

Parasha 24: Vayikra (And He Called)

Vayikra/Leviticus 1:1 – 5:26 (6:7)

*All Scripture References from The Orthodox Jewish Bible- Referred to as OJB- unless otherwise noted

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We are entering into the third sefer/book of the Torah proper... 'Vayikra' ****[Click Here For End Note]** or as it is known in English... 'Leviticus'. In Hebrew the name means, 'And He called'. The name 'Leviticus' is derived from the fact that much of this sefer/book is written concerning the *'functions of the Levitical priests, the sons of Aharon'*. As is usual, the Hebrew title comes from the first few words of the opening verses.

'Vayikra/Leviticus' is quite a *'pivotal portion'* of YHWH's Torah. Out of the *'613 commandments'* that have been established by *'rabbinic Judaism'* in the Torah, *'247 of them'* are found in this sefer/book! So important is this sefer/book of Torah, it is one of the first sections taught to Jewish school children. Why? It is within this sefer/book, that we learn about *'purity, holiness and the worship of YHWH'*. Another witness to *'Vayikra's/Leviticus'* importance is found on two levels.

- 1.) It is known as *'Torat Kohanim or The Priest's Manual'*
- 2.) In Rabbinic Judaism *'Vayikra/Leviticus'* is simply known as *'Sifra or The Book'*. It has taken on its own peculiar identity.

While *'Vayikra/Leviticus'* does center on the *'actions of the Levitical priests/sons of Aharon'*, it is quite interesting that most of the *'instructions of the kohenim/priests'* are not found there! They are found in the next book of Torah, *'Bamidbar/Numbers'*. However, it is here in *'Vayikra/Leviticus'* that we find more on the *'function of the kohenim/priests'* than anywhere else. Indeed, we see that YHWH gave *'authority to the Levitical priests/sons of Aharon'* to teach the people to *'discern the difference between the holy and the profane'*, between the *'clean and the unclean'* and between the *'two realms of existence: life and death'*. It was YHWH's express desire to *'dwell among the whole camp of Yisrael'*. In order for this to happen, the people *'must be taught'* how to *'maintain both moral and physical/spiritual purity'*. Any violation along these lines would result in the withdrawal of YHWH's *'Sh'khinyah/Manifest Presence'*. When this happened, it was the *'kohenim/priests'* who helped facilitate the cleansing. This included the Ohel Moed/Tent of Meeting, along with the people, *'individually or corporately'* depending on the violation. Those who wish to *'throw away'* the Torah ****[First five books of the TaNaKh- The Hebrew Scriptures]** do not realize, that unwittingly, they have thrown away *the holiness portion of the Ketuvim HaNotzrim/Messianic Writings- (Matthew-Revelation)... or The Final ReNewal of YHWH's covenant'* with His people Yisrael! **(Yirmeyahu/Jeremiah 31:27-34)**

The True Meaning [Of The Animal Offerings/Korbanot

We find here in the opening of this week's Torah parasha, YHWH's call for Moshe to establish the *'type and order of the offering system'*. ****[A direct product of YHWH's 'first renewal' of His 'original covenant' (Shemot/Exodus 34) given to Yisrael at Mt. Sinai (Shemot/Exodus 19-20)]** The *'original covenant'* given at Mt. Sinai, had *'no promise of forgiveness'*! The *'first*

renewal of this original covenant ****[Shemot/Exodus 34 beginning at vs. 10]** answered that need. Through the prescribed animal offerings and their blood, a *redemptive means to atone/cover sin was provided*. This *redemptive provision* was given as a *temporary means* to keep the offender *under YHWH's mercy*. All of which, was in *prophetic anticipation for the promised final redemption* could be realized. YHWH Himself would answer that great need through the *Seh Elohim/Lamb of the Mighty One... HIS OWN SON... YHWH MANIFEST IN THE FLESH: YESHUA HAMASHIACH/THE MESSIAH! (11 Corinthians 5:18-19)* This subsequent *redemptive system* we are looking into here this week, prescribed a *type of offering* which was to be brought *for a particular sin*, and an order by which it was to be made.

Let me say right here, that to most of us, the *offering of animals as a sacrificial rite* is not only foreign to us, but it is acutely offensive! We are, in fact, long removed from what in modern thought is characterized as purely barbaric. Yet, the painful truth is, what set all of this in motion was sin! It was our forefather Adam that caused this *system* to be instituted to begin with. He *willingly forsook* the charge of his Creator to *not eat of the tree of the knowledge of good and evil*. It was **NOT** *merely a mistake* or an *oversight on his part*. It was a *willful independent attempt* on his own part to *act redemptively* due to Eve's/Chava's disobedience to YHWH's instruction **NOT TO EAT THE FRUIT FROM THE TREE OF THE KNOWLEDGE OF GOOD & EVIL!** It was this *refusal* to take upon himself the *yoke of heaven* and lovingly, willingly *obey his Creator's instructions as to what could or could not be eaten*. Adam could have sought YHWH over Eve's/Chava's failure to obey. As her *covering of authority*, he could have gone to YHWH, *received His wisdom* about how to handle the situation. There was a *redemptive means* by Adam's authority as *head of the home* had he gone to YHWH, that could have annulled Eve's/Chava's willful choice. Had he humbled himself to YHWH, the death sentence imposed on Adam and Chava could have been avoided. ****[Bamidbar/Numbers 30:11-13- YHWH later alludes to this in His Torah when He gave insight to Moshe of this possibility]** Instead, he chose to *react in his own willfulness* to save her. As a result, he too rejected YHWH's wisdom. It would have required his embracing the *principle of the execution stake as an inner working principle* of YHWH's wisdom. **(1 Corinthians 1:21-24)**

Unfortunately, Adam chose to *reject this guiding inner principle of YHWH's wisdom*. This caused the *execution stake as an inner working principle* to have to become an *outward physical reality*. Our blessed Master Yeshua, the **LAST ADAM (1 Corinthians 15:45), FULLY EMBRACED THE INWARD EXECUTION STAKE!** He lived by it in His heart, while *learning obedience by the things which He suffered*. **(Hebrews 5:8)** Finally, He died upon the **OUTWARD PHYSICAL EXECUTION STAKE** with His body, *shedding His blood to purchase our redemption*. In turn, He has called all who would *follow after Him* as His *talmidim/disciples* to that same path. **(Luke 9:23-24)** The only *life* YHWH has to give us is *resurrection life*! The only way to get it is by *learning to follow the example* set by our blessed Adon/Lord Yeshua... **LIFE OUT OF DEATH!** This alone is the *determining process* that identifies what truly is the *way of YHWH*. The Torah was given to *identify the two realms* that surround us... **LIFE AND DEATH.** In D'varim/Deuteronomy we are told to **CHOOSE** *between those realms*. In fact, we are even told what to choose... **CHOOSE LIFE! (D'varim/Deuteronomy 30:19)** Here in *Vayikra/Leviticus* we are being *pointed to life*. Yet, in that *process* we are being brought *face to face with death*. The *innocent animals* whose lives are placed on the *Mizbe'ach/Altar at the Mishkan/Tabernacle* are His *provision of mercy*. **IT IS US WHO SHOULD BE MADE TO DIE! WE CHOSE TO WILLFULLY DISOBEY HIS CLEAR RIGHTEOUS INSTRUCTIONS. THIS IS CALLED SIN!** The Torah teaches us in glaring stark terms there are **CONSEQUENCES** for those actions. In YHWH's mercy, He allows

that 'innocent animal' to be our 'substitute'... **LIFE FOR LIFE!** That's what 'sin', whose end result is 'death', requires. This is what YHWH wants us to 'internalize' into our being.

Now, what makes all of the above even more poignant is, when these Yisraelites brought their 'animal offerings to the Mizbe'ach/Altar', it wasn't simply to 'turn it over to the kohenim/priests' to do the dirty work. No! **Read your Scriptures.** The 'kohenim/priests' were merely there to 'help facilitate the process'. **EACH YISRAELITE DID THE DEED HIMSELF! BELOVED, THAT CHANGES EVERYTHING! I MUST TAKE THE KNIFE. I MUST DRAW IT ACROSS THAT INNOCENT ANIMAL'S THROAT.** The 'kohenim/priests' were there to catch the blood and pour it out in its proper order. They cut the animal up as prescribed upon the 'Mizbe'ach/Altar'. **BUT... I WAS THE ONE WHO ACTUALLY TOOK THE LIFE FROM THAT ANIMAL!** The whole time during the process, the thought keeps reverberating inside: **THAT SHOULD BE ME... THAT SHOULD BE ME!**

Here is the point in all of this. Was it just the 'provision of these animals' that brought about YHWH's 'forgiveness'? In other words, to 'restore the breach' between YHWH and one's heart due to sin, was all that was needed was to 'find the prescribed animal, go through the prescribed process' and things would be OK? The answer is... **A RESOUNDING NO!** No more than by merely praying a few Scripture verses on forgiveness will it restore the heart in true fellowship with YHWH today!

What then is the issue? It is what it has always been... **THE HEART.** Unless the **HEART** is involved in any of it ****[even today under the Final ReNewal of YHWH's Covenant]**, then the 'whole process' is simply an 'exercise in futility'. Listen to M'lekh/King David in Tehillim/Psalms,

"For Thou desirest not zevach (sacrifice); else would I give it; Thou delightest not in olah (burnt offering).

The zivkhei [sacrifice of] Elohim [The Mighty One] are a ruach nishbarah (broken spirit); a broken and contrite lev [heart], O Elohim [Mighty One], Thou wilt not despise."
(Tehillim/Psalms 51:16-17 OJB- definitions mine)

Beloved, the 'provision of the animal' in and of itself **IS NOT WHAT YHWH WAS LOOKING FOR.** The animal is **US!** It was the **HEART** of the one giving the offering. Even today it's the same. The blood of our precious Master Yeshua as efficacious as it truly is, **WILL DO NO GOOD FOR ANYONE WHOSE HEART IS NOT INVOLVED IN THE PROCESS OF FORGIVENESS.** You may not realize it, but the Yisraelites of the TaNaKh/Hebrew Scriptures were not saved by another means than we who are under YHWH's 'Final ReNewed Covenant' today! In principle the message is still the same.

"Therefore, let us walk in yir'at Shomayim [reverence of the heavens], for fear that, while the havtachah (promise) of entering the menuchah [resting place] of Hashem [YHWH] is still open, anyone of you should seem to have fallen short of it.

*For indeed we have had Besuras HaGeulah [Good News of The Redemption] preached to us, just as they did also; **BUT THE DVAR HASHEM [WORD OF YHWH] PREACHED DID NOT MAKE THAT GENERATION BENEFIT, BECAUSE HEARING DID NOT FORM AN AGUDAH [UNION] WITH EMUNAH [FAITH].**" (Ivrim/Hebrews 4:1-2 OJB- emphasis/ definitions mine)*

All the offering system under the 'Mosaic portion of the Torah' pointed to the coming of the Mashiach! Notice, why the Besorah/Gospel they heard did not profit them? **IT WAS NOT**

MIXED OR UNITED WITH FAITH! Where does such faith come from? The **HEART** is that the place...

“But what does it say?” The Dvar [Word] is near you, in your MOUTH and in your HEART.” [DEVARIM 30:14]. That is, the Dvar of Emunah [Word of Faith] which we proclaim. Because if you make hoda’ah (confession) “with your PEH [MOUTH]” of Adoneinu Yehoshua [your Master Yeshua], and have emunah [faith] “in your LEV [HEART]” that G-d [Elohim/Mighty One] raised him from the Mesim [Dead], you will be delivered.

For with the HEART one has emunah [faith] unto being YITZDAK IM HASHEM [RIGHTEOUS IN YHWH] and with the MOUTH hoda’ah [confession] is made unto Yeshu’at Eloheinu [Salvation of your Mighty One].” (Romans 10:8-10 OJB-emphasis/definitions mine)

Everything under both the ‘TaNaKh/Hebrew Scriptures’ and the ‘Final ReNewed Covenant/Messianic Writings’ (**Matthew-Revelation**), which ‘activate YHWH’s provision of promised eternal salvation and deliverance’ is the same. **IT IS ONLY WHEN THE HEART LEVEL IS REACHED THAT REAL CHANGE OCCURS!** Everything else is merely ‘superficial’ and of no real help. The main differences between the ‘provision of the blood of the animals’ under the TaNaKh/Hebrew Scriptures and the ‘blood’ of our blessed Master Yeshua under the ‘Final ReNewed Covenant’ is:

- 1.) Our ‘Master’s blood’ was pure and holy. There was **NO SIN** in it. It was, in fact, the **BLOOD OF YHWH!**
- 2.) The extent of what it could accomplish.

Those who ‘provided the animals as offerings for sins’ **WERE CLEANSED AND THEY WERE FORGIVEN.** However, that ‘forgiveness’ was only on a ‘particular level’. **WHAT WAS CLEANSED WAS THEIR FLESH, MEANING THE OUTWARD/SOULISH REALM.** The ‘mind, emotion, will and their physical bodies were wiped clean of the residue of death which sin produced’. However, it takes the ‘pure, spotless blood’ of Yeshua HaMashiach to ‘remove the effect of sin’ from the ‘inner sanctum of the human spirit... the conscience’. Thus, the need of ‘the bloody animal offerings’ each year on the ‘Mo’ed/Appointed Time of Yom HaKippurim/The Day of Atonements’. The ‘blood of the animals’ could not **TAKE AWAY** sins. It could only ATONE/COVER them. **ONLY THE BLOOD OF YESHUA COULD TAKE AWAY SINS AND COMPLETELY DELIVER THE CONSCIENCE **[a function of the human spirit] FULLY FROM CONDEMNATION.** This is what the writer to the Ivrim/Hebrews was desirous for his readers to understand.

“For if the dahm [blood] of se’irim (goats) and parim (young bulls) and the ashes of a heifer sprinkling those who have become tum’a (uncleanness), if this dahm [blood] sets apart for kedushah [holiness] for the tohorah (purification) of the basar [flesh], By how much more will the dahm [blood] of Rebbe, Melech HaMoshiach [Teacher, King Messiah] who through the eternal Ruach Hakodesh [Spirit of Holiness] offered himself without MUM (defect) to G-d [Elohim/Mighty One], by how much more will his DAHM [BLOOD] purify our matzpun (conscience) from ma’asim metim (dead works) in order to serve the Elohim Chayyim [the Living Mighty One].” (Ivrim/Hebrews 9:13-14 OJB-definitions mine)

Do you see it? The *'blood of those animals was effective on a particular level'*. It **CLEANSED** the *'outward/flesh/soul realm of defilement'*. Yisrael could *'karob/draw near'* and safely approach the *'Mishkan/Tabernacle'* where YHWH's *'Sh'khinyah/Manifest Presence'* was and **LIVE!**

Additionally, on the *'Mo'ed/Appointed Time of Yom HaKipurrim/The Day of Atonements'* when the *'sins of the nation of Yisrael'* were dealt with, a *'further aspect of cleansing'* was attained. The *'residue of the sins'* of the Yisraelites, while having been *'atoned/covered'* personally over that entire year had built up on the *'Ohel Moed/Tent of Meeting and the utensils'* within it. The *'Kohen HaGadol/High Priest'* would use the *'blood'* offered on this *'most holy day'* for the nation, to *'cleanse the Mishkan/Tabernacle'* area also. This *'ensured the continual manifestation of YHWH's Presence to dwell in the camp'*. **ONLY THE BLOOD THEN AND ONLY THE BLOOD TODAY!** The difference? Our blessed Master Yeshua's blood not only **CLEANSSES** the *'outward/flesh realm'* it **CLEANSSES** the *'inner sanctum'* of the **HEART**, the **CONSCIENCE** as well! The *'blood of Yeshua'* not only *'atones/covers'*, it **TAKES AWAY** the very essence of the sins we have committed. **IT DELIVERS OUR CONSCIENCE FROM CONDEMNATION.** Baruch HaShem! However, when our blessed Mashiach Yeshua returns, He will bring the **FULLNESS OF OUR SALVATION** with Him. (**Hebrews 9:28**) In that day, **ALL** the *'promises of our redemption'* will be fulfilled! Including, the *'promise made'* in the **FINAL RENEWAL** of YHWH's *'covenant'* spoken through the navi/prophet Yirmeyahu/Jeremiah to **BOTH THE HOUSES OF YISRAEL.** ****[House of Yehudah/Judah – The House of Yosef/Ephraim]** **ALL** the *'sins and iniquities/torahlessnesses'* we have **EVER COMMITTED** will be **OBLITERATED!** More than **COVERED!** More than **BLOTTED OUT... MORE THAN WIPED AWAY OR EVEN TAKEN AWAY! THEY WILL NO LONGER EXIST!**

“ZOT HABRIT ASHER EKHROT [THEIR SINS with them “This is the covenant that I will make with them after those days,” says the L-rd [YHWH], “I will put my Torah in the mind of them and I will inscribe it on their heart” (Jer 31:33).

He then says: LA'AVONAM U'LECHATTATAM LO EZKAR (“And their wickedness and their sin I WILL REMEMBER NO MORE.” Jer 31:34).” (Ivrim/Hebrews 10:16-17 OJB-emphasis & definitions mine)

What The Offerings Did

It is good that we carry this forward a bit more. You see, within the *'Hebraic mindset'* we do not call these animal offerings *'sacrifices'*. In fact, the English word *'offering'* itself falls short of what YHWH is describing. In reality, to do so actually gives a rather *'subtle distortion to their real intent'* in YHWH's economy. One very peculiar and yet profound point is that in *'Vayikra/Leviticus'* only the *'Name'* YHWH is used when it comes to the placing of these animals on the *'Mizbe'ach/Altar'*. YHWH's *'title'* as the *'Elohim/Mighty One'* of Yisrael is not used. Why? The *'Name'* YHWH is His *'Name of mercy'*. The title Elohim/Mighty One is *'associated with judgment'*. The presenting of these animals on the *'Mizbe'ach/Altar'* shows clearly the aspect of YHWH's *'mercies'*. Holding this thought let's go on.

The word for *'sacrifice'* as used here in Vayikra/Leviticus in Hebrew is *'korban'* ****[קרבת - final nun-bet-resh-qof- read right to left]**. There is, in fact no *'English equivalent'* to the Hebrew word *'korban'* ****[korbanot- plural]**. To translate *'korban as sacrifice'* implies that *'we must give up something'*. While there is an *'element'* of that, the Hebrew does not actually cast that meaning.

Another word used in some translations is 'offering'. While this is closer, it too 'implies' our having to 'give something' to YHWH that 'appeases' Him. The problem with all this is, it puts YHWH on the 'same level' as all the other 'false mighty ones/gods' of the nations around Yisrael. These nations gave their 'sacrifices/offerings' to their 'false mighty ones/gods' in order to 'appease their anger'. In return, these nations then asked these false mighty ones/gods for their blessing. The truth is, the 'Hebraic image' of YHWH **IS NOT THAT HE IS AN INHERENTLY ANGRY MIGHTY ONE**. He is instead revealed as **INHERENTLY MERCIFUL AND FULL OF LOVINGKINDNESS**. Does He become angry at sin and unrighteousness? Yes, but it is **NOT** His 'governing motivation'. It is true His 'judgments' are there. Yet, even in 'judgment', YHWH's 'mercies' can be found. He 'judges' in order to 'remove what prevents His glory and purposes from being realized'. The 'judgments' **MAKE IT POSSIBLE** for Him to once again 'show His mercies'. So, in their true essence His 'judgments' are in fact 'redemptive'! If this wasn't true, then Yisrael would have never survived!

'Mercies' are the picture seen in the 'korbanot' which are 'offered on the Mizbe'ach/Altar'. The 'root word' from which 'korban' comes is 'karob' **[קרוב - bet-resh-qof- read right to left]. It means 'to come close or draw near'. It is just here that we begin to 'see into the heart' of our blessed Abba YHWH. The act of providing 'korbanot' through the animals and even 'grain' was to 'provide a way' for the people of Yisrael to 'karob/draw near' to YHWH AND LIVE! **In turn, He could 'karob/draw near' to them. YHWH HAS NEVER DESIRED TO BE FAR AWAY FROM HIS PEOPLE**. If you remember, this was the 'whole purpose' in the sefer/book of 'Shemot/Exodus' for YHWH 'instructing' Moshe to have Yisrael 'build Him a Mishkan/Tabernacle'.

"And let them make Me a Mikdash [Sanctuary]; that I MAY DWELL AMONG THEM. (Shemot/Exodus 25:8 OJB- emphasis/definitions mine)

Then, again in Tehillim/Psalms we read this statement concerning Yisrael and the city of Yerushalayim/Jerusalem,

"God [Elohim/The Mighty One] is IN THE MIDST OF HER..." (Tehillim/Psalms 46:5a NASB- emphasis/definitions mine)

This has **ALWAYS** been the 'defining point' between Yisrael and all the other nations. **THEIR ELOHIM (MIGHTY ONE) WAS MANIFEST IN THEIR MIDST!** This is the point of all these 'korbanot' here in our parasha. They 'keep the way open for communion' between YHWH and Am Yisrael. He will **WALK AMONG THEM**. He will **DWELL AMONG THEM**. Even as it was then, it is **EVEN MORE SO FOR US TODAY** as the regathering house of Yisrael through YHWH's 'Final ReNewed Covenant'. It is why YHWH is about 'restoring the Two Houses and making us **ECHAD/ONE** again'. When the 'Whole House of Yisrael' is **RESTORED**, so will be **YHWH's GLORY AMONG HIS PEOPLE!** Mashiach will return and **TAKE UP HIS THRONE** in an **UNDIVIDED HOUSE!** All of this is pictured in these 'korbanot' here in Vayikra/Leviticus.

Clarifying Intentional And Unintentional Sins

First, let's look at the subject of what has been called 'intentional and unintentional' sins. There are 'five different types of korbanot' presented to us in our parasha this week. The 'first three' are what may be deemed as 'voluntary'. They are 'peculiar' in that they have 'nothing to do' per se

with sins on an *'individual level'*. In fact, they could be offered *'at any time by any Yisraelite'* whose heart so moved them to worship and *'karob/draw near'* to YHWH. They are:

- 1.) Olah- ****[עולה- heh-lamed-waw-ayin- read right to left]-** that which goes up... ascends- the whole burnt korban
- 2.) Minchah- ****[מנחה- het-chet-nun-mem- read right to left]-** the grain korban
- 3.) Sh'lamim- ****[שלם- mem-lamed-shin- read right to left]-** peace korban

The last two korbanot were *'mandatory'*. When these *'sins were committed'* those who had made the *'violation'* or even *'suspected'* they may have *'committed a violation'* were required to bring a *'korban'* prescribed to *'atone/cover'* for their sin, in order that *'forgiveness'* might be attained. These were:

- 4) Chatah- ****[חטאה- heh-alef-tet-chet- read right to left]-** sin korban/unintentional
- 5) Asham- ****[אשם- mem-shin-alef- read right to left]-** guilt korban/intentional

There are certain ideas in *'Christian theology'* which, as we have seen, have erroneously suggested that the giving of the *'korbanot'* under the TaNaKh/Hebrew Scriptures did not bring about *'any forgiveness of sins'*. However, contrary to this, we have found there were *'indeed was a genuine measure of forgiveness'* accomplished by these *'mandatory korbanot'*. It was, however, **ONLY** on the *'outward/soulful/flesh level'*. Where these *'korbanot were limited'* was in their *'inability to reach'* into the *'inner sanctum of the heart realm... the conscience'* ****[the realm of the human spirit]**, and literally *'take away forever the very consciousness of those sins'*. This was **NEVER** the purpose in YHWH providing these *'korbanot'* through the *'first renewal of the covenant at Mt. Sinai'* (**Shemot/Exodus 34**) with His nation of Yisrael. YHWH works in a very *'precise manner'* toward His greater end. These *'korbanot'* were provided to allow Yisrael the ability to *'continually karob/draw near'* to YHWH... **AND LIVE!** They were given to *'point the way'* toward the *'coming of YHWH's Mashiach'* and His *'ultimate redemptive work'*. Only the *'pure and holy blood'* of our blessed Master Yeshua is able to accomplish the *'deliverance of the conscience from complete condemnation'*. Only His blood is able to provide *'eternal redemption and complete forgiveness of sins'*, resulting in *'eternal salvation'* for those who *'believe upon Him'*. Therefore, the *'korbanot for sins'* under this *'first renewal of the covenant at Mt. Sinai'* provided through Moshe with the *'First Generation of Yisrael'* was limited. The *'Chatah/Unintentional Sin and Asham/Guilt/Intentional Sin'* **WERE THE SHADOW**. They *'kept the way open'* for all of Yisrael to *'karob/draw near'* **AND LIVE!** While at the same time, allowing YHWH to *'dwell'* with His nation *'in manifestation of His Sh'kinyah/Manifest Presence'*. Still, because this *'initial level was preliminary in its function'*, it was merely a means to *'maintain YHWH's nearness'*. At the same time, it was used to *'keep Yisrael focused'* on the promised **FULL AND FINAL** *'renewal of His covenant'* to come. A day when **WHO** the *'animal korbanot'* **POINTED TO** would come. YHWH's *'Seh Elohim/Lamb of the Mighty One'*, **HIS SON**, YHWH Himself as His *'manifestation in human flesh'*: **YESHUA HAMASHIACH/THE MESSIAH!**

So, this leads us to take a *'closer look'* at what the *'forgiveness made available'* to Yisrael could and could not do. To do so, we will consider the subject of what is known as *'unintentional and intentional sins'*. The former, *'unintentional sin'*, could be forgiven outright through the *'process prescribed'* here in our present parasha. The latter, *'intentional sin'*, posed a *'deeper problem'* as we will see.

The Hebrew word from which we get *'unintentional sin is... is bishgagah'*. It literally means *'a mistake'*. It also has a view of being *'unacceptable behavior'*. It doesn't have so much to do with a *'person's attitude while carrying out the sin'*, as much as it simply *'identifies a category of sin'* for which the Torah prescribes a remedy... a *'korban'* to deal with it. When a Yisraelite at that time *'misses the mark'* ****[the literal meaning of the Hebrew word 'chatah']** in *'walking with YHWH'* in His commandments, he realizes he has *'sinned involuntarily'*. In his heart he is *'convinced and convicted'* of that sin. The next step is to bring a *'chatah/sin korban (mandatory)* to the Aharonic kohanim/priests and have it placed on the *'Mizbe'ach/Altar'*. The *'blood of that korban'* cleanses this one from the *'judgment'* his/her actions have made them liable for. Keeping in mind, that the blood of this *'korban'* cleanses **ONLY HIS FLESHLY/OUTWARD/SOUL REALM**, still it **DOES INDEED REMOVE** YHWH's *'judgment'* that Torah demanded. Today, through YHWH's *'Final Renewed Covenant'* ratified by the redemptive work of our Adon/Lord Yeshua we have *'complete access to the fullness of YHWH's forgiveness'*. This provision is found **ONLY** through our blessed Master Yeshua's own *'pure and holy blood'*. However, under this *'present korbanot system'* of the TaNaKh/Hebrew Scriptures, there *'is a level of forgiveness'* attained. The person who has sinned is *'allowed to continue to karob/draw near to YHWH and LIVE!* While at the same time having his flesh *'cleansed, receive forgiveness and continue to enjoy fellowship'* with YHWH and the rest of the camp of Yisrael.

Now, in coming to the subject of *'intentional sin'* we must allow YHWH by His HaRuach HaKodesh/The Spirit of His Holiness to give us the *'true Hebraic understanding'*. It is very interesting to note, there is only *'one place'* in the TaNaKh/Hebrew Scriptures that addresses a kind of *'violation of Torah'* identified as *'unintentional'* and another that is *'intentional'*. It is in **Bamidbar/Numbers 15:30-31**. Here, the Torah identifies a sin it calls *'defiant'*. **UNDER THE TORAH AND ITS FIRST COVENANT RENEWAL: THERE IS NO FORGIVENESS OF THIS TYPE OF SIN!** The *'judgment'* for this *'sin'* requires the *'offender be cut off'* ****[be put to death; or be exiled]** from Yisrael. This *'category of sin'* is known in Hebrew as *'b'yad ramah/the sin of the high hand'*. This sin has to do with *'willful and intentional acts done in spite of knowing them to be against YHWH's revealed will'* in His Torah. If a person *'maintains that defiant type of spirit'*, there is **NO KORBAN** that will *'cleanse or release'* them from the *'consequences'* of their actions! As we have already seen, merely bringing a *'korban'* and even *'going through the motions of providing it, has no genuine effect'* on that person's standing as far as *'righteousness'* before YHWH is concerned. **THE TORAH DEMANDS JUSTICE!** If we are guilty with a *'defiant spirit'*, there is nothing we can do about it. The only hope is our heart *'might'* be brought to *'teshuvah/repentance'*. Only when our heart is *'broken and contrite in spirit'* (**Tehillim/Psalms 51:17**), can we *'turn from our defiant attitude and be allowed to approach YHWH'*. Only **THEN**, may we come and *'find forgiveness'* at His altar.

It is just here that we are presented with a *'major problem'*. The person guilty of such a violation could no longer *'live within the camp of Yisrael'*. They were to be *'cut off'* from the camp, removed from YHWH's *'Sh'khinyah/Manifest Presence'* or be *'put to death'*. The Torah demanded **IMMEDIATE JUSTICE** of this *'type of sin'*. There was, in fact, no *'real space'* provided between the *'time the sin was committed'*, and the *'time in which the prescribed judgment'* was to be enacted. The *'Asham korban'* was for those who found themselves in such a condition. **BUT, ONLY AFTER** having had the *'eyes of their heart opened'* to see their *'high handed sinfulness'* could they bring an *'asham/guilt korban'* and have their *'heart restored'* to YHWH.

Now, maybe we can begin to understand why the *'Final ReNewed Covenant'* which was ratified by the *'pure and holy blood of our Seh Elohim/Lamb of the Mighty One/Yeshua HaMashiach'* is,

in its essence, a **BETTER COVENANT**. It was established upon **BETTER PROMISES'**. (**Ivrim/Hebrews 8:6**) Listen to the words of Rav Sha'ul,

“But Hashem [YHWH] demonstrates His ahavah [love] for us IN THAT WHILE WE WERE STILL CHOTE'IM [SINNERS], MOSHIACH DIED FOR US.” (Romans 5:8 OJB-emphasis/definitions mine)

Do you see it? The Torah **DEMANDED THE IMMEDIATE DEATH** of the one guilty of 'b'yad ramah!' The 'Final ReNewed Covenant' which our blessed Master Yeshua 'ratified' through the 'shedding of His own pure and holy blood' caused YHWH's 'rachamim/mercies' to be shown to us. Master Yeshua **STANDS AS OUR INTERCESSOR AND MEDIATOR UNDER THIS FINAL RENEWED COVENANT**. So that even while we are 'guilty before YHWH' and worthy, according to His own Torah, of **IMMEDIATE DEATH** for our 'willful and intentional sins' against Him, **HE ACCEPTS YESHUA AS OUR ASHAM/GUILT KORBAN**. YHWH takes the death of His own Son as a 'down payment of righteousness' on our behalf. Yes, we **MUST** still make 'teshuvah/repentance'. We **MUST** 'turn our heart to believe upon Yeshua as our Savior and our Redeemer'. Only then, are we able to enjoy the 'personal benefit of the forgiveness' which has been 'imputed/granted' to us. However, in the interim, 'instead of judgment' we get YHWH's 'mercies'. The Torah alone **COULD NOT OFFER THAT PRIVILEGE. IT COULD ONLY DEMAND JUSTICE. (Romans 8:3)** This is why Yeshayahu/Isaiah the navi/prophet calls our Master Yeshua in his 'visionary prophecy of the Suffering Mashiach' in the 53rd chapter of his prophetic book, our 'Asham/Guilt korban'.

“Yet it pleased Hashem [YHWH] to bruise him; He hath put him to suffering; when Thou shalt make his nefesh [soul] an ASHAM [GUILT] offering for sin, he (Moshiach) shall see zera [His physical seed]], He shall prolong his yamim (days) and the chefetz Hashem (pleasure, will of Hashem [YHWH]) shall prosper in his [Moshiach's] hand.”
(Yeshayahu/Isaiah 53:10 OJB- added emphasis/definitions mine)

Yom HaKipurrim/Day Of Atonements

In closing, this section there is a misunderstanding by some to say there was **NEVER** a means by which those 'guilty of intentional sin' could be 'forgiven' under the TaNaKh/Hebrew Scriptures. This is not true. There are 'two exceptions' that must be noted.

- 1.) First, while it is true, if the 'defiant spirit' is maintained there was 'no korban' to deal with that sin. However, once the heart was 'broken and contrite', then 'teshuvah/repentance' could be found. ****[see David's 'defiant sin' with Batsheva/Bathsheba and that he found 'repentance and forgiveness' from YHWH as it is sited in Tehillim/Psalms 51. Yet it was not without great cost]**
- 2.) The other exception was on the 'Mo'ed/Appointed Time of Yom HaKipurrim/Day of Atonements'. **ALL THE SINS OF YISRAEL COULD BE ATONED/COVERED AT THAT TIME!** Go to 'Vayikra/Leviticus' 16. Here you will find the place where Aharon would take 'two goats', one to be a 'korban' for himself, his family and for the whole assembly of Yisrael. Then, he would take the second goat, 'lay his hands on it' and confess **ALL** 'the iniquities of Yisrael upon it'. This goat ****[lit. the scapegoat]**, then was 'led out into the wilderness to bear the sins' of the children Yisrael away. ****[A picture of the 'final work' of the Mashiach's redemption]** Thus, **ALL THE SINS OF YISRAEL, ALL THEIR INIQUITIES/TORAHLESSNESSES** could be 'atoned for/covered'.

NEVER UNDERESTIMATE THE GREATNESS OF YHWH'S MERCIES! The promise of Mashiach's coming was real, but YHWH provided even before that for His people's need for 'release and forgiveness'. Amein!

The Covenant Of Salt

Included with these five korbanot was 'salt'.

*"And every korban [drawing near] of thy minchah [gift/presentation] shalt thou season with melach [salt]; neither shalt thou suffer the melach [salt] Brit Eloheicha [Covenant of your Mighty One] to be lacking from thy minchah [gift/presentation]; with every minchah [gift/presentation] of thine **THOU SHALT OFFER MELACH [SALT]**."* (Vayikra/Leviticus 2:13 OJB- emphasis/ definitions mine)

What does 'salt' speak of? It speaks of 'preservation'. All of these 'five korbanot' speak of YHWH's 'willingness to preserve' Am Yisrael, **EVEN WHEN THEY FELL SHORT OF HIS TORAH**. I think that many times along the way in this restoration, we forget that the Torah is not 'always about commandments' and how many we actually keep. In YHWH's great mercies toward Am Yisrael and to us today, He 'added forgiveness to the original covenant' cut/made with Yisrael at Mt. Sinai. This 'First Renewal' caused YHWH to 'add forgiveness through Moshe's intercession' after the 'Golden Calf' incident. It's why He gave Yisrael the 'korbanot system'. It was so Yisrael might find 'forgiveness and cleansing' when they sinned. It 'kept the way open' for Yisrael to 'karob/draw near' to YHWH and **LIVE!** It's why amid all the 'commandments' you find the 'Alef and the Tav/ אָב' (read right to left) at different places throughout the Torah scroll. Those 'two Hebrew letters', when seen together in the Torah, are a 'sign' of the Mashiach! The rabbis have known this for centuries. The 'Alef and Tav' together spell nothing in Hebrew. Yet, they are found like 'bookmarks' in certain passages throughout the Torah scroll. It is YHWH saying by His HaRuach HaKodesh/The Spirit of His Holiness... **PAY ATTENTION! THIS IS ABOUT THE MASHIACH! THIS IS ABOUT MY SON!** Now, we understand why Master Yeshua said in the 'Besorah/Gospel of Yochanon/John',

"For if you were having emunah [faith] in Moshe, you would have had emunah [faith] in me, for he [Moshe] himself WROTE CONCERNING ME." (Yochanon/John 5:46 OJB- emphasis/definitions mine)

While there is no place in the TaNaKh/Hebrew Scriptures that literally comes right out and uses the Master's Name... 'Yeshua'. ****[there's a hidden reason for that? (1 Corinthians 2:8)]** The placing of the letters 'Alef and Tav' אָב (read right to left) strategically throughout the Torah Scroll is YHWH's 'hidden promise'. The 'end or goal of the Torah' is: **YESHUA HAMASHIACH!** The 'salt' speaks of YHWH's 'faithfulness and holiness'. For all that He can do... **HE CANNOT LIE! (Sh'muel Alef/1 Samuel 15:29)** In His love, He brought Yisrael into their 'inheritance' despite their 'many failures along the way'. It speaks of His **FAITHFULNESS** today in the promised 're-gathering of the Whole House of Yisrael' from there having been 'scattered' throughout the whole earth.

We say the following blessing as we continue each week's study of Torah:

*Chazak u'Barukh...
Strength and Blessing!*

****Click the link below to listen to the mp3 audio-reading of our parasha**

Parasha 24: Vayikra

****Special Previous Review****

The Significance Of The Tamid/Continual Korban

“In closing, let me make one last observation. In our present parasha, we are again presented with the ‘Tamid/Continual Korban’. We have already looked at this in our most recent study of the sefer/book of Shemot/Exodus in Torah parasha ‘Tetzaveh’. Rather than write something more on this, I am simply going to use my comments from that previous parasha here.

Having looked at the ‘Mizbe’ach/Altar of burnt korban’, now we will consider the ‘continual/twice daily korban’ of the ‘two kevasim/lambs’. This ‘daily korban’ was known as the ‘Tamid/Continual Korban’, as Moshe was instructed by YHWH.

“Now this is that which thou shalt offer upon the Mizbe’ach [Altar]: two kevasim (lambs) of the first year each day tamid (continually).

The one lamb thou shalt offer in the boker [morning]; and the other lamb thou shalt offer in the afternoon;

And with the one lamb a tenth ephah of fine flour mixed with the fourth part of a hin of beaten shemen [oil]; and the fourth part of a hin of yayin [wine] for a nesekh (drink offering).

And the other lamb thou shalt offer in the afternoon, and shalt do thereto according to the minchah [offering] of the boker [morning], and according to the nesekh thereof, for a re’ach hannichoach [sweet aroma], an offering made by eish [fire] unto Hashem [YHWH].

This shall be an olat tamid [continual ascension offering] throughout your dorot [generations] at the petach [opening] of the Ohel Mo’ed [Tent of Meeting] before Hashem [YHWH]; where I will meet you, to speak there unto thee.

And there I will meet by appointment with the Bnei Yisroel [Sons/children of Yisrael], and it shall be set apart as kodesh [holy] by My Kavod [Glory].” (Shemot/Exodus 29:38 OJB-definitions mine)

The interesting thing about the ‘Tamid Korban’ is how they were to be placed on the ‘Mizbe’ach/Altar of burnt korban’. The ‘first Tamid keves/lamb’ was to be placed there **BEFORE** any other ‘korban’. Then, **ALL** the other ‘korbanot’ of the day could follow. Each following ‘korban’ was actually ‘stacked on top’ of that first Tamid/keves/lamb and all remained there burning, going through the process of turning to ash. Finally, the ‘last Tamid/keves/lamb’ was placed ‘on top of the rest’ and was ‘completely burned’. It eventually ‘turned to ash’ as it burned through the night. In the morning, a priest would remove the ashes and the process was begun again. Have you ever wondered why YHWH commanded the ‘Tamid’ to be done in this manner, and why it was to be a ‘perpetual/forever instruction’?

Well, here is the important point that needs to be made. All the ‘korbanot on the Mizbe’ach/Altar’ pointed to our blessed Master Yeshua. Yet, in the case of the ‘Tamid’, there is an especially powerful reality. As many of you will remember, one of the titles of YHWH is,

“Thus saith Hashem Melech Yisroel [YHWH King of Yisrael], and His Go’el [Redeemer], Hashem Tzva’os [YHWH of Hosts]; I AM THE RISHON [FIRST], AND I AM THE ACHARON [LAST]; and apart from Me there is no Elohim [Mighty One].”
(Yeshayahu/Isaiah 44:6 OJB- emphasis/definitions mine)

You will also remember that this is the ‘title’ used of Yeshua HaMashiach in the book of Hitgalut/Revelation. In the Greek it reads, as transliterated into English,

“Saying, I am Alpha and Omega, the first and the last...” (Hitgalut/Revelation 1:11a KJV)

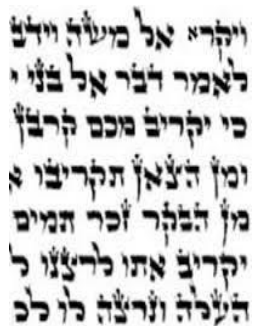
In turn, the Hebrew transliteration says,

“Saying, Ani Hu [I Am] the ALEF and the TAV [First and Last- these are the first and last letters of the Hebrew Alef-Bet], HARISHON (THE FIRST) and HAACHARON (THE LAST).” (Hitgalut/Revelation 1:11a OJB- emphasis/definitions mine)

Only if you know the ‘significance’ of the placement of the ‘Tamid korbanot’ on the ‘Mizbe’ach/Altar of burnt korban’ would you get the visual. There is such a ‘profound meaning’ behind the title ‘Alef-Tav’ - **תא** (read right to left)... ‘The First and The Last’. Our Master Yeshua **IS** the ‘Olat Tamid’! He is the **FIRST** korban, and He is the **LAST**. This is of even greater import when you realize that on the ‘day of Pesach/Passover’ our Master Yeshua is not only the ‘Pesach/Passover Lamb’, but in type *He is also the FIRST LAMB* to be placed on the ‘Mizbe’ach/Altar’ in the Heikhal/Temple. He is also the **LAST LAMB** offered at the end of the day! This is why He bears the title ‘I Am the First and the Last’. It is also ‘proof’ that our Master Yeshua **IS YHWH’S MANIFESTATION IN THE FLESH!** YHWH calls Himself by this same title through the navi/prophet Yeshayahu/Isaiah as cited above! **YHWH ALONE IS THE REDEEMER OF YISRAEL.** *He accomplished our ‘redemption’ Himself!* He manifested ‘enough of His essence in physical form’, and then ‘named that Manifestation’... **THE SON...** Yeshua HaMashiach. HalleluYAH! To YHWH be **ALL** the glory!

“Davka (specifically), that Hashem [YHWH] was in [in union with] Moshiach [placing enough [not all] of His Essence [DNA] to manifest Himself in human form- The Word made flesh (Yochanon/John 1:14)] reconciling the Olam [World] to himself, [Rom. 3:24-25; Col. 1:19-20] Not reckoning their [our] avonot [iniquities/torahlessnesses] against them [our] and putting in us the Dvar HaRitzzuy (Message of Reconciliation).” (II Corinthians 5:19 OJB- comments/definitions mine)

End Note



There is an interesting point that can only be seen in the Torah scroll of the opening verse of our parasha ‘Vayikra/Leviticus’. It has to do with not only the ‘way’ **Vayikra** is spelled, but ‘how’ it is spelled. In Hebrew ‘Vayikra’ is written **ויקרא** [alef-resh-kof-yod-vav]... (read right to left) However, in the Torah scroll, the ‘alef’ at the end is made ‘smaller’ than the rest of the letters. Why? There is nothing that happens in the writing of the Torah that is by accident.

First, the meaning of Vayikra is *'And He called'*. Looking at the picture to the left, notice *'how'* the word *'Vayikra'* is written. Starting from the first sentence, top right hand, notice all the letters of the first word are the *'same size'* until the end. The last letter, א *'alef'*, is purposefully written smaller: ויקרא. The rabbis have written much about this *'anomaly'*. The first thing we are told is, YHWH wants us to notice the *'small alef'* is meant to *'denote the voice tone of the call'*. It is *'soft'*. Almost like a *'whisper'*, as when one is trying to communicate something *'intimate'*. Why is this important?

Beloved, this *'call'* from YHWH to Moshe was from the *'Ohel Moed/Tent of Meeting'*. This *'section'* of the *'Mishkan/Tabernacle'* is a picture of the *'bridal chamber'*. This is what the whole book of *'Vayikra/Leviticus'* is about. It is learning from YHWH's *'Instruction in the Torah'*, about *'how to be intimate'* with our Creator. YHWH *'calls softly'* to Moshe so that the *'intimate intention'* of His purpose may be *'communicated'* properly. The *'church of Christendom'* in their rejection of the Torah has *'thrown away the guide to the Bridal Chamber and how to be intimate'* with the Creator. To this system of religion, the *'Torah is only Law'*. However, to those who hold the Torah in a *'spirit of legalism'*, they too *'fail to understand the intimate spirit'* which this *'central sefer/book of Torah'* is meant to have. May YHWH help us to *'escape both extremes'*. The *'loving instructions'* provided by the Torah is the **ONLY WAY** the *'bride'* will be able to *'prepare herself'* to be without *'spot or wrinkle'* (**Ephesians 5:27**) in preparation for the call of her Bridegroom.

Secondly, when you compare both Moshe and Bil'am/Bala'am and *'how'* YHWH met with each, you will see a *'stark difference'*. Keeping the above in mind, we see the *'intimacy'* involved between YHWH and Moshe. Yet, when Bil'am/Bala'am *'encountered'* YHWH, the Hebrew reveals a very *'sterile encounter'*. There was *'no intimacy'* between this *'diviner'* and the Mighty One of Yisrael, YHWH. The Hebrew word used in Bamidbar/Number 23:16 to describe this *'encounter'* is spelled with the *'exact same letters as vayikra'*. The only *'difference is in how'* the letters are placed. Instead of *'vayikra'* you have *'vayikar'*. The latter means, *'an encounter, to chance upon'*. The kind of meeting *'implied'* by the word *'vayikra'* on the other hand is *'one that is purposeful'*. What is that purpose? **TO COMMUNICATE INTIMATELY!** There was **NO INTIMACY** between Bil'am/Bala'am and YHWH. Thus, you find this statement in the passage from Bamidbar/Numbers 23.

"And Hashem [YHWH] met *[wayikar- encountered; happened upon] Balaam, and PUT A WORD in his mouth..." (Bamidbar/Numbers 23:16a OJB- explanation/definitions mine)

Please note, YHWH merely *'put'* the Word in this *'diviner's mouth'*. There was no *'mingling of spirit'*. There was no *'intimacy'*. YHWH simply *'put'* His Word in the *'diviner's mouth'* and Bil'am/Bala'am *'simply spoke it out'*. Were the words he spoke great? Absolutely! They were some of the most *'prolific, prophetic promises'* ever given of the Mashiach's coming! Yet, they had **NOTHING TO DO WITH THE MESSENGER HIMSELF! THE MESSAGE NEVER CHANGED BIL'AM/BALA'AM.** He was **THE SAME BEFORE AND AFTER** the encounter!

Thus, you see the *'secret of the true nevi'im/prophets of YHWH'*. The *'true nevi'im/prophets are encountered purposefully'* (**kavanah- with 'intention' in Hebrew**) by YHWH. The Word is *'put in them'*, but it *'becomes a part of their very being'*. They **EXPERIENCE** that Word. Their spirit

is **IMPREGNATED** by that Word. In turn, it **COSTS** them to '*deliver that Word*' to those whom YHWH has chosen to receive it. **THEY BECOME A PART OF THAT WORD. THEY LEAVE A PART OF THEIR SPIRIT BEHIND IN THE WORD THAT WAS DELIVERED.** The navi/prophet is **FOREVER MARKED** by his '*encounter*' with YHWH and His Word. The '*navi sheker/false prophet*' may have an '*encounter*', **BUT HE LEAVES JUST AS HE CAME!** There is no '*process*' necessary in the **FORMATION OF YHWH'S WORD WITHIN THE SPIRIT OF THE NAVI SHEKER/FALSE PROPEHT.** The '*encounter*' did not come by his '*purposefully seeking*' after YHWH Himself with '*intimacy*'. YHWH may have '*sought the navi sheker/false prophet for a purpose*', but there was '*no purpose*' within the '*navi sheker's/false prophet's heart*' **FOR YHWH AND HIS GLORY.** The '*navi sheker/false prophet*' opens his mouth and '*spits out*' what was put there. When it's over, he's done. He can go on about his business.

What a '*clear picture*' is presented here of this very thing. The '*call to Moshe*' was out of the '*bond of intimacy*' both he and YHWH had established over the years. There was none of this with Bil'am/Bala'am. He was '*used*', but like a '*hand in a puppet*'. It was only a '*guise, not a vital extension*' of **THE MOUTH** of the One who spoke through him.

Thus, this underwrites the '*whole purpose for the sefer/book of Vayikra/Leviticus*' being in the Torah. It's '*why*' this book is **STILL VITAL** for us in this '*great hour of the restoration of the Whole House of Yisrael*'. It's the '*whole reason*' why we are '*studying the korbanot*' (**plural**) of the animals on the '*Mizbe'ach/Altar at the Mishkan/Tabernacle*'. The '*animal*' is **NOT** the picture in and of itself. The '*animals*' are meant to be a **PICTURE OF US!** The description of their being '*pure and without blemish*' is meant to be a '*picture of our heart*'! We are '*literally to be identified*' with the '*innocence of the animal*'. The very word the Torah uses to describe the '*animal*' as a '*korban*' reveals the '*secret*'. The '*root word*' of '*korban*' in Hebrew is: **בֵּית-רֶשֶׁת-כֹּף- read right to left- 'karob'**. It means '*to draw near*'. That's it! The '*whole point of the animals*' then, is to **POINT US TO THE TRUE MEANING** of our worship today. **WE ARE TO KAROB/DRAW NEAR TO YHWH WITH A PURE HEART, TO PURPOSEFULLY ENCOUNTER HIM!** We leave '*something of ourselves*' **BURNING** on the '*altars of our heart*' when we have these '*intimate encounters*'. In turn, we '*take something away*' **BURNING** '*in our hearts*' of Him. Baruch HaShem YHWH! What a great exchange!