



Wayyiqra ~ And He Called
Wayyiqra/Leviticus 1:1-5:26
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In this week's Torah portion, **Wayyiqra**, Yahweh begins to enumerate the offerings and how each is to be performed. So, let's jump right in, at the beginning. **Wayyiqra 1:1-17** reads; **And YHVH called to Mosheh, and spoke to him from the Tent of Meeting, saying, "Speak to the children of Yisra'el, and say to them, 'When anyone of you brings an offering to YHVH, you bring your offering of the livestock, of the herd or of the flock. If his offering is a burnt offering of the herd, let him bring a male, a perfect one. Let him bring it at the door of the Tent of Meeting, for his acceptance before YHVH. And he shall lay his hand on the head of the burnt offering, and it shall be accepted on his behalf to make atonement for him. And he shall slaughter the bull before YHVH. And the sons of Aharon, the priests, shall bring the blood and sprinkle the blood all around on the altar which is at the door of the Tent of Meeting. And he shall skin the burnt offering and cut it into its pieces. And the sons of Aharon the priest shall put fire on the altar, and lay the wood in order on the fire. And the sons of Aharon, the priests, shall arrange the pieces, with the head and the fat on the wood which is on the fire on the altar. But its entrails and its legs he washes with water. And the priest shall burn all of it on the altar as a burnt offering, an offering made by fire, a sweet fragrance to YHVH. And if his offering is from the flock, from the sheep or from the goats as a burnt offering, let him bring a male, a perfect one. And he shall slaughter it on the north side of the altar before YHVH. And the sons of Aharon, the priests, shall sprinkle its blood on the altar all around. And he shall cut it into its pieces, with its head and its fat, and the priest shall arrange them on the wood which is on the fire on the altar. But the entrails and the legs he washes with water. And the priest shall bring it all and burn it on the altar. It is a burnt offering, an offering made by fire, a sweet fragrance to YHVH. And if the burnt offering of his offering to YHVH is of birds, then he shall bring his offering of turtledoves or young pigeons. And the priest shall bring it to the altar, and shall wring off its head, and burn it on the altar, and its blood shall be drained out at the side of the altar. And he shall remove its crop with its feathers and throw it beside the altar on the east side, into the place for ashes. And he shall split it at its wings, but not sever it. And the priest shall burn it on the altar, on the wood that is on the fire. It is a burnt offering, an offering made by fire, a sweet fragrance to YHVH.'"**

In years past, as we studied this *parsha*, we've learned about the various offerings and how they were performed. For example, as we started **Wayyiqra / Leviticus**, we saw that the Hebrew word for "**offering**" is Strong's #7133, "**qorban**" and is from the root "**qarab**", #7126 which means to "**draw near**". The "**qorban**" is the act of "**drawing near**". Qorban is spelled "**kuf-reish-beit-nun**". The letter "**kuf**" means "**to surround**" or "**strength**", "**reish**" means "**head**"

or “**poor man**”, “*beit*” of course is “**house**” and “nun” means “**kingdom**” or “**heir to the throne**”. **Qorban** can be referred to in two ways; it is either “*surrounding the head of the house with the kingdom of heaven*” or “*the strength of the poor man is the House of the Heir to the Throne (Yahshua)*”. The numeric value of “**qorban**” is 353 which equals “**moshiav**” or “**restoration**”.

Now regarding **Wayyiqra Chapter 1**, we read that this “**qorban**” (**drawing near**) is a “**burnt offering**”; which in Hebrew is the word “**olah**”, Strong’s #5930 (*ayin-lamed-hey*) which also means “**ascent**” or “**staircase**”. So now, this “**drawing near**” by fire is an “**ascent**” as up a “**staircase**”. The “*ayin*” means “**eye**”, the “*lamed*” means “**to teach**” or “**to learn**” and the “*hey*” means “**revelation**”. So, in this “**olah**” (*burnt offering or ascending*) our “**eyes**” will see and “**learn**” the “**revelation**”.... of what?..... Of Mashiach, Yahweh’s offering for our atonement.

Now, we’re told all the steps that Aharon (the *High Priest or Kohen HaGadol*) and his sons (the *Kohanim*) were to follow. But, there’s one more thing I want to point out here, before we move on. There’s a great Hebrew word play in **verse 9**, as we’re told that the priest is to wash the entrails and the legs with water and then offer them as a burnt offering. The word translated as **entrails** (or **inward parts**) is “**qereb**”, Strong’s #7130”. See! “**qarab**” – “**qereb**” - spelled the same, but with different vowel points. “**Qereb**” is defined as the “**inner part**” or “**seat of thought and emotion or personality**”. Also, the word translated as legs here is “**qara**”, Strong’s #3767 meaning also “**to bow down**” or “**kneel**”. “**Qarab**” – “**qereb**” – “**qara**”. So, in this process of *drawing near* to Yahweh, our High Priest *washes* our *personality* (or *our heart* or *inner man*). And, “**qara**” (the **legs**) is a picture of our **kneeling** in the “**waters**” (“**living waters**”) of the “**Mikveh**”. Baruch HaShem Yahweh! What a picture these *offerings (qorban)* have been to mankind for all these generations. Of course the blood of bulls and goats never took away sin. As a “**covering**”, it was a picture of our atonement, Yahshua; as we read from the Brit Chadashah portion this week in **Hebrews 10**. It was about us drawing near to Yahweh and the resulting work He does in us.

Since this is the season of Deliverance and Yahweh is moving in our congregation with His Spirit of Deliverance, we need to focus on this aspect of Parsha “**Wayyiqra**” or “**And He Called**”. Before we go on, it’s going to help us to really look at “**Deliverance**” for a few minutes. When we say the word “**deliverance**”, all kinds of pictures pop into our heads. But, let’s look at this word. There are actually four different words used for “**deliverance**” in the TaNaK (OT). And, they are all used in the same context or frame of reference; which is unusual in itself. The first word used is in **B’reshith 45:7**, where Yoseph delivers Ya’aqob from the famine, is “**Peleytaw**” (*pey-lamed-yud-tet-hey*), Strong’s #6413. The letters mean “*the mouth teaches and the works contain the revelation*”. The numeric value of the letters is 133 which equals “**ha Machaneh**” or “**the camp**” and “**ha Minchah**” or “**the meal or grain offering**”. Remember from last week, that “*grain*” represents “*people*”. So here, we have “*deliverance of the camp*” associated with the “**meal**” or “**grain offering**”. Bear with me here.

The second word is from **Shof’tim/Judges 15:18** when Shimshon / Samson slew 1,000 Philistines with the jawbone of an ass, is Strong’s #8668, “**Teshuah**” (*tav-shin-vav-ayin-hey*). Don’t confuse this with “**teshuvah**” which is spelled “*tav-shin-vav-vet-hey*” More on that in a minute. The letters in “**teshuah**” mean “*the Covenant of El Shaddai is the security of the house*”. Think about these in the context of “**deliverance**”. The root word here is “**shawa**” which is “**to cry out**”. This is also the root word in “**teshuvah**” which is to “**return**” or “**repent**”..... or better put to “**repent and return**”. The numeric value of the letters is 781

which equals “**mee maseth**” or “**my portion**”. Here is “**deliverance**” associated with “**my portion**” and “**crying out**” and “**teshuvah**”.

The third word used for “**deliverance**” is from **Esther 4:14** as Mordechai spoke of the “**deliverance**” of Yehudah, which is “**hatstsalah**”, Strong’s #2020 (*hey-tzadee-lamed-hey*). The letters of which mean “*the righteous teach revelation, or the promise*”. It is from the root word “**natsal**” which means to “**rescue**” or “**snatch away**”. The numeric value of these letters is 130 which equals “**Mo’edi**” or “**Appointed Seasons**”. Now, “**deliverance**” is associated with “**rescue**” or “**snatching away**” and the “**appointed seasons**” or the “**Feasts**” of Yahweh.

Finally, the fourth Hebrew word for “**deliverance**” in Scripture is from **Yeshayahu / Isaiah 26:18**, speaking of Yahweh’s Deliverance and not man’s. It is the word “**Y’shua**”, Strong’s #3444, spelled “*Yud-shin-vav-ayin-hey*”. Some pronounce it “**Yeshua**” and others “**Yahshua**”. But, it is from the root word “**yasha**” which means “**to be saved, delivered or liberated**”. The root word would support the pronunciation as “**Yahshua**”. The meaning of the letters reads, “**the Hand or Works of El Shaddai are the security of seeing the promise**”. The numeric value of these letters is 391 which equals, among other things, “**Neshamah**” or the “**Breath of life**”. Here “**deliverance**” is associated with “**salvation**”, “**liberation**”, the “**breath of life**”, Yahshua, the only brought forth Son and “**Right Hand**” of Yahweh.

Now that we have a little clearer vision of the season that we’re in, let’s look at **Wayyiqra 2:1-16** from this week’s *parsha*; ***And when anyone brings a grain offering to YHVH, his offering is to be of fine flour. And he shall pour oil on it, and put frankincense on it, and he shall bring it to the sons of Aharon, the priests, and he shall take from it his hand filled with fine flour and oil with all the frankincense. And the priest shall burn it as a remembrance portion on the altar, an offering made by fire, a sweet fragrance to YHVH. And the rest of the grain offering is for Aharon and his sons, most set-apart of the offerings to YHVH by fire. And when you bring as an offering a grain offering baked in the oven, it is of unleavened cakes of fine flour mixed with oil, or unleavened thin cakes anointed with oil. But if your offering is a grain offering on the griddle, it is of fine flour, unleavened, mixed with oil. Divide it into bits and pour oil on it, it is a grain offering. And if your offering is a grain offering, in a stewing-pot, it is made of fine flour with oil. And you shall bring to YHVH the grain offering that is made of these, and shall present it to the priest, and he shall bring it to the altar. And the priest shall take from the grain offering a remembrance portion, and burn it on the altar, an offering made by fire, a sweet fragrance to YHVH. And the rest of the grain offering is for Aharon and his sons, most set-apart of the offerings to YHVH made by fire. No grain offering which you bring to YHVH is made with leaven, for you do not burn any leaven or any honey in an offering to YHVH made by fire. Bring them to YHVH as an offering of the first-fruits, but they are not burned on the altar for a sweet fragrance. And season with salt every offering of your grain offering, and do not allow the salt of the covenant of your Elohim to be lacking from your grain offering. With all your offerings you bring salt. And if you bring a grain offering of your first-fruits to YHVH, bring for the grain offering of your first-fruits green heads of grain roasted on the fire, crushed heads of new grain. And you shall put oil on it, and lay frankincense on it. It is a grain offering. And the priest shall burn the remembrance portion, from its crushed grain and from its oil, with all the frankincense, an offering made by fire to YHVH.***

If indeed “**grain**” is a picture of “**people**” in Scripture and we’re being taught about our deliverance in this season; then, let’s keep this in mind as we look through this chapter of **Wayyiqra/Leviticus**. **Verse 1** reads; *‘And when anyone brings a grain offering to YHVH, his offering is to be of fine flour. And he shall pour oil on it, and put frankincense on it,’* As we’ve learned, an “**offering**”, “**qorban**”, is a “**drawing near**”. So, as we, “**grain**”, offer ourselves (remember “**qorban Minchah**”), “**draw near**” to Elohim, or wait on His staircase, we are to come as “**fine flour**”. The word for “**fine flour**” here is “**solet**” (*samech-lamed-tav*) which literally means “**peeled barley**” or “*grain with the outer shell (husk) peeled away leaving the inner head, or self, exposed*”. It also refers to grain that is sifted, shaken and re-sifted until it is very fine or refined. To this “**solet**” oil is then poured over it, or anointing of the Spirit. And, “**frankincense**” is put in it. This is an interesting choice of words; frankincense is “**put in it**”. The word for “**frankincense**” is “**lebonah**” which comes from the root “**laban**” or “**white**” and is a pure, white (“**pure**”), sweet smelling substance that is a key ingredient in the Set-apart (**kadosh**) incense that is burned before Yahweh. In other words, when we come before Him, offering ourselves to Yahweh, we set ourselves apart; we make ourselves ready, with our inner man exposed, anointed and white or pure. Yahweh will indeed complete this process in us. But we are to separate ourselves from that which defiles us.

We’ve talked about **verse 2** before; *‘and he shall bring it to the sons of Aharon, the priests, and he shall take from it his hand filled with fine flour and oil with all the frankincense. And the priest shall burn it as a remembrance portion on the altar, an offering made by fire, a sweet fragrance to YHVH.’* The priest reaches into it and takes a handful, a remnant, which he places on the altar for a remembrance portion for Yahweh. And Elohim says that it is a “**sweet fragrance to Yahweh**”. This is a memorial or “remembrance portion”. Remember above we read about “**teshuah**” or “**deliverance of His portion**”. This, then, is to be a remembrance of that for us; whereby we remember that Yahweh will deliver His portion.

But, according to **verse 3**; *‘And the rest of the grain offering is for Aharon and his sons, most set-apart of the offerings to YHVH by fire.’* This is the picture that Kepha saw and understood regarding the fact that upon our giving of ourselves to Yahweh as living qorban (**offerings**) we become “**priests**”, in **Kepha Aleph/1st Peter 2:9**; *But you are a chosen race, a royal priesthood, a set-apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvelous light,...* Because it is written in **Shemot/Exodus 19:5-6**; *‘And now, if you diligently obey My voice, and shall guard My covenant, then you shall be My treasured possession above all the peoples – for all the earth is Mine – and you shall be to Me a reign of priests and a set-apart nation.’ Those are the words which you are to speak to the children of Yisra’el.*” And, Yahweh says here, at the end of **verse 3**, that it is “**most set-apart of the offerings to YHVH by fire.**” This indeed is most set-apart to Him. And, we are to remember that we are to be this most set-apart “**qorban**” or “**offering**” made by fire. Remember what we learned last year about offerings made by fire, or “**olah**”. They are ascension offerings. They are a picture of our ascent to Yahweh.

Now, let’s look at **verses 4-9** as a whole; *And when you bring as an offering a grain offering baked in the oven, it is of unleavened cakes of fine flour mixed with oil, or unleavened thin cakes anointed with oil. But if your offering is a grain offering on the griddle, it is of fine flour, unleavened, mixed with oil. Divide it into bits and pour oil on it, it is a grain offering. And if your offering is a grain offering, in a stewing-pot, it is made*

of fine flour with oil. And you shall bring to YHVH the grain offering that is made of these, and shall present it to the priest, and he shall bring it to the altar. And the priest shall take from the grain offering a remembrance portion, and burn it on the altar, an offering made by fire, a sweet fragrance to YHVH. What? Are there three grain offerings here, or just one? Where are these offerings prepared? At home? At the altar of Elohim? Are you a little confused? I think the answer might surprise you. First, we need to understand that these offerings are prepared, “**cooked**” if you will, in our dwellings, homes and communities. We make them and prepare them ourselves and then bring them to the priest and before Yahweh. And, these three different pictures are three different times in history, three “**appointed seasons**” or “**Mo’edi**” as we read earlier regarding the times of “**deliverance**”. Remember here also that we, B’nei Yisra’el, are to appear before Yahweh three times a year; at the Feasts of Passover, Shavu’ot and Sukkot.

Now here, first we have the “**grain offering**” cooked in the “**oven**”. The Hebrew word here is “**tanuwr**” (*tav-nun-vav-reish*) which literally means “**furnace**” as in the “**furnace of affliction**”. Moshe told the Children of Yisra’el in **Debarim/Deut. 4:20**; “**But YHVH has taken you and brought you out of the iron furnace, out of Mitsrayim, to be His people, an inheritance, as it is today.**” And, in **Yeshayahu/Isaiah 48:10**, Yahweh says to Yisra’el; “**See, I have refined you, but not as silver; I have chosen you in the furnace of affliction.**” This offering prepared in the oven/furnace represents the “**Passover**” as it refers to the “**deliverance**” out of Mitsrayim, the “**furnace of affliction**”, which took B’nei Yisra’el to Sinai.

But if your offering is a grain offering on the griddle, it is of fine flour, unleavened, mixed with oil. Divide it into bits and pour oil on it, it is a grain offering. The Hebrew word for “**griddle**” is “**machabat**” (*mem-chet-bet-tav*) and comes from the word for “**flat cakes**”, “**chabeth**” which is from two roots, “**chai**” or “**life**” and “**beit**” or “**house**” or “**dwelling**”. I wanted to show you this as we read before about “**neshamah**” or “**breath of life**” as being associated with “**Yahshua**” or “**deliverance**”. Notice that this grain offering is first mixed with oil, then divided into bits and then has oil poured on it. Why double oil? What is this a picture of? If oil is the Ruach, then there are two outpourings; One at “**Shavu’ot**” in Acts Chapter 2 and the one in the latter days, as Kepha spoke in **Acts 2:16-21**; “**But this is what was spoken by the prophet Yo’el: ‘And it shall be in the last days, says Elohim, that I shall pour out of My Spirit on all flesh. And your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, and also on My male servants and on My female servants I shall pour out My Spirit in those days, and they shall prophesy. And I shall show wonders in the heaven above and signs in the earth beneath: blood and fire and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before the coming of the great and splendid day of YHVH. And it shall be that everyone who calls on the Name of YHVH shall be saved.’**” Folks, this “**grain offering**” on the “**griddle**” represents Shavu’ot and brings together the giving of the Torah at Sinai and the outpouring of Ruach HaKodesh. Notice how it says that this offering is to be divided into bits before the oil is poured upon it. The Northern Kingdom of Yisra’el (Ephraim) was divided. This is why The Spirit gave diverse tongues to the talmidim; in order for this divided grain offering to hear and understand, and then believe. This is our “**Deliverance**”; by the blood of Yahshua and the working out of Yahshua/Salvation in fear and trembling by our return to Torah.

Then, we have the offering prepared in the “**stewing pot**”. The Hebrew word here is “**marcheshet**” (*mem-reish-chet-shin-tav*) which literally means “**cauldron**” and “**boiling**” or

“refining pot”. Speaking of Eretz Yisra’el in the very last days, **Zekaryah** the prophet wrote these words from Yahweh in **13:8-9**; **“And it shall be throughout all the soil,” declares YHVH, “that two thirds therein are cut off and die, and one third is left therein. And I shall bring the third into fire, and refine them as silver is refined, and try them as gold is tried. They shall call on My Name, and I shall answer them. I shall say, ‘This is My people,’ while they say, ‘YHVH is my Elohim.’”** Remember too that we learned in earlier teachings a similar word **“nekhoshet”**, meaning **“copper”** or **“bronze”**, also represents **“harlotry”** and/or **“idolatry”**; which is what is being refined out of the **“grain offering”** or **“minchah”**, as it is prepared. Three times the prophet **Yeshayahu/Isaiah** talks about the future refining of B’nei Yisra’el in the same context as the “Ingathering” of the exiles. In **Chapter 25:1-9** he writes; **O YHVH, You are my Elohim. I exalt You, I praise Your Name, for You shall do a wonder – counsels of long ago, trustworthiness, truth. For You shall make a city a heap, a walled city a ruin, a palace of foreigners to be a city no more – never to be rebuilt. Therefore a strong people praise You, the city of the ruthless nations fear You. For You shall be a refuge to the poor, a refuge to the needy in his distress, a shelter from the storm, a shade from the heat. For the spirit of the ruthless is like a storm against a wall. You subdue the noise of foreigners, as heat in a dry place; as heat in the shadow of a cloud, the singing of the ruthless is subdued. And in this mountain YHVH of hosts shall make for all people a feast of choice pieces, a feast of old wines, of choice pieces with marrow, of old wines, well refined. And He shall swallow up on this mountain the surface of the covering which covers all people, and the veil which is spread over all nations. He shall swallow up death forever, and the Master YHVH shall wipe away tears from all faces, and take away the reproach of His people from all the earth. For YHVH has spoken. And it shall be said in that day, “See, this is our Elohim. We have waited for Him, and He saves us. This is YHVH, we have waited for Him, let us be glad and rejoice in His deliverance.”** As you read a chapter on either side of these verses, you’ll see that there is no mistake when these things come about. This **“grain offering”** prepared in the refiner’s cauldron is speaking of the **“deliverance”** yet to come, at the **“Feast of Ingathering”**, **“Sukkot”**, the third pilgrimage feast.

Verse 9 reminds us; **‘And the priest shall take from the grain offering a remembrance portion, and burn it on the altar, an offering made by fire, a sweet fragrance to YHVH.’** We are to remember and prepare our offering, prepare ourselves according to the season in which we live. Because, as **verse 10** echoes what we read in **verse 3**; **‘And the rest of the grain offering is for Aharon and his sons, most set-apart of the offerings to YHVH made by fire.’** This is indeed **“most set-apart to Yahweh”**.

Verse 11; **‘No grain offering which you bring to YHVH is made with leaven, for you do not burn any leaven or any honey in an offering to YHVH made by fire.’** As we’ll be rehearsing this coming week by removing the **“leaven”**, symbolic of **“sin”**, from our dwellings; when we make an offering of the **“grain”**, **“ourselves”** in **“drawing near”** to our Elohim, there can be not sin in us. This reminds us that our deliverance is made complete in Yahshua. And, we’re told that we do not burn any **“leaven”** or any **“honey”** in an **“offering made by fire”**, a **“drawing near by ascension”** to Yahweh. The Hebrew word for **“honey”** is **“debash”** (*dalet-bet-shin*, or **“at the door of the house is El Shaddai”**) which is from **“Deborah”** or **“bee”** and means also **“that which is sweet”**. Now, **“debor”** share the same spelling as **“debar”** which means the **“word”**. So in Hebrew thought, **“honey”** represents the **“sweetness of the Word”** of Elohim in Scripture. Folks, this is a warning not to place **“sin”** or the **“Word of Yahweh”** upon the altar of our Elohim. As written in **Ibrim/Hebrews 6:4-6**; **For it is impossible for those**

who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Set-apart Spirit, and have tasted the good Word of Elohim and the powers of the age to come, and fall away, to renew them again to repentance – having impaled for themselves the Son of Elohim again, and put Him to open shame.

Verse 13 reminds us also; *‘And season with salt every offering of your grain offering, and do not allow the salt of the covenant of your Elohim to be lacking from your grain offering. With all your offerings you bring salt.’* The savor of the “**salt of the covenant**”, just as the covenant itself, is everlasting, as Yahweh had the prophet Yeshayahu write of the “**last days**” in **Chapter 24:4-6**; *The earth shall mourn and wither, the world shall languish and wither, the haughty people of the earth shall languish. For the earth has been defiled under its inhabitants, because they have transgressed the Torot, changed the law, broken the everlasting covenant. Therefore a curse shall consume the earth, and those who dwell in it be punished. Therefore the inhabitants of the earth shall be burned, and few men shall be left.*

In closing, **verses 14-16**; *And if you bring a grain offering of your first-fruits to YHVH, bring for the grain offering of your first-fruits green heads of grain roasted on the fire, crushed heads of new grain. And you shall put oil on it, and lay frankincense on it. It is a grain offering. And the priest shall burn the remembrance portion, from its crushed grain and from its oil, with all the frankincense, an offering made by fire to YHVH.* Let us bring of ourselves, the first-fruits, the freshest and the best as our offering to Yahweh. Scripture says, “**green heads of grain**”. The word is “**abib**”; that stage in the ripening process that is just a little early; not dried out, but moist, as with the dew of heaven. And, it’s in the month of our deliverance. We also read “**crushed heads**”, “**broken and humble**” before Him, “**roasted on the fire**” or “**tried, tempered and tested**”. So in the coming month of **Abib**, as we are brought out of this world and into freedom, let’s bring ourselves before Him and “**draw near**” to “**ascend**”. This is indeed the “**Season of our Deliverance**”, literally “**the Season of Yahshua**”.

The “**Mo’edi**” or “**Appointed Seasons**” are coming upon us again, soon. We’re preparing for Passover and the Week of Unleavened Bread. Before we know it, the Feast of “**Sukkot**” or the “**Ingathering**” or will be upon us; and soon, the whole world. In between these are the “**Counting of the Omer**” and the *Giving of Torah & Ruach HaKodesh* (**Shavu’ot**); when we learn about “**working out our own Yahshua (Salvation)**”. Sha’ul wrote to the synagogue in Philippi about Yahshua, our Salvation, and working it, or Him, out in **Philippians 2:9-13**; *Elohim, therefore, has highly exalted Him and given Him the Name which is above every name, that at the Name of Yahshua every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and every tongue should confess that Yahshua HaMashiach is YHWH, to the esteem of Elohim the Father. So that, my beloved, as you always obeyed – not only in my presence, but now much rather in my absence – work out your own deliverance with fear and trembling, for it is Elohim who is working in you both to desire and to work for His good pleasure.* May we truly “**desire**” to do and accomplish His **tov pleasure**. Ahmein?

Baruch HaShem Yahweh!