

PART ONE



THE PERFECT WILL OF ELOHIM. Most of us will generally agree that the "Will of Elohim" is His Word. Judaism is based on the idea that Elohim has explicitly revealed His Will and told His people exactly what He wants in the Torah. This is precisely what occurred at the revelation at Mount Sinai more than 3000 years ago. Some may still argue that this constitutes only the general will, but Elohim does not communicate a specific will for the individual. Then there are those who would say the opposite and think it arrogant to assume that we could ever hope to know His Will. I beg to differ. Before I reveal what the Perfect Will of Elohim is, it will be helpful to understand the theology of His will. The Will of Elohim, or Divine Will, is a concept found in the Hebrew Bible, the New Testament, the Quran, and a number of other texts and worldviews, according to which Elohim's Will is the cause of everything that exists. I quote from our friends at Wikipedia to start our search; "According to Thomas Aquinas, God is the "Highest Good" (Summa contra gentiles Book I Chap 14). The Summa Theologiae (question 6, article 3) affirms that "God alone is good essentially." Because in Jesus Christ God there are two natures, the human and the divine one, Aquinas states that in Him there are two distinct wills: the human will and the divine will (Summa Theologiae III). According to early Anabaptist theologian, Balthasar Hubmaier, God had two wills. One was called the "absolute" will and could never be changed, also called God's "hidden" will. The another, which could be accepted or rejected by people, was called the "ordained" will, also titled God's "Revealed" will. The absolute will of God was paired with Predestination while the ordained will was connected to verses in the Bible which seemed to imply Free will (JSTOR The Absolute and Ordained Power of God in 16th and 17th Cenentury Theology). In Hubmaier's concept both Determinism & Free Will existed; a form of Theological Compatibilism. In the Islamic discourse, God's command (amr) is the creative act of God and what has been intended for the creation. In Islamic discourse, Mu'tazilites and Ash'aris disagree on God's will (irāda) and God's command. According to the Mu'tazilites, God's commands are genuine expressions of God's will, while Ash'arites generally disagree. The latter also points at the story of Abraham as an example that God's command (to sacrifice his son) was not his will. The Mu'tazilites, on the other hand, insist that God's command and will are equal, and that God can both will and command only good (Schwarb, G M 2011). Islamic philosopher Ibn Arabi (1165-1240) was opposed to the idea of Free Will, instead believing that God's will was absolutely Sovereign over all acts and that man's will didn't have any true existence (IIUM Journals). The Asian worldviews according to Mongolian belief, the laws of the universe are an expression of God's will (jayayan). Sometimes, God may break its own usual laws and intervene by sending a chosen person to earth (The black faith of Shamanism among the Mongols)." End of Quote. All these theological definitions are correct because they define some aspect of the Creator's Perfect Will. However, there is a man in the TaNaK who discovered how to access the Perfect Will of Elohim only because he asked the right questions at a time when every king was out for themselves. I take the story from Melechim Aleph (First Kings) chapter 3 *"5 In Gibeon YHWH appeared to Shlomo in a dream by night: and Elohim said, Ask what I shall give you. 9 So give Your eved **a lev of binah** (a heart of understanding) to judge Your people, that I may discern between tov (good) and bad: for who is able to judge this Your great people? 10 And the words pleased YHWH, that Shlomo had asked this thing. 11 And Elohim said to him, Because you have asked this thing, and have not asked for yourself long Chayim (Life); neither have asked riches for yourself, nor have asked for the chayim of your enemies; but have asked for yourself binah (undertanding) to discern mishpat (judgement); 12 See, I have done according to your words: see, I have given you a wise lev of binah; so that there was none like you before you, neither after you shall any arise like you. 13 And I have also given you that which you have not asked, both riches, and honor: so that there shall not be any among the melechim*

PART TWO



like you all your days. 14 And if you will have your halacha (way) in My halachot (ways), to keep My chukim (statutes) and My mitzvot (commandments), as your abba Dawid did, then I will lengthen your days." Melech Shlomo asked Elohim for one thing – Binah, which is translated as *understanding* in all our English translations. It is more akin to the word contemplation. Binah comes from the Hebrew word for "between" (beyn) and implies the ability to distinguish the real from the unreal, the true from the false, and between man's will and Elohim's will. Specifically, what King Solomon wanted to know was YHWH's perfect will in the situation/event that would confront him so that he could make a righteous decision that would not break or contravene the Torah His expressed or revealed will. For example, when a dispute between a woman whose live child had been swapped with a dead child from another woman, the King was able to quickly discern the truth with a simple test of halving the live child to discover which mother was telling the truth because the real mother would plea to spare the child's life (Melech Shlomo (First Kings) 3:16-28). Melech Shlomo was able to access Elohim's Perfect Will in this obviously difficult situation because he possessed Binah. Isn't this what we all want to access His Perfect Will in every situation/event that challenges us, too? I have good news for you – you can! **Binah is the gateway to YHWH's Perfect will.** You discover the Perfect Will of Elohim in any situation with Binah. That is why the Scripture states in Mishle (Proverbs) 4:7 "*Wisdom (chochmah) is the principal thing; therefore, get wisdom: and with **all thy getting get understanding (binah).***" Notice what Solomon is telling us; you can obtain understanding. Chochmah is the Hebrew for Wisdom, and often in the Scripture, these aspects are related to each other (See Mishle (Proverbs) 2:2). The difference is that Wisdom is the product of understanding. We obtain Wisdom when understanding comes. Therefore, what is understanding in the context of Scripture, and how can we obtain it? If we discover this, then you can also access Elohim's Perfect Will. Binah is the third *sephira* (meaning emanations) on the kabbalistic Tree of Life, which I consider to be the structure of the Kingdom. It sits on the level below Keter (Crown) in the formulations that include that *sephirah*, across from Chochmah (Wisdom), and directly above Gevurah (Strength). In Kabbalistic tradition, Binah is personified as a nurturing mother, reflecting its role in developing and shaping the abstract Wisdom from Chochmah into intelligible forms. **Its role in the Tree of Life is to balance Wisdom.** Binah is a foundation stone of the Kingdom of Elohim and is akin to Wisdom. If you can access the Kingdom, then you can access Binah. Yeshua gave us the key in this verse; "*20 And the Prushim demanded to know, when the malchut of YHWH (Kingdom of YHWH) should come, He answered them and said, The malchut of YHWH is not coming with observation: 21 Neither shall they say, See here! Or, See there! For, **the malchut of YHWH is among you***" Luka (Luke) 17:20-21. Various translations render the Greek of Luke 17:21 in various ways. The phrase translated "within you" in the KJV, and NKJV is translated as "in your midst" in the NIV, NASB, and NET; "among you" in the NLT and HCSB; and "in the midst of you" in the ESV. Earlier versions of the NIV had "within you" with a marginal note suggesting "among you." There is obviously a difference between saying "the kingdom of YHWH is within you" and "the kingdom of YHWH is among you." Through a mistranslation of the verse, we lost the revelation. In this verse and many others, Yeshua revealed that the Kingdom is the Torah, which the Pharisees had hidden from the people. I adjure you: Go back to the root of your faith and learn and study the Torah; then Binah and Chochmah will knock at your door. Melech Shlomo did not just obtain Binah and Chochmah from the Spirit; he also had to learn and study Torah. And whom taught him the Torah? His mother. If you carefully read Mishle (Proverbs), his Book of Wisdom, you will see that he exalts the Torah and calls upon us to study and memorize. The whole Book is about the Torah. If you want to know the Perfect Will of Elohim, go to the Torah and read it as a treasure and Binah will come to you in all situations.