of Moshe.
3. The period of history when the Israel escaped from Mitzrayim and the wilderness period.

Remember יהוה asked what Solomon what he wants: ***1 Ki 3:9 "Give to Your servant an understanding heart, to judge Your people, to discern between good and bad. For who is able to judge this, Your great people?"***

Solomon could of asked יהוה for anything but he treasured wisdom above all the worlds achievements and because of that יהוה's response was: ***1 Ki. 3:11 "And יהוה said to him, Because you have asked this thing, and have not asked for yourself long life, and have not asked riches for yourself, nor have asked the life of your enemies, but have asked for yourself understanding to judge justly, 12. behold, I have done according to your words. Lo, I have given you a wise and an***

understanding heart, so that there was none like you before you, and after you none shall arise like you.”

“**Understanding heart**” The Hebrew word **לב שמע** (*lev shomea*), which literally means “*a heart that listens.*” The letter **ל** (*Lamed*) in *lev* speaks to guidance or teaching, and the **ב** (*Bet*) represents the “house” or inner self.

So...Solomon’s request shows that he desired for *inner discernment rooted in divine instruction.* This kind of heart is the heart that is circumcised, the heart that is receptive to יהוה’s instruction and direction, an equitable heart because of equity’s dependence on divine wisdom rather than personal ambition or bias! Make sense?

The letter **ש** (*Shin*) in *shomea* (*understanding*) symbolizes divine power and transformation, and **מ** (*Mem*) in *shomea* is the symbol for waters, which if you think about it...*it’s deep waters,* associated with the mysteries of wisdom; in contrast with shallow waters - dangerous shoals.... **which are international, admiralty, maritime and commercial in nature** - the love of mammon, the mind of law used by the temple money changers...then and now!

In 1 Kings 3:11, יהוה acknowledges the purity of Solomon’s motives: ***“Because you have asked this thing, and have not asked for yourself long life nor riches for yourself, nor have asked the life of your enemies, but have asked for yourself discernment to understand justice.”*** The phrase “for yourself” is repeated...WHY?

Because it highlights Young Solomon’s sacrifice of personal gain for the sake of justice. This humility forms the basis of acceptance which forms the basis of divine **מִשְׁפָּט** (*Mishpat*), **or judgment**, and aligns with equity, which always seeks the balance of justice without favoritism.

יהוה’s response of blessing Solomon with all he *didn’t* ask for shows the true meaning of **חֶסֶד** (*Chesed*), or loving-kindness—the fifth of the thirteen divine attributes of יהוה found in Exo. 34 and *Chesed* is the attribute that ensures balance.

Matthew 6:33: “*Seek first the kingdom of יהוה and His righteousness, and all these things will be added to you.*” Just as Solomon’s selfless request opened the way for abundant blessings, seeking divine justice and equity aligns one with יהוה’s provision and grace - Chesed - the fifth attribute.

James 3:17 “*The wisdom that comes from heaven is first pure, then peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere.*”

This “wisdom from above” is the ultimate form of equity, transcending human biases and personal ambitions, a mirror to Solomon’s unselfish request for discernment.

Philippians 2:6-11, Yahusha possessed all power, yet humbles Himself for the sake of humanity - that’s equity. Selflessness brings us to an “*exalted place*” where יהוה can bestow blessings upon us. For his Son He “*bestows upon Him the name above every name.*” So... in the same way, Solomon’s humility and our humility will bring about blessings far beyond our original requests!

Rom 8:37 *But in all these things we more than conquer through Him who loved us. 38 For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of Yah which is in Messiah Yahusha our Sovereign.*

Solomon and His prayer in 1 Ki 8:12 which is of course the where the Lords Prayer originates.

2 Hebrew words: Mishpat (מִשְׁפָּט) and Yashar (יָשָׁר)

Mishpat (מִשְׁפָּט) translated as “judgment” or “justice,” encompasses equity - fair dealing, proper balance, and integrity in all human interactions.

Check out the weight of this word by its letters MEM, SHIN, PE, TET:

- Mem (מ) - Water, representing life and flow. Water finds its level which is what..? The natural order and balance of the situation.

- Shin (ש) - Teeth or destruction - the refining or removing of impurities like arguments and con-trov-versy.
- Pe (פ) - Mouth or expression - proclamation or spoken judgment - *you have to bring it, you have to speak, you have to stand upon it.* No one can do it for you...it has to be by *your* mouth and *your* mouth alone.
- Tet (ט) - Basket or container - the gathering or enclosing of what is just - there is an equitable process that begins with Acceptance and ends with discharge of hostility - ***Shalom Shalom*** which is a dynamic, living justice!

Yashar (יָשָׁר) YOD, SHIN, RESH

- Yod (י): - an arm or hand, action, work, or divine power. Equity reaches towards *יהוה* way of doing things, it's proactive - not reactive, it's an upright response to His will. Equitably, uprightness means aligning our own actions (hand) with *יהוה*'s righteousness and fairness.
- **Shin (ש): Shin** - *teeth or something sharp, kinda like pressing or consuming.* it refines or transforms substance....just like chewing transforms substance.
- **Resh (ר):** - *a head, leadership, authority, or the beginning of wisdom.* In *Yashar*, Resh is the idea of divine wisdom guiding judgment and equity.

The uprightness flows from the head a YAH-centered understanding and insight. Equitably - the Holy Spirit...Wisdom guides us in achieving a balance that aligns with TMH's justice and authority.

Transformation: Shin (ש): *The Shin* shows the inner transformation that's needed to bring true equity, it's a crucible, a refining of our own intentions so that they're "straight" or "upright" before HIM.

Proverbs 2:9: “Then you will understand righteousness and justice, equity (mesharim), and every good path.” It’s divine wisdom that grants the key to unlock insight into *yashar*—the narrow, equitable path.

Deuteronomy 32:4: “He is the Rock, His work is perfect, for all His ways are justice (mishpat), a God of truth and without iniquity, just and upright (yashar) is He.”
יהוה of course is ultimate source of *Yashar*...that’s the point. Equity aligns with יהוה’s justice and perfection.

Verse 7 is really deep:

“For the Ruach of יהוה fills the world, and that which holds all things together knows what is said.”

So...the Ruach then is the central pillar of balance and harmony as spoken of by the prophet Isaiah in Isa. 11 - the menorah: R-L And the **Ruach** (*center pillar-Shamesh or servant light...from which all other lights are lit*) **the Ruach of יהוה** shall rest on Him, the ruach of **wisdom** and **understanding**, the ruach of **counsel** and **might**, the ruach of **knowledge** and of the **fear of יהוה**.

In verse 16, **“But they with impious hands and words summon it [death] to them are consumed considering it a friend they languish, and they establish a covenant with it because they are worthy to be of that portion.”**

What’s your orientation?

Toward life, or a rejection of it, our orientation determines our closeness to יהוה and, conversely, our proximity to death.

So...in essence the wrong orientation (*that says a lot doesn’t it in this day and age*), **“summons death.”**