

Chapter 2

1 For reasoning among themselves they said, not uprightly, "Our life is short and painful, and there is no cure in the death of man, and the release from Hades he has not known, 2 because we are born offhandedly and after this we shall be as not existing, since the breath in our nostrils is smoke and the thought a spark in the beating of our hearts 3 which being extinguished the body shall turn to ashes and the spirit dissolved as empty air. 4 Then our name shall be forgotten with time and no one shall remember our works, and our life shall pass unnoticed as a trace of a cloud and shall evaporate as a mist being pursued by a ray of the sun and wearied by the heat of it. 5 For our time is a passing of a shadow and there is no step back from our death because it is assured and no one returns." 6 Therefore come and enjoy the existing good things and eagerly use the creation like in youth. 7 We should be filled with costly wine and ointments, and the flower of spring must not pass us by. 8 We should crown ourselves with rosebuds before withering. 9 Not one of us must be without a share of our luxury. Everywhere we should leave behind tokens of our cheerfulness, because that is our portion and this our lot. 10 We should oppress the poor righteous man. We should not spare a

widow nor respect the long- enduring grayness of an elder. 11 Our strength must be the law of righteousness, for that which is weak is proved to be useless. 12 We should lie in wait for the righteous because he is intractable to us and opposes our works, and he reproaches us for our transgressions of the law, and imprecates upon us for the transgressions of our training. 13 He professes to have knowledge of Elohim and calls himself a child of Yahweh. 14 He was made for us a reproof of our thoughts. He is burdensome for us even to see, 15 because his manner of living is unlike the others and his paths have taken another course. "16 By him we are reckoned as spurious, and he abstains from our ways as from uncleanness. He pronounces blessed the ends of the just, and boasts that Elohim is father. 17 We should see if there is truth in his words, and make trial of the things in his issue. 18 For if the just man is a son of Elohim, He shall help him and deliver him from the hand of those in opposition. 19 We shall test him with insult and injury, in order that we may know his kindness and prove his forbearance. 20 We should condemn him with a shameful death, for his examination shall be from his own words."

21 These things they reckoned, and they were deceived; for their malice had blinded them, 22 and they did not know the mystery of Elohim, nor did they hope for the reward of piety, nor did they discern a gift of honor for unblemished souls. 23 Because Elohim created man for incorruption, and He made him an image of His Own eternity, 24 but through envy of the False Accuser death entered into the Society, and they tempting Him are of that portion. Wisdom of Solomon 2:10-24 in this section much like the story of Joseph in Egypt, we are going to see that despite being in a system of slavery and economic manipulation, Joseph understood the system and used his wisdom to rise above it, thereby helping others (Genesis 41). The transformative power of wisdom, suffering, and refinement...The righteous are those who endure with patience, and the wicked are those who are unrooted in divine wisdom, bound to wither when tested... The theme: remain steadfast in your faith, knowing that your trials are leading you to a greater, purified state of being.

The wicked men took the attitude - ***“eat, drink, and be merry, for tomorrow we die”***; they used the good things of creation to the full just like the rich man did with Lazarus.

But then the thought goes on into something very strange - in verse 10 : "The wicked say: ***“Let us oppress the righteous poorman, and not spare the widow”***;

and even it adds in verse 12, "**Let us lie and wait for the righteous man. He reproaches us for our sins.**"

What! Here is the kicker brethren; if you've ever been on the receiving end!

"The very sight of him is a burden to us." I mean look in verse 17. He says, "**Let us test what will happen at the end of his life. If the righteous man is Elohim's son, he will help him, so let us try him with insult and torture and see how he is.**"

V.20, "let us condemn him to a shameful death. According to what he says, he will be protected."

Why do you think we live in such a world as we do today - polarity!
Polarity....good people are a living reproach to the wicked!

But they're the ones with no vision....in the end it's actually their own wickedness that blinds the wicked.

Gehenna is the crucible for the wicked. It's better to go through a baptism of fire, *here* - to accept the crucible opportunities of this life... than an enduring discipline, the furnace of affliction, a prolonged suffering...the scourging physical and spiritual torment of the crucible of Gehenna in the next.

A consuming fire reserved for those under divine wrath (2 Thessalonians 1:8: "**in flaming fire inflicting vengeance on those who do not know Elohim**").

Prolonged suffering or anguish (Revelation 14:11: "**The smoke of their torment goes up for an age**").

Outer Darkness – enduring separation and punishment (Matthew 25:30).

The Crucible of Wrath – judgment and purification.

Gnashing of Teeth – deep regret and suffering in divine judgment (Matthew 13:42).

The Wicked in the Crucible:

Psalm 37:13 – “יהוה laughs at the wicked, for He sees that their day is coming.”

The wicked face prolonged discipline, there's an inevitability of divine justice awaiting.

Proverbs 17:3 – “The crucible is for silver, and the furnace is for gold, and יהוה tests hearts.”

Both righteous and wicked endure the crucible, but only the righteous emerge purified in this life - it's less than a day! whilst the wicked face it in the next age where the heat is turned up and for the age of ages.

Isaiah 34:8-10 – “For יהוה has a day of vengeance, a year of recompense for the cause of Zion.”

The wicked will endure testing and discipline in a crucible of divine fire.

Revelation 20:10 – “And the devil who had deceived them was thrown into the refiners crucible, with sulfur added and they will be tested for purity day and night in the age of ages.”

The ultimate crucible for the wicked, representing testing and discipline in the age of ages.

5 For our time is a passing of a shadow and there is no step back from our death because it is assured and no one returns. 6 Therefore come and enjoy the existing good things and eagerly use the creation like in youth. 7 We should be filled with costly wine and ointments, and the flower of spring must not pass us by. 8 We should crown ourselves with rosebuds before withering. 9 Not one of us must be without a share of our luxury. Everywhere we should leave behind tokens of our cheerfulness, because that is our portion and this our lot. 10 We should oppress the poor righteous man. We should not spare a widow nor respect the long-enduring grayness of an elder.

The wicked, who live by worldly wisdom and values, view the righteous as a threat to their own power and status.

The wicked reject the righteous as weak and stupid, but do so without recognizing the deeper spiritual and biblical truths that play out in our lives.

V. 5 The hope of the righteous is like a tree planted by the waters.

The metaphor of the tree planted by the waters of course is reminiscent of Psalm 1 with some deep spiritual and mystical implications. The righteous, are those who walk in divine wisdom and are compared to a tree deeply rooted in life-giving waters which is a symbol of their connection to a divine source - the fountain head **יהוה**!

"Waters" (מַיִם, mayim) nourish and sustain life, so in this context, they represent the Torah and the wisdom of **יהוה** that brings eternal life the living water offered by Moshiach in John 4:10, Himself the "living water" John 7:38 - divine provision!

Now when the text says "Their descendants shall not be extinguished" (v. 5)

The faithful generations will bear fruit that lasts (John 15:16). So...the "descendants" are symbolic of spiritual heirs, who continue the work of the righteous generation.

V. 6 They who walk in wisdom are like unto the wise who are in peace

There is an inner peace granted by wisdom, not external peace necessarily, but the peace of **יהוה** that surpasses all understanding (Philippians 4:7). This peace reflects our harmonious relationship with divine law - equity which is rooted in wisdom. Chochma is said to govern the creation and the sustaining force of the universe, which culminates in Shalom, or divine peace.

V. 7 But the wicked, with their sensuality, are like a tree in the desert.

The wicked are as a tree in the desert - barren, a life devoid of spiritual nourishment and connection to divine wisdom. They are the seeds sown on rocky soil (they lack depth of spiritual understanding) are choked and wither away by the world, spiritually barren, devoid of life's sustaining waters.

V. 8 When the wind blows, it will wither and fall.

V. 10 Let us test him with outrage and torture, that we may know his meekness and prove his patience.

The crucible of suffering and refinement as opposed to the "tree in the desert" which represents an empty, unfulfilled existence in this life that leads to spiritual decay.

But in contrast, Psalm 1, the righteous tree, planted by the waters of divine wisdom, stands resilient and eternal. *So...all in all...*the trials of the wicked represent the chaos and fragmentation of the soul, while the righteous tree represents a soul unified with divine wisdom.

But be aware there will be a "testing of the righteous" they'll put you through an *initiation ceremony*...the concept of initiation or spiritual testing is from their occult traditions.

So when we're faced with challenges that test our faith, our commitment to wisdom, and our capacity for patience and endurance should shine forth. . *All that to say this...*true spiritual growth comes through acceptance and perseverance in the face of hardship... and the righteous, like the tree in the desert, may appear weak or broken, but in יהוה's perfect timing, they will be made strong and flourish again.....