

# ONE TORAH FOR ALL

Zerubbabel ben Emunah

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## Wisdom Does Not Equal Infallibility

***Malakim Aleph (1<sup>st</sup> Kings) 5:26 (in English Bibles verse 12)***

***And YHWH gave Sh'lomo wisdom, as He promised him; and there was peace between Hiram and Sh'lomo; and they made a covenant together.***

Before this passage, one learns that YHWH came to Sh'lomo (Solomon) in a dream at Gibeon (see 1<sup>st</sup> Kings 3:5). YHWH asked Sh'lomo what it was that he desired YHWH to give to him. Sh'lomo asked for wisdom. YHWH granted this request.

In this same chapter, we find that, shortly after this incident, two women came before King Sh'lomo to render a judgment between them. Each woman had a son; one of the sons had died in the night, and each woman was claiming the living son as her own. Sh'lomo was able to render a just verdict and so restored the living son to his rightful mother. Everyone wondered at the great wisdom Sh'lomo displayed in reaching this judgment.

Then in 1<sup>st</sup> Kings 4:29, one finds that Elohim gave Sh'lomo wisdom and a very great discernment along with a great depth of heart. Therefore, when one comes to the verse above which states YHWH gave Sh'lomo wisdom just as He had promised, it is a repeat of information already given. When one sees a repeat of information in this manner, then YHWH is drawing one's attention to something that is very important. Along with the information that YHWH gave Sh'lomo the wisdom He had promised him, one finds the reference to Sh'lomo being at peace with Hiram, the king of Tyre. Why is this important? Let us go back to the Torah to see why this is important.

***Shemot (Exodus) 23:31-33***

***31 "And I will set your border from the Red Sea even to the sea of the Philistines, and from the wilderness to the River; for I will deliver the inhabitants of the land into your hand; and you shall drive them out before you.***

***32 You shall make no covenant with them, nor with their gods.***

***33 They shall not dwell in your land, lest they make you sin against Me; for if you serve their gods, it will surely be a snare to you."***

YHWH clearly commands Israel not to make covenants with the people who live in the land that He promised to Avraham, Yitzchak, and Ya'aqov. The city of Tyre is well within the boundaries of that land promised to our fathers. Yet in one sentence, the Scripture states that, even though YHWH had given Sh'lomo great wisdom, this great wisdom did not make him sinless or infallible. Sh'lomo was still just as human as any other person was. Just because a person is given a vision, a prophecy, wisdom, or insight, does not mean that such a person should be elevated above His brothers. In fact, when YHWH gives one something of this nature, then it should also be a very stern warning to the one receiving it lest he allow pride to enter in with it and puff him up.

***Qorintyah Aleph (1<sup>st</sup> Corinthians) 10:11-12***

***11 Now these things happened to them by way of example; and they were written for our admonition, upon whom the ends of the ages have come.***

***12 Therefore let him that thinks he stands take heed lest he fall.***

YHWH gave His Torah commandments in order to protect His people and to give them the very best in this life. If one chooses to follow His commandments from a heart of love, then he will receive the very best YHWH has to give. However, if one chooses to ignore any Torah commandment at all, for any reason at all, then discipline must follow. YHWH has so promised.

***Ivrim (Hebrews) 12:6-7***

***6 For whom YHWH loves He chastens, and scourges every son whom He receives.***

***7 It is for chastening that you endure; Elohim deals with you as with sons; for what son is there whom his father does not chasten?***

The purpose of any and all chastening is to put one's feet back on the one true path, the straight and narrow. If one does not heed the chastening, then what follows is further breaking of His Torah commandments by ignoring His Voice.

Consider what this covenant that Sh'lomo made with Hiram led to later on after Sh'lomo had finished all the building of the house for YHWH and a house for himself.

***Malakim Aleph (1<sup>st</sup> Kings) 9:10-13***

***10 And it came to pass at the end of twenty years, wherein Sh'lomo had built the two houses, the house of YHWH and the king's house.***

***11 Now Hiram the king of Tyre had furnished Solomon with cedar-trees and fir-trees, and with gold, according to all his desire, then king Solomon gave Hiram twenty cities in the land of Galilee.***

***12 And Hiram came out from Tyre to see the cities which Sh'lomo had given him; and they did not please him.***

***13 And he said, "What cities are these which you have given me, my brother?" And he called them the land of Cabul to this day.***

Sh'lomo's covenant with Hiram, king of Tyre, later led to him giving away twenty cities. This was not according to Torah. It was a clear breaking of Torah by a very wise man, King Sh'lomo. The estimation of these two kings concerning these twenty cities as being of no true worth does not make these twenty cities any less a part of the inheritance which belonged to the sons of Israel. On that truth alone, these cities had worth.

However, because King Sh'lomo had given away these twenty cities, they were no longer a part of Israel, and thus violence was done to the Torah. The following passage most likely never would be followed since these cities now belonged to a foreign king (government) who did not adhere to Torah.

***Vayyiqra (Leviticus) 27:24***

***In the year of jubilee the field shall return to him of whom it was bought, even to him to whom the possession of the land belongs.***

Clearly, the earlier breaking of Torah led to this later breaking of Torah by Sh'lomo.

Notice what YHWH says through the prophet Yechezqel.

***Yechezqel (Ezekiel) 46:18***

***"Moreover the prince shall not take of the people's inheritance, to thrust them out of their possession; he shall give inheritance to his sons out of his own possession, that My people be not scattered every man from his possession."***

The mind of YHWH in this matter seems to be clear that He is against those in authority, like the government, taking land away from a rightful owner and giving the land to one who is not the rightful owner. To do this is to pervert justice and to break Torah.

YHWH had even warned the people through the priest/prophet Sh'muel (Samuel) that this would happen. However, the people did not heed the warning.

***Sh'muel Aleph (1<sup>st</sup> Samuel) 8:10, 14***

***10 And Samuel told all the words of YHWH to the people that asked of him a king.***

***14 "And he will take your fields, and your vineyards, and your olive yards, even the best of them, and give them to his servants."***

YHWH clearly told the people through Sh'muel that any king they would have would take away the best of what they had and give it to others. Sh'lomo, even for all his wisdom, was no exception to this. He too, took twenty cities that were not his and gave them away. These cities belonged to the people of Israel.

***Devarim (Deuteronomy) 1:8***

***“Behold, I have set the land before you; go in and possess the land which YHWH swore to your fathers, to Avraham, to Yitzchak, and to Ya’aqov, to give to them and to their seed after them.”***

The land belongs to those who live on it and possess it. It does not belong to the government or king to do with as he desires. As Israel is restored, do not forget this very important lesson.

Also, let us not forget that just because a person is given great wisdom by YHWH, even knowing the mysteries of the universe, this does not mean he should be followed blindly.

***Qorintyah Aleph (1<sup>st</sup> Corinthians) 13:2***

***And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing.***

Wisdom without the foundation of love leads one into folly and away from Torah. Let us walk in wisdom based in His love, first for YHWH our Elohim, and second for our fellow man, for love covers a multitude of sins.

In conclusion, just because a person exhibits great wisdom does not mean that such a person is infallible!

ABBA YHWH, give us wisdom that we might walk in the depths of Your love at all times; in the name of Yeshua our Mashiach. Amein.

Shabbat Shalom

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