

“BINDING to PURPOSE”

Part Two

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This is Part Two of “**Binding to Purpose**” or a teaching on the purpose of *tefillin*. You may be familiar with the Greek word – *phylacteries*. We prefer not to use the word *phylacteries* in speaking of *tefillin*, because *phylacteries* is a Greek word which was put into the *Brit Chadasha* by the Greek translators, and it’s meaning is “an amulet”. This is an anti-Semitic word used by the Greeks to explain *tefillin*. Many new to the Messianic faith are not familiar with *tefillin*. *Tefillin* are the black boxes that are bound upon the arm and upon the head by black leather straps of an observant Yisra’elite in observance of the command to bind these as a sign upon your hand, and to put them as frontlets between your eyes.

A Short Review of Part One

The previous teaching in Part One we expanded upon the true deeper purpose of *tefillin*. We have found that some of the commandments [*mitzvot*] in the Torah are impossible to find the reason for them, as some of these commandments go far beyond logic, and human reasoning. Some examples of these are *Tzitzit*, *kashrut*, and *tefillin*. There does not seem to be a logical reason for them. However, we have learned that the *chukim* must be studied for the purpose and meaning behind them in order to gain understanding why YHWH gave Yisra’el those illogical instructions. But, once we find the purpose in them, then we can understand the meaning for them, and YHWH imparts into our lives a connection to Him through these *chukim*.

Every *mitzvot* that we are told to do in the Torah has a four fold historic connection. In order to understand those commandments it is necessary for us to make that connection to all four connections in a historical perspective. Yahweh has a four-fold historical perspective of every commandment. It all starts with purpose. The purpose for the Creation was for Torah and for Yisra’el, to have a set-apart people. Understanding purpose, the purpose for Creation, the purpose for Torah, imparts to us understanding of the purpose behind each of the commandments. The purpose behind every *mitzvot* is holiness, or becoming *kadosh*, *am kadosh*, a people that are set-apart to YHWH. Why does YHWH desire a people that are set-apart to Him? Because Yahweh said to the people of Yisra’el, “I want to dwell in the midst of you.” He wanted to make for Himself a house, a Dwelling Place, upon this physical, tangible, earth or the world of *Malkut*. There He could dwell in the midst of what *kodesh*. That all was started with *Gan Eden* [the Garden of Eden]. The Garden was His original dwelling place here upon the earth.

We found that there is a progression in the historical connection to these *mitzvot*. It starts with purpose, or **eternity past**, before the laying of the foundations of the earth. Then there is the **past**, to connect us to the past. All the commandments of Yahweh serve the purpose of taking us back to the Exodus out of *Mitsrayim* [Egypt], and to take us back to understand and to remember that without His strong Arm we would still be a slave in *Mitsrayim*.

There is a present connection in the now, “**Today**, if you hear My voice,” to hear “these commandments I give you today,” so that every day is renewed with Yahweh. This leads us to a connection to the **future**. In the *mitzvot*, we have a connecting of all time together into one total unit - *echad*.

Squares

We are told by the ancient sages the deep truth that there are no squares in Creation, the earth is round, and everything is circular in Creation. Because of this the rabbis tell us there are no squares in Creation, and it is only when we come into the physical material world in which man now dwells, we find the square. Anything that is square belongs in man's material world. The examples of the square are upon the four corners of the *tallit* are the *Tzitzit*. If you look on the corners of the *tallit* there are also squares in which the *Tzitzit* are tied. The square is found in the altars that they were commanded to make in their worship of YHWH. And there is another place we see a square; that is the *tefillin*.

Why, then, if there are no squares in Creation does YHWH have squares pertaining to some of the *mitzvot*? It is because YHWH never wants man to divorce himself from the physical creation. He wants man to realize that we live in a physical, material world, and that everything is not "spiritual". We have to perform tangible things because we are physical beings. He never wants us to divorce ourselves from that world, or to withdraw from that world. YHWH wants us to be part of the world, as it is written in the *Brit Chadasha*. We are *in* the world, but we are not *of* the world. We have to operate within this physical world, and that is why He established squares in some of the *mitzvot*.

Four

What about the number four. On your *tallit*, the strings are called *Tzitzit*. *Tzitzit* are on the four corners of the garment. Yahweh commanded Yisra'el to put *techelet*, or a thread of blue running through the strings of white. One of the roots of the word *techelet* comes from the Hebrew word - *takelyth* -, which means **purpose** or aim of something. So throughout your *Tzitzit*, which are representative of the six hundred and thirteen commandments and the Name of the YHWH, we have *techelet*, or *takelyth* -purpose running throughout them. This truth teaches us that every one of the six hundred and thirteen *mitzvot* have a purpose behind them. And that purpose is what? That Yisra'el might be a set-apart nation, a people separated to YHWH. That is YOUR purpose.

The *tallit* is symbolic of the earth and its spiritual purpose. Throughout the Prophets YHWH said to Yisra'el, after they were dispersed, "I will gather you from the four corners of the earth, from which you have been scattered." The earth itself, even though it is round, the Almighty speaks of it as a square with corners. He promises to call the lost sheep of Yisra'el from the four corners of the earth to teach us that in the Creation is purpose, and everything is focused upon Yisra'el.

The Tefillin

There are two *tefillin*, one you bind on your arm (*shel yad*) and one on your head (*shel rosh*). Upon them you observe a base that is a perfect square, it has four corners, and on the base [four corners] is another square with four corners. These are symbolic of the four dimensions [four corners] within the physical world of *Malkut*. Within the *shel rosh*; there are four sections with four Torah portions. The four Torah sections, since there are four of them, speak of the eternal cycle of history of YHWH. The purpose of this eternal cycle is to elevate this physical world to the spiritual worlds. Its purpose is to connect this world of *Malkut* with Elohim Who resides in the spiritual worlds.

Upon the *tefillin shel rosh* there is a four-headed *shin* (שׁינ). The four-headed *shin* is symbolic of the four different levels of time. We have a four-headed *shin* on the one side, which connects all four cycles of time back down on to the base or foundation. The four-headed *shin* connects all four eternal time cycles back into the physical world. Therefore, all time is unified as ONE on the base. All four worlds of purpose, past, present, and future, unite together in this physical world through the Torah.

The knot on the head *tefillin* makes a double *dalet* (ד ד) thus making a square. The *dalet* is the fourth letter in the Hebrew Alef-bet, and has the numerical value of four.

The *dalet* can also be symbolic of a door. The *dalet* looks like this - ד - and it looks like a door.

This teaches us that the *mitzvoth* which connect all four cycles of history are really doors that open up the spiritual realms. The *dahlets* when placed upon the base of the neck, create the connection, or open the doors to the spiritual realms. It makes the connection of lower world and the three upper worlds of the spiritual realms.

Upon the base is another square. NOTICE this is a perfect square. In the *Mishkan* and in the *Beit HaMikdash* the *Kodesh Kodeshim* was a perfect square. What is the purpose of Creation? Holiness or *kedushah*. YHWH wanted to dwell in a people of holiness, *Kodesh Kodeshim*. The perfect square was the Dwelling Place of His *Shekinah*.

Also on the base there are twelve stitchings, three on each side, with the perfect square in the middle. Each stitch symbolic of one of the tribes of Yisra'el. We have three tribes on each of the four sides, making a total of twelve tribes.

Turn to the book of **Revelation 21.10, page 1209** in the *Scriptures*. Elohim has always dwelt in a place that is a perfect square.

- **REVELATION 21:[10]** And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the set-apart Yerushalayim, descending out of the heaven from Elohim, [11] having the esteem of Elohim, and her light was like a most precious stone, like a jasper stone, clear as crystal, [12] and having a great high wall, having twelve gates, and at the gates twelve messengers, and names written on them, which are of the twelve tribes of the children of Yisra'el: [13] three gates on the east, three gates on the north, three gates on the south, and three gates on the west.[14] And the wall of the city had twelve foundations, and on them were the names of the twelve emissaries of the Lamb. [15] And he who spoke with me had a golden measuring rod, to measure the city, and its gates, and its wall. [16] And the city lies four-cornered, and its length is as great as its breadth. And he measured the city with the rod: two thousand two hundred kilometers - the length, and the breadth, and the height of it are equal.”

The renewed *Yerushalayim* is a perfect square. Upon the renewed *Yerushalayim*, *Yahweh Shammah*, are twelve gates. *Yahweh Shammah* therefore came out of the heavens and was the pattern for the *Kodesh Kodeshim*.

When we bind the hand *tefillin*, it sits above the seven wrapping], and is symbolic of purpose because we have the *yud* ך, connecting the *biet* [the house] to the seven cycles - seven thousand years - until we reach the eighth, which takes us into eternity. The *tefillin* therefore can be representative of *Yahweh Shammah* - *Yahweh* is there.

Also NOTICE that the box on the *tefillin* is black and the parchment inside is white. The parchment is the Torah and it is symbolic of the light of the Torah in a dark world.

The Betrothal Ring

As you are winding the *tefillin* upon your hand, you make the betrothal ring, we make three rings on our middle finger, and then we connect the ring finger to that finger as a betrothal to *Yahweh*. Did you know that what we recite from the book of *Hoshea* contains these four cycles of history that are apparent in the Hebrew wedding ceremony? The betrothal period is called the *kedushim*, the setting apart of the bride to the bridegroom. What is the purpose for Creation? Holiness, *kedushah*.

As we make the ך on our hand and as we are making the wedding ring, from the book of *Hoshea*:

- “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 *Yahweh*.” **Hoshea 2:19-20**

This reading we recite is in the exact opposite order. We are going to start with the future; “**I will betroth you to me forever.**”

As we recite the first line we are connecting with the cycle of history of the future. “I will betroth you to me **forever.**” Then we say, “I will betroth you to me in righteousness, justice, kindness, and mercy.” This verse is making the connection to the **present**, or speaking of the obligations involved in a marriage - of righteousness, justice, kindness, and mercy. In the second line we are reciting the connection to the present. The next line: “I will betroth you to me with fidelity” or “with trust and faith.” This is speaking of the **past**, because in a marriage faith, trust, and fidelity is based on past behavior. I can trust my mate in a marriage because of their proven past behavior. We are making our connection to the **past**, as we are binding it upon our hand. And the last line: “And you shall know [*yada*] Yahweh.” This is speaking of a sexual relationship, or knowing someone very intimately. But this is only after experiencing the righteousness, justice, kindness, mercy, and fidelity. You shall know YHWH in an intimate sense. What is the whole purpose of Creation? Holiness, we are to be a people that **know** Yahweh. With this verse you are connecting with the purpose of all Creation. Why did He have fellowship with man in the first place? In order that His creation might **know** Him.

By experiencing the *mitzvah* of *tefillin* there is an intimate connection to these four cycles of history. We are connecting the physical world to the spiritual worlds or they are becoming ONE because we are connecting to purpose.

In the Beginning of any marriage we must resolve to stay together **forever**. The next step is constantly fulfilling the obligations of that relationship, the **present**. In marriage we are always recalling the **past**. You are always remembering, not only the good things, but unfortunately you sometimes you bring up the bad things in the past. There is always a recalling of the past in a marriage. The true purpose of two people getting married, of two people joining together in union, binding themselves together, cleaving together is to become *echad*, to become one flesh, to become one, to **know** each other. The whole purpose of marriage is oneness, **knowing**.

Wisdom

We bound the left hand with seven wrappings with the *briet* above the seven wrappings. Remember Yahweh is always looking for a Dwelling Place, and Yisra'el was to be the Dwelling Place of Elohim. He wanted to dwell in the midst of His people. Rav Shaul wrote in the *Brit Chadashah*, “Know ye not that you are the dwelling place of Elohim,” that “you were bought with a price, you are not your own, and “the set-apart Spirit dwells in you? What does the dwelling place of Elohim have in common with idols? Therefore Yahweh has said, “Come out from among them,” says Yahweh, “ be ye separate,” set-apart, “and I shall be your Elohim, and you shall be sons and daughters of Elohim.” **The purpose of Creation.**

- **MISHLE [Proverbs] 9:[1]**-Wisdom has built her house, She has hewn out its seven columns,

The seven windings are symbolic of the seven columns of the house of wisdom (*Chokmah*). By binding *tefillin* wisdom is building its house [dwelling place]. According to the *TaNak* all Creation came from wisdom. Thus in the *tefillin* we can learn such wonderful symbolic teachings binding us back to our purpose: Holiness, set-apartness. We understand that by doing a physical act such as binding *tefillin*, which Yahweh in His wisdom gave us, our purpose for life is found and we can understand the purpose behind the *mitzvah*. Every time we lay *tefillin*, we are taking one more step closer to the Kingdom of Yahweh, and we are elevating our soul to holiness, to set-apartness because we are connecting with purpose. If we do not understand *tefillin* you will not understand purpose.

Tefillin, *Tzitzit*, *kashrut* are all *chukim*. *Chukim* in the KJV they are called statutes. It comes from the Hebrew word - *chaoqaq* - to engrave. It means a carving out, to engrave something on the heart. Picture in your mind an engraving. We are told that Yahweh would write the Torah on our hearts, in the Renewed Covenant.

Yirmeyahu 31.31 says that He would make a Renewed Covenant with the house of Yehudah, and the house of Yisra'el; and that He would write His Torah on their hearts, He would engrave it on their hearts. This word *chukim* - which are those commandments that have no logical reason behind them - comes from the Hebrew word 'to engrave'. But yet these are the very commandments that Ephrayim rejects because he sees no reason behind them. It is because he doesn't understand that in Torah we do not look for the reason behind the commandments, we are looking for the purpose of the commandments to understand the meaning of them.

Purpose is the most important thing in your life, it is the key of Torah observance, and it is the key of understanding who you really are. To engrave something means it becomes a part of the material, the letters have no substance of their own. The letters of an engraving have no substance of their own; their existence is only in the material in which they are carved.

When Yahweh writes or engraves the Words of His Torah upon our hearts - He said, "I won't put them on tablets of stone, I am putting them on tablets of flesh, your heart" - that the very words of Torah become united with your heart, and that unity comes in the joining of two things together. In the unity in the engraving, the two become one! Because the substance of the letters has to come from the material it is carved upon, your heart and the Torah become *echad* - one! This truth is why learning Torah is not enough. Torah must be engraved on your heart. You have to allow Yahweh to engrave it upon your heart for you to be united to Torah. And to truly learn Torah, then, our attitude has to be it will not be when I understand it. "I'll do it when I understand it." It must not be when I understand it, nor will it be I understand it because I enjoy knowledge. Learning is not enough, gaining knowledge is not enough, but to truly learn Torah is to have the proper attitude in your heart because Torah is engraved upon your heart. I will do Torah because I am commanded to do it, and then I will try to understand. When learning Torah in this order; I will do it because I am commanded to do it, then I will try to understand it, then the Torah is engraved on our heart.

Purpose

Purpose - it's all connected to the four-fold cycle of history and connecting to purpose.

- **YESHAYAHU [Isaiah] 46:[9]** "Remember the former *events* of old, for I am El, and there is no one else - Elohim, and there is no one like Me, [10] **declaring the end from the beginning, and from of old that which has not yet been done**, saying, 'My counsel does stand, and all My delight I do,'

Yahweh, being outside of time, remember He created time, says "I will declare the end from the beginning, and from of old I will declare that which hasn't even happened yet, and My counsel, My purpose, that I have established, it will come about." The purpose for Creation will come about, and YHWH saw the future from the beginning. Therefore He works through history to bring about His purposes. **Yirmeyahu 31.5**, Yahweh said to Yirmeyahu, "When you were in your mother's womb I set you apart, and called you to be a prophet to the nations." He had a purpose for him and saw the end from the beginning in his birth, before his conception.

Mishle [Proverbs] 20.5, page 745. Let's change this word "to counsel" to purpose.

- **MISHLE [Proverbs] 20:[5]** Purpose [counsel] in the heart of man is like deep water, But a man of understanding draws it up.

There is purpose that is in the heart of man, but it is very deep, the purpose is very deep in the heart of man, but the man of understanding draws it up.

- **YESHAYAHU [Isaiah] 55: [page 457] [8]** “For My thoughts are not your thoughts, neither are your ways My ways,” declares Yahweh. [9] “For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. [10] “For as the rain comes down, and the snow from the heavens, and do not return there, but water the earth, and make it bring forth and bud, and give seed to the sower and bread to the eater, [11] so is My Word that goes forth from My mouth -- it does not return to Me empty, but shall do what I please, and shall certainly accomplish what I sent it for.

Yahweh says the Word that comes out of His mouth will do the thing He sent it forth to do. It will not come back to Him void. His ways and His thoughts are far beyond ours. And this is so important in understanding purpose. We cannot try to understand Him through our human reasoning, or our human wisdom. Yahweh’s wisdom is far above ours; it is not our ways. And His ways are bringing about His purposes, and sometimes appears to us as unreasonable. After all how can binding *tefillin* and wearing *Tzitzit* connect me with purpose? “There is no wisdom in that,” we say in our human intellect. But Yahweh says, “My ways and My thoughts are not your ways, it’s far beyond you even comprehending in your little pea brain, so don’t try. Do not try! But try to gain understanding, try to understand the purpose for which I created you. Try to understand what I am trying to accomplish in your life.”

The word purpose in the Hebrew is - *machaoshaba* - to plan, to intent, to even make a machine. To make a machine or it can mean thought or work. Purpose, everybody that makes a machine, the machine is made for a purpose, to accomplish something. You just do not make something and it just sits there and does not do anything. It is created with a purpose, but that purpose is only found in the mind of the creator! So you would have to go to the Creator, to Yahweh, to know our purpose. That means we have to turn to His Word, which are His thoughts, which is His wisdom, in order to understand our purpose. We cannot allow other people to tell us our purpose. We must derive our purpose from Yahweh’s Word, and we *know* what that purpose is, He has revealed it to us, and that is to be an *am kodesh* - a set-apart people to Him so that we may become His Dwelling Place, so that in the end result of the purpose in the future is that we will **know** Yahweh.

When we understand purpose or the reason for Creation it gives our life a plan and a purpose. The tragedy is a life without purpose. Therefore we need to find our purpose for our lives to have significance and relevance, and if we do not know our purpose our lives will have no meaning. To find your purpose is the only source of individual and corporate fulfillment. Try to relate everything I am teaching to understanding of the two-houses and your purpose as Yisra’el. If we do not have purpose, that we do not understand our purpose for Creation is to be *kadosh*, set-apart to Yahweh, then there will be no self control in our lives, no discipline, and no moral convictions, and certainly no ethical boundaries. In the Torah, we have our standard that sets the boundaries. But if we don’t understand that we are Yisra’el and that through the *mitzvah* we become *kodesh*, we will have not ethical boundaries.

Without purpose, your life will be subjective, and you will be ruled by your circumstances. Who is the only One who can actually be objective about your life? You’re Creator! Why? Because He sees the end from the beginning. He is the only One to Whom you can turn to be objective about the purpose of your life, because you and others are always subjective. You are always allowing your prejudices, your reasoning, your physical urges, and your psychological and emotional urgings to dictate subjectivity as to how you are viewing the situations in your life. Only Yahweh who can be totally objective about your life, and this is why we have to go to the Creator to find the purpose.

Purpose is the intent for a creation and the end for which it exists. Why did Yisra’el exist? If we know the purpose for the Creation of the Nation of Yisra’el, then we could understand why the Creator created them, and why He has always had its existence, and why He is revealing who is Yisra’el. Everything that is created begins and ends with purpose. Nothing is truly yours until you understand it, including yourself.

You can never possess something until you understand it, not even yourself. You can sit and study Torah all your life, but if you never actually do it, you will never gain understanding? Not until you actually DO the *mitzvah* of *tefillin* will the understanding come to you. You can never fully possess it until you gain understanding.

If we were to remove the purpose from your life, that changes who you are. What happened to Ephrayim? They went into the nations; they lost their purpose!

And therefore since they lost their purpose by casting off the Torah, they lost their connection to purpose and they forgot who they were. And when you forget your purpose it will change who you are, and they became as the gentiles [nations].

The important thing about purpose is Yahweh's purpose is not hindered by the past. Yahweh will bring about His purpose for Yisra'el despite their past. He will bring about the purpose in your life despite your past. Nothing can stop Yahweh's purpose from becoming a reality. Many are the plans of a man's heart, but Yahweh's purpose will prevail. See you can have many plans for your life, but Yahweh's purpose will prevail in your life.

If you keep your heart and soul going in the right direction you will not have to worry about your feet. If you keep what's inside of you going in the right direction, you know, you won't have to worry about where you are walking, that is only if you know your purpose.

Yahweh uses laws and principals to bring about His purpose. There are laws or principals to bring about His purpose. What is His purpose? To be set-apart. He set down principals to bring about His purpose. Since he laid down the laws or principals, we have to go to Him to find the purpose. We have to turn to Him and the Torah to find purpose. And when we discover our purpose, we will discover ourselves. We will know who we are.

Some people *never* get it. They never gain understanding. But when they discover it, when it is revealed to them, then they discover who they are their life will have purpose. People are looking for someone to tell them their purpose, because they will never discover themselves. They don't know who they are. And if you do not know your purpose, that you are to be set-apart, you will always live beneath your potential. The potential of a seed sown, Yahshua taught us, that even if its as small as a mustard seed when it is planted in the earth and it brings forth, He says, "its the biggest" and it lives up to its potential. We are planting seed so that you can live up to your potential. You are living beneath your potential! Because He has a purpose for you - "Arise and become Yisra'el!"

Yahweh gives us time to complete purpose. You are given your life span which Yahweh has given you to live up to your purpose. We understand that a life with purpose is very precise and much directed. Our feet and our heart are headed in that direction for which Yahweh has created us. Purpose and the knowledge of that purpose, creates within the individual person a vision.

What is vision? Vision is the ability to see the end from the beginning Vision sets goals, and motivates the plan of action. Goals will bring about the vision. It sets about a plan of action to bring about the pre-destined end.

- **ROMANS 8: [28]** And we know that all *matters* work together for good to those who love Elohim, to those who are called according to *His* purpose.

Everything in our life, no matter what it is, works for our good, because we are called according to His purpose. And He says:

- **[29] Because those whom He knew beforehand, He also ordained beforehand to be conformed to the likeness of His Son [holiness], for Him to be the first-born among many brothers.[30] And whom He ordained beforehand, these He also called, and whom He called, these He also declared right. And whom He declared right, these He also esteemed.**

If we understand purpose it provides protection, empowers perseverance, introduces and maintains objectivity to our life. Some of you are wondering why you have been allowed to go through the things you have had to go through in your life. When we understand purpose, we can get through all these experiences of life with perseverance, because then we are allowed to look at every situation objectively instead of subjectively.

We have to understand that understanding our purpose, our calling, and vision that we have sustains our contentment in every situation. Rav Shaul understood:

- **Philippians 4: [11]** Not that I speak concerning need, for I have learned to be content in whatever state I am. [12] I know what it is to be humbled, and I know what it is to have in excess. In any and every *situation* I have learned both to be filled, and to be hungry, both to have in excess, and to be in need. [13] I have strength [endurance and perseverance] to do all, through *Moshiach* [Messiah] who empowers me.

We can learn to be content in whatever situation we find ourselves if we understand purpose.

Purpose creates joy, and brings about the Spirit's intercession on our behalf - **Romans 8**. To discover how we are going to live inside our purpose and what we have been created for requires us to do *teshuvah*, or to return to YHWH. We are going to have to return to Yahweh to look for the purpose. Until people are willing to do *teshuvah* [repentance] and return to Yahweh and His Torah, they will never learn their purpose

- **TEHILLIM [Psalms] 33:[11]** The counsel [purpose] of Yahweh stands forever, The plans of His heart to all generations.
- **YIRMEYAHU [Jeremiah] 23: [20]** the displeasure of Yahweh shall not turn back until He has done and established the purposes of His heart. In the latter days you shall understand it perfectly.

Remember when Yisra'el split itself from Yehudah, when Rehoboam and Yeroboam split the kingdom, the Northern Kingdom and the Southern Kingdom? Yahweh said a strange thing, He said, "This is of Me." The splitting of the Kingdom is of Yahweh? The sending of Yisra'el to Assyria and their dispersion into the nations is of Yahweh? And the taking of Yehudah into Babylon is of Yahweh? He says, "Yes," He says that, "This, My purpose, will always go on." He says, "The reason I am pouring out My displeasure in this dispersion, you may not understand it now." He says, "But in the latter days you will understand it perfectly." And we understand it perfectly! We understand that He hid *Ephrayim* in the nations so that he would not be destroyed! And He left a remnant of Yehudah! They never could be destroyed, to bring them forth in the latter days. We understand then, that the splitting of the two kingdoms *was* of Yahweh! He had a plan and a purpose all along, but He had to bring it about!

- **YIRMEYAHU [Jeremiah] 32: [17]** 'Ah, Master Yahweh! See You have made [created] the heavens and the earth by Your great power and outstretched arm. There is no matter too hard for you, [18] who show kindness to thousands, and repay the crookedness of the fathers into the bosom of their children after them -- the Great, the Mighty El, Yahweh of hosts is His Name, [19] great in counsel and mighty in work, for Your eyes are open to all the ways of the sons of men, to give everyone according to his ways and according to the fruit of his deeds.

We understand that purpose conceived in the mind and the heart of Yahweh preceded all Creation. A wonderful heavenly Father, He wanted sons and daughters. He wanted a family. He wanted people to dwell in, He wanted a Dwelling Place in this physical earth, and in order to do that then, they had to become an *am kodesh*, so that His dwelling place could dwell among them.

Ignorance is the quality or condition of little knowledge. But knowledge without understanding gives you a false sense of security. Knowledge without understanding gives you a false sense of security. Knowledge requires insight and revelation **Knowing is more than acting, knowing is becoming one.** Knowing is more than acting, knowing is becoming echad.

The last words that we say as we wrap tefillin around the fingers are "You will know YHWH". The purpose of Creation is the Oneness of YHWH with His Creation. Yahweh will be One, and His Name shall be One.

Therefore faithfulness, as in a marriage, faithfulness to Yahweh is the key to achieving purpose. In a marriage if one of the spouses is not faithful, the purpose of that marriage is not achieved. They do not truly know one another. And deception then, will lead to destruction.

Yahshua said, “Whom the Son sets free is free indeed.” And He said, “You shall know the truth, and the truth shall make you free.” We are told in Tehillim, and we are told in Yochanan, Yahshua Himself said, “Set them apart by the Word, by Truth.” Torah and Truth are one. **To be totally free, to be a free man, and to understand and experience true freedom, comes and can only be found in the discovery and the understanding of your purpose.** Torah is not bondage, it is not legalism, and it is being set free to live out your purpose. True freedom is only found in the discovery and understanding of your purpose, otherwise, you are in bondage.

Be blessed!
Rabbi Edward Levi Nydle

