

BINDING to PURPOSE- Part 1

B'nai Avraham
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This lesson is entitled “BINDING TO PURPOSE”, and it will be a beginner lesson about *tefillin*. This teaching will reveal to you the purpose and the meaning behind *tefillin*.

The importance of the Torah is understanding of the *mitzvah* by understanding the purpose and the meaning in giving them. In order to do that we are going to have to understand some basic things about *tefillin*, because if we try to understand the reason behind *tefillin*, we will become frustrated and not observe the *mitzvah*.

Unfortunately in the Renewed Covenant *tefillin* are called *phylacteries*. *Phylacteries* are a Greek word and it means “amulet”. The reason the Greeks chose to use the word *phylacteries* is because of their prejudice against “Jewish customs and traditions” when they translated the *Brit Chadashah*. They used the word *phylacteries* to make the *mitzvah* of *tefillin* a good luck charm or an amulet rather than understanding the purpose behind them. I will not use the Greek word *phylacteries*; I will use the Aramaic word of *tefillin*.

In the past I had taken the viewpoint of the Karaites and Samaritans, which believes that all of the *Parashah* concerning *tefillin* were not to be taken literally. *Parashah* on *tefillin* were symbolic or spiritualized. Now I realized I was making a terrible mistake. If we interpret the verses concerning *mezuzah* as literal, of the posting of *mezuzah* on our doorposts to remind us of the commandments, then I realized I was making a mistake of interpreting the verses concerning binding *tefillin* as not literal, but had taken them into the Spiritual. The reason was I did not see the reason or purpose behind it, but now I understand the purpose and the meaning behind the *mitzvah*. I was trying to use human logic and reasoning to understand the *mitzvah*.

A Testimony

My first experience of laying *tefillin* was in Des Moines, Iowa at the Chabad dedication of the Torah Scroll by the Lubavitchers in the State Capital building. I had a desire in my heart to observe this *mitzvah tefillin*, even though I did not understand it, but there was this deep desire to do this. I knew that if I was ever going to have the privilege of laying *tefillin* it would naturally come from the Lubavitchers because they are known for getting everyone to lay *tefillin*. They have an understanding of the *mitzvah*. On the way up to Des Moines I spoke to Yohanna and I said, “You know, I have been praying that Yahweh would give me a chance to lay *tefillin* while I was up here.” We went to the Torah dedication and I got to dance with all the men around the Torah Scroll, and under the *chuppah* with the Torah Scroll. When we were getting ready to leave the dedication, we went over to the refreshment table to get our *kosher* refreshments. As I was pouring the pop for my wife, a young Chabad man approached me, and asked me if I had laid *tefillin* today. I said, “No, in fact I have never laid *tefillin*.” And he said, “Well, come here.” Then we went over to the table he was standing at and he proceeded to instruct me on how to lay *tefillin*, and I put on the *tefillin*.

Like most people I was expecting some spiritual light to come out of the sky, or some great spiritual experience. But, nothing happened that I could see or feel. What I did not understand was that something happened inside of me by putting on those *tefillin*. Something *did* happen, but rather than some spectacular vision and rocket bursts in the sky, something had happened in my heart. All of a sudden I had a greater love for the Torah than I had ever experienced. I could not get away from studying the Torah and wanting to observe the *mitzvah*. I could not shake it; I didn't understand what was happening. It was a very personal experience with YHWH and His Word.

Soon I went and purchased a set of *tefillin* for myself and began to lay *tefillin* every morning in my *Shacharit*, not telling anyone. It was a secret between my wife and I. The more often I did it, the more things kept happening inside of me. I knew I had to be able to bring this *mitzvah* to my congregation, not knowing what their reaction would be to this revelation. We realized we might lose a few people over it; even those who come to the Feasts might not come back because of the practice. Many within Ephraim think of it as “Jewish tradition.”

I was already being accused of being “too Jewish.” I had decided that if Ephraim is going to learn Torah we would have to go to Yehudah .The Jewish people have been preserving the Torah for thousands of years, and I am not going to go to Rome or her daughters to learn the Torah. Because of this decision, I decided to purchase a set of *tefillin* for the congregation, and instruct the men on *tefillin*. This is a *mitzvah* for any male that is bar *mitzvah* age¹ or older.

Tefillin and Purpose

Inside the *tefillin* there are four *Parashah* from the Torah. In our teaching on the *Shema*, I taught that Yahweh is always trying to connect His people back to eternity past. This is called “**purpose**”.

In *davening* the *Shema* Yahweh was taking the minds of Yisra’el back to the bondage of *Mitsrayim*, in order to make that connection to *Mitsrayim*. But, He was wanting to take them even further, and that is to take them back beyond time into eternity past before the laying of the foundations of the world - called **purpose**. The purpose of all Creation is Yisra’el and the Torah. The purpose behind everything is called *kadosh*, holiness, or set-apartness. Yahweh wanted to create a dwelling place for Himself here upon the earth among His Creation. In order for Him to be able to do that the people had to become *kadosh* or set-apart. In eternity past YHWH purposed in His heart a family and chose a people - Yisra’el. *Shema* Yisrael- if you understand your purpose it will release your potential, and your potential will lead you to the future. When you reach your potential of what the purpose of being called and chosen, it will lead you to the future. We have to remember Yahweh is outside of time, so He wants to take you outside of time in order to connect you back to the original purpose.

The *tefillin* contain four Torah portions, and each portion corresponds to:

1. **PURPOSE - Shemoth [Exodus] 13:1-10**
2. **PAST**
3. **PRESENT**
4. **FUTURE**

As you are binding *tefillin*, you are binding yourself to purpose.

- **SHEMOTH [Exodus] 13:**[1] And Yahweh spoke to Moshe, saying, [2] “**Set apart** to Me all the first-born,

YHWH said, “Yisra’el is My first-born.” In this portion He speaks to Moshe:

[2] “Set apart to Me all the first-born,

ALL Yisra’el is to be set-apart.

- [2] “Set apart to Me all the first-born, the one opening the womb among the children of Yisra’el, among man and among beast, it is Mine.” [3] And Mosheh said to the people, “Remember this day in which you went out of Mitsrayim, out of the house of slavery. For by strength of hand Yahweh brought you out of this place, and whatever is leavened shall not be eaten. [4] “Today you are going out, in the month of Abib. [5] “And it shall be, when Yahweh brings you into the land of the Kena’anites, and the Hittites, and the Amorites, and the Hiwwites, and the Yebusites, which He swore to your fathers to give you, a land flowing with milk and honey, that you shall keep this service in this month. [6] “Seven days you eat unleavened bread, and on the seventh day is a festival to Yahweh. [7] “Unleavened bread is to be eaten the seven days, and whatever is leavened is not to be seen with you, and leaven is not to be seen with you within your entire border. [8] “And you shall inform your son in that day, saying, ‘It is because of what Yahweh did for me when I came up from Mitsrayim.’ [9] “And it shall be a sign to you on your hand and as a reminder between your eyes, that the Torah of Yahweh is to be in your mouth,

¹ Rabbi Nydle does allow women to observe this important mitzvah but not in mixed company with the men.

These verses contain purpose. The purpose for the binding of the *tefillin* is to have the Torah of Yahweh may be in your mouth. Why? Look at this wonderful teaching that Yahweh is giving the *B'nai* Yisra'el: Rather than eat unleavened bread, as leaven represents sin, pride, or anything that corrupts. YHWH says, "For seven days you are not going to eat leavened bread. By binding *tefillin* upon your hand and upon your forehead, the Torah - the unleavened bread of Torah - will be in your mouth." The pure Word of Yahweh is going to be in your mouth, rather than the corrupt teachings of men. The corrupt teachings of men bring corruption to the soul. Yahshua taught us that out of the abundance of the heart the mouth speaks. By binding these signs on you something happens in the heart. This is what I have been trying to communicate, something happens in your heart, and out of your heart will come Torah.²

- [9]...for with a strong hand Yahweh brought you out of Mitsrayim. [10] "And you shall guard this law at its appointed times from year to year.

Now that is the first portion, we will call that the Purpose Portion. This is the portion that connects you with eternity past. The whole purpose is the setting apart of Yisra'el. What is the purpose of the *mitzvot*? It's to set you apart, to make you *kadosh*, to make you different. The word actually means - to separate. EXAMPLE: We have ten oranges. I take one orange and separate it from the rest. "It is mine." That is the principal behind *tithe* - one-tenth belongs to Yahweh. You are set apart to Yahweh. It means we have the *goyim* over here, and here is Yisra'el. They are separated from them by the Torah This is the whole purpose - *kadusha*.

The first portion is for purpose

We have to understand there are four stages of history, and *tefillin* binds you to these stages. The *mitzvot* clothes you in the embodiment of the highest level of Torah -which is holiness. It's an elevated spirituality. If Ephraim only looks at the Torah as a bunch of dos and don'ts, rules or laws and call it legalism, they will never really understand the purpose of holiness - set-apartness. The Torah actually clothes you.

The rabbis call it a garment of the soul and it elevates you to a higher level of spirituality. I know that's hard for us to understand this principle because we have come out of a church system that thinks of only one level of holiness. According to the Torah we can rise to a new level of spirituality. This is why you have Yahshua who is the embodiment of Torah, a Man totally set-apart to Yahweh at the highest level of spirituality there can be, because He was perfect. The sages teach that the goal of each man is to be the incarnation of the Torah! The doing of the *mitzvot* elevates us in spirituality. Therefore, by binding *tefillin* or observing this *mitzvah* it's going to elevate our spirituality. By binding you to the four concepts of history, and binding you to your purpose.

Ephraim was assimilated into the nations and became the gentiles. When a person becomes assimilated or takes on the attributes of another culture or another religion he has then separated himself from his purpose. Because he has lost purpose, he is cut off from his past, and he doesn't understand his history. What happened to Ephraim? He is cut off from his present, he doesn't understand whom he is, and he doesn't know where he is going, and he doesn't know his future. This is exactly what happened to Ephraim, by assimilation a people cut themselves off from these four concepts of history, and thereby loses their identity and loses their purpose. By reconnecting to purpose we are connected to our past, we understand our present, we understand who we are now, and we understand what our future holds for us! This is why Ephraim MUST renew his mind to understanding the purpose of the *mitzvot*. Ephraim does not need the reason for them, but their purpose. Thus they will communicate to you the real meaning so you can be reconnected. Torah makes that connection. If they stay in the church system and they do not "Come out of Her my People," they will never make that connection back and they will continue in their assimilation and in their cutting off from their purpose.

² Out of your belly will flow rivers of living water, mayim hayim.

- **Wayyiqra [Leviticus] 19.1-2, 1** And Yahweh spoke to Mosheh, saying, [2] “Speak to all the congregation of the children of Yisra’el, and say to them, ‘Be set-apart, for I, Yahweh your Elohim am set-apart.
- **Devarim [Deuteronomy] 26.18-19** [18] “And Yahweh has caused you to proclaim today to be His people, a treasured possession, as He has spoken to you, and to guard all His commands, [19] so as to set you high above all nations which He has made (*there is the purpose*), for a praise, and for a name, and for esteem [glory], and for you to be a set-apart people to Yahweh your Elohim, as He has spoken.”
- **EPHESIANS 1:**[3] Blessed be the Elohim and Father of our Master Yahshua Messiah, who has blessed us with every spiritual blessing in the heavenlies in Messiah, [4] **even as He chose us in Him before the foundation of the world, that we should be set-apart and blameless before Him in love,**[5] having previously ordained us to adoption as sons through Yahshua Messiah to Himself, according to the good pleasure of His desire, [6] to the praise of the esteem of His favour with which He favoured us in the Beloved, [7] in whom we have redemption through His blood, the forgiveness of trespasses, according to the riches of His favour, [8] which He has lavished on us in all wisdom and insight, [9] **having made known to us the secret of His desire, according to His good pleasure which He purposed in Him** [the Moshiach], [10] to administer at the completion of time, to gather together in one all in Messiah, both which are in the heavens and which are on earth, in Him, [11] in whom also we did obtain an inheritance, **being previously ordained according to the purpose of Him working all matters according to the counsel of His desire,** [12] for us to be the praise of His esteem - those having first trusted in Messiah,

Rav Shaul brilliantly writes that we are chosen and ordained for the purpose that we would be set-apart.

- **YIRMEYAHU [Jeremiah] 1:4** Now the word of Yahweh came to me, saying, [5] “Before I formed you in the belly I knew you, and before you came out of the womb I did set you apart - I appointed you a prophet to nations.”

Yirmeyahu [Jeremiah] was set-apart even before his birth! How can that be? Because he was set-apart for his purpose, that was his purpose - to be set-apart, to be holy [*kodesh*], to be a prophet to the nations.

The purpose is to carry out the Torah in the present, and by doing the Torah in the present we bring the past into the present. By the observance of the *mitzvot*, by connecting back to the purpose of holiness, we bring the past into the present. This portion is about setting apart the first-born and not eating leavened bread. This section connects us back to purpose and the past of bringing us out of *Mitzrayim* bringing the past into the present.

The Torah is called The Beginning in Mishle [Proverbs] 8.22. The Torah, which is the wisdom of Yahweh, is called The Beginning.

- **MISHLE [Proverbs] 8:22** “Yahweh possessed me, The beginning of His way, (*this is wisdom talking*) As the first of His works of old.
- **YIRMEYAHU [Jeremiah] 2: [3]** “Yisra’el was set-apart to Yahweh, the first fruits [the beginning] of His increase. All who ate of it became guilty - evil came up on them,’ declares Yahweh.”

Yisra’el is connected to The Beginning-*Bereshith*. In the Beginning was what? Torah and Yisra’el. Yisra’el was there in the Beginning; Yisra’el is the beginning or the first fruits of Yahweh’s increase. Therefore, the purpose of Creation was Torah and Yisra’el, because it was there in the Beginning.

In Exodus 13.9, page 70, which is in the first portion, makes that connection to unite **purpose** of Creation.

- **SHEMOTH [Exodus] 13: [9]** “And it shall be as a sign to you on your hand and as a reminder between your eyes that the Torah of Yahweh is to be in your mouth, for with a strong hand Yahweh has brought you out of Mitsrayim.

That’s the connection; it makes the connection with the purpose of Creation.

We learn that the *chametz* - or leaven in that section deals with the evil inclination (*yetzer hara*), or that which corrupts symbolic of the yeast that is in the dough. Why is this in this portion? Because leavened bread [*chametz*] separates you from your purpose. What is your purpose? To be holy. The opposite is what? Profane. Because of sin or breaking the Torah, it cuts you off from your purpose.

The *matzah* or the unleavened bread in this portion is symbolic of the *yetzer hatov* - the good inclination. The good inclination or we could say being led by the *Ruach haKodesh* [The Holy Spirit]. The *yetzer hatov* attaches you to your purpose, attaches you to holiness, and true freedom.

Now you can understand why Torah is not some legalistic bondage. Torah is total freedom because it attaches you back to your purpose. It is those who are not observing Torah who are actually in the deepest bondage, because they are disconnected from their purpose.

Tefillin bind your heart, your soul, and your strength to your purpose. We are then free from the *yetzer harah* [the evil inclination]. By doing this as a daily *mitzvah* you are binding yourself to your purpose, thereby overcoming the *yetzer harah* [the evil inclination].

Let us read the second section. The section starts in verse 11 of Shemoth 13:

- **SHEMOTH [Exodus] 13: [11]** “And it shall be, when Yahweh brings you into the land of the Kena’anites, as He swore to you and your fathers, and gives it to you, [12] that you shall pass over to Yahweh every one opening the womb, and every first-born that comes from your livestock, the males belong to Yahweh. [13] “But every first-born of a donkey you are to ransom with a lamb. And if you do not ransom it, then you shall break its neck. And every first-born of man among your sons you are to ransom. [14] “And it shall be, when your son asks you in time to come, saying, ‘What is this?’ then you shall say to him, ‘**By strength of hand Yahweh brought us out (connection to the past) of Mitsrayim, out of the house of bondage.** [15] ‘And it came to be, when Pharaoh was too hardened to let us go, that Yahweh killed (*past*) every first-born in the land of Mitsrayim, both the first-born of man and the first-born of beast. Therefore I am slaughtering to Yahweh every male that open the womb, but every first-born of my sons I ransom.’ [16] “And it shall be a sign on your hand and as frontlets between your eyes, for by strength of hand Yahweh brought us out of Mitsrayim.”

This portion connects you to the past. The first portion is *kodesh*, and when you are set-apart you connect to the past. The second portion that is found in the tefillin connects you with the **past**.

The third portion within the *tefillin* is in Devarim 6.4-9 and connects you to the **present**.

- **DEVARIM [Deuteronomy] 6: [4]** “Hear, O Yisra’el: Yahweh our Elohim, Yahweh is one! [5] “And you shall love Yahweh your Elohim with all your heart, and with all your being, and with all your might. [6] “And these Words which I am commanding you **today** (*the word that connects it to the present*) shall be in your heart, [7] and you shall impress them upon your children, and shall speak of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up, [8] and shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. [9] “And you shall write them on the door-posts of your house and on your gates.

Everything written in this portion is in present tense: it connects you with the present. So the second portion here connects you with the present, and by binding these you are actually connecting and doing exactly what it says: you are binding these on - first of all your heart, you lay the one on the arm and it lays up against your heart. So there you have your heart, loving Yahweh with all your heart. Your soul [being], the one on the head is for the soul. And because it's on your arm it represents your strength. So by binding these it is connecting you to the present to the Shema, basically you are connecting yourself to the Shema and communicating *that* to you.

Now the fourth portion is also in Devarim 11.13-21 connecting you to the **future**.

- **DEVARIM [Deuteronomy] 11: [13]** ‘And it shall be that if you diligently obey My commands which I command you today, to love Yahweh your Elohim and to serve Him with all your heart and with all your being, [14] then I shall give you the rain for your land in its season, the early rain and the latter rain, and you shall gather in your grain, (*NOTICE The blessings, He is saying “I will give you.”*) and your new wine, and your oil. [15] ‘And I shall give you grass in your fields for your livestock, and you shall eat and be satisfied. [16] ‘Guard yourselves, lest your heart be deceived, and you turn aside and serve other mighty ones and bow down to them. [17] ‘Then the displeasure of Yahweh shall burn against you, and He shall shut up the heavens (*future*), and there be no rain, and the land not gives its increase. And you shall perish quickly from the good land which Yahweh is giving you. [18] ‘And you shall lay up these Words of Mine in your heart and in your being, and shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. [19] ‘And you shall teach them to your children, speaking of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up, [20] and shall write them on the doorposts of your house and on your gates, [21] so that your days and the days of your children are increased on the soil of which Yahweh swore to your fathers to give them,³ **as the days of the heavens on the earth.**

The blessings that will come upon Yisra'el by observing the Torah, you and your children. We will experience heaven upon the earth.

REVIEW: You are connecting purpose, by connecting the purpose you are connecting the past, the present, and the future. So these four portions connect you to all these.⁴

If we disdain our purpose we forfeit our future.

The Passover Pattern

This principal of the four stages of time also continues on in our Passover *Seder*. It is represented by the four cups. The purpose of the four cups is the same as the *tefillin*. This is why the rabbis say that in order to properly observe Passover you must drink from all four cups. Therefore, those that are only drinking one cup are not making the proper connection. What is the first cup we drink? *Kiddush*, the blessing we do on Shabbath, a setting apart, connecting with **purpose**. The second cup we take is the *meggid*, the telling of the story of the Exodus, connecting with the **past**. The third cup is the Passover meal, connecting with the **present**.

³ ‘As the days of the heavens on the earth.’ This seems to be telling us that time [days] on earth will be as the heavens (which are not seen in time) having no time, such as ‘a day is as a thousand years,’ = Messianic Kingdom, and eternity follows where there is no time.

⁴ The four portions remind me of the four ways to interpret Torah: Peshat, resh, deresh, sod; the literal Word, the alluding, or recalling, or reminding (past), the deresh, application for you today (present); and the mystery or hidden meaning, prophetic (future).

The fourth cup, the cup of the **Hallel**, praises to Yahweh, connects with the **future** Messianic Kingdom. Yahweh has a pattern. This pattern follows all the way through Scripture.

- **YESHAYAHU [Isaiah] 43: [7]** All who are **called** by My Name I have **created, formed**, even **made** for My esteem.”

The Tefillin

Here some amazing things about the *tefillin*. This is called the *byet* [the house]; this one has on top of it the *yud* γ , so you know it is for the hand. You remove the box; you set it aside. In the tabernacle that was a perfect square in which Yahweh resided called the *Kodesh Kodeshim*. or the Holy of Holies. The *byet* that is the **purpose**. You would normally wear this on your left arm, because most people are right handed. There are two styles, *Sephardic*, or *Ashkenaz*. You always kiss the *byet* before placing it on your arm. You place it on the bicep, because that is the strength of the arm. Now there are several different ways of laying *tefillin*, the *Ashkenaz*, *Sephardic*, or *Hasidic*, all the different. The *yud* sits next to the *byet* [the house]. Now we say the blessing.

- Blessed are You Yahweh our Elohim, King of the Universe, Who has sanctified us by Your commandments and who has commanded us to wear *tefillin*.

Once that blessing is said, you begin binding the straps around your arm. When you start binding there are seven wrappings once you get below the elbow. Seven complete wrappings on the arm. Notice we have seven wrappings; we are connecting the purpose with the **future** - 7000 years to eternity. This is connecting with our **purpose**; this is eternity **past**, the house of Yahweh, His dwelling place. By binding seven times - 7000 years - from the beginning to eternity. He is connecting himself to his **purpose**; he is connecting himself with the **past**, the **present**, and the **future**.

We take the *shel rosh* - the one for the head. There are four compartments within the set on the head; each compartment is separated with each one of the four Parashah. One side it has a three-headed shin, the other side a four-headed shin. There are also calves hair sticking up to remind you of the golden calf that every man has in him, *yetzer harah*. Now the blessing is said:

- Blessed are You Yahweh our Elohim, King of the Universe, Who has sanctified us by Your commandments and who has commanded us concerning the mitzvah of tefillin.

Once the knot on the back of the head is tightened: we say:

- Blessed be His Name, and His glorious Kingdom is forever. From Your wisdom, O Supreme Elohim, may You imbue me; From Your understanding give me understanding. With Your kindness do greatly with me. With Your power cut down my foes and my rebels, and may You pour goodly oil on the seven arms of the North, and cause Your good flow to Your creatures, and may You open Your hand and satisfy the desire of every good thing.

The Hebrew Wedding Pattern

The *tefillin shel rosh* should be right between the eyes. We now turn our attention back to the *shel yad*- the hand. We are going to make a *shin* on the left hand for *Shaddai*. We begin by winding the strap around the hand and fingers. We are betrothing ourselves to Yahweh. There are seven blessings in the Hebrew Wedding Ceremony. The windings on the arm represent the seven circles the bride walks around the bridegroom, each circle also representing each one of the blessings over the wedding couple. We recite:

- **Hoshea [Hosea] 2:20**: I will betroth you to me forever, I will betroth you to me with righteousness, justice, kindness, and mercy. And I will betroth you to me with fidelity, and you shall know YHWH.

We have a *shin* on the hand, a *yud* on the arm, and the knot on the back of the head is a *dahlet*. You put them all together and you have a ***shin, dahlet, and yud, Shaddai***. We have placed the Name of the Almighty on us!

After we have bound the *tefillin* on the arm and upon the head we recite the four portions in the Torah.

In the Hebrew wedding ceremony the bridegroom says to the bride as he places the ring on her finger: I will make you ***mekudushet*** to me [*li*] with this ring. I will make you holy [set-apart] to me alone by this ring. You become set-apart to your bridegroom, to be faithful only to him. This word '*li*' in the Hebrew spans all time. YHWH says, "I will betroth you to me forever. [Hoshea 2]. In the wedding ceremony the bridegroom says that to the bride, "I shall make you *mekudushet li* -to me." The word *li* is not governed by time, which the rabbis say prove that marriage is for eternity.

- **DEVARIM [Deuteronomy] 24: [5]** "When a man has taken a new wife, let him not go out into the army nor let any matter be imposed upon him. He shall be exempt for one year for the sake of his home, to rejoice with his wife whom he has taken.

According to the Torah the bridegroom is not to do any service in the army for one year. He is to be free in his home. It reads in Hebrew - ***nakee yahayeh lavatoi shannah***. If you take the last letters of every word, that he shall be free for one year – it reads -YHWH. The sages teach that in the first year of marriage the *Shekinah* dwells in that home. But t because the YHWH is in that verse and Yahweh is beyond all time, Yahweh is outside of time, Yahweh is not bound by time; therefore marriage is not bound by time, and we have the promise that the *Shekinah* of Yahweh will rest in that home **forever**.

Other Insights

The *bayit* looks like a doorway connecting back to *Pesach* - the doorposts of *Pesach* - with the *yud* above it representing **purpose**; the *heh* on one side connecting to the **past**; the *waw* in the middle connecting to the **present**, the second *heh* on the other side making the connection to the **future**. On the chest the straps form the two doorposts, and the lintel across the top which is connected to all four concepts in history.

There is a connection also with the garments of the high priesthood. We have Shaddai just as the high priest wore a *tzitzit* bound and across his forehead the words *KODESH L'YHWH*. The head is separated from the rest of the body, so that it sets above everything. **Purpose** always sets above in our life; it is the highest potential waiting to be released. The garments of the high priesthood had the **purpose** of Yisra'el always on the plate.

On his breast was the breastplate of judgment, connecting the people of Yisra'el with the **past** judgment of the false gods in *Mitsrayim*. The High Priest had the *ephod*, which was below the breastplate that connects with the *Shema*. There were the twelve tribes in two stones on each shoulder on the *ephod*, connecting with the *Shema* and the twelve tribes connecting with the **present**. *Shema, today!* These Words that I command you **today**. On the *ephod* the **present** is bound. The final thing the priest wore was his robe, made of *tehelet* [blue] representing the Kingdom, speaking of the **future**. The garments of the priesthood follow the pattern we found in the four stages of history.

Some of the furniture from the tabernacle is also represented by the *tefillin*. We have the *Aron* [ark], the Ark of the Covenant, which was Holy, representing the crown of Torah on the head, which is the *shin*. We have the *menorah* or light and understanding, which represent the chest, judgment, and understanding. Inside the breastplate were the *Urim* and the *Thummin*. The table also follows that pattern. The table had a place for the twelve tribes of Yisra'el; the table was the crown of royalty on the arm - the *yud*. The incense altar, the *dahlet* on the head, the crown of the priesthood.

There are three crowns:

1. The crown of Torah.
2. The crown of kingship.
3. The crown of priesthood.

By observing the *mitzvah* of *tefillin* we are given the three crowns - Torah, kingship, and of priesthood.

I marvel at the wisdom of Yahweh. *Tefillin* are one of those *chukim* of Yahweh, one of the *mitzvot* that you cannot understand by human reason. Yahweh in his Wisdom, in the Torah, said: "Bind them as a sign on your hand, and as a frontlets between your eyes-THEN the Torah shall be in your mouth." We are making a spiritual connection to Yahweh that is elevating us in the spirit. WE have to look beyond human logic and reason, and search Yahweh's heart and wisdom of purpose.

Be Blessed
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Levi bar Ido
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