

TORAH TEACHINGS



Understanding YAH's Likes and dislikes

#45 Va'etchanan (וַאֲתַחֲנֶן)– Hebrew for
“and I pleaded” “I SOUGHT FAVOUR”

Torah: Deuteronomy 3:23-7:11

Haftarah: Isaiah 40:1-26

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

#45 Va'etchanan (and I pleaded)

CH.4-6 Relationship Process

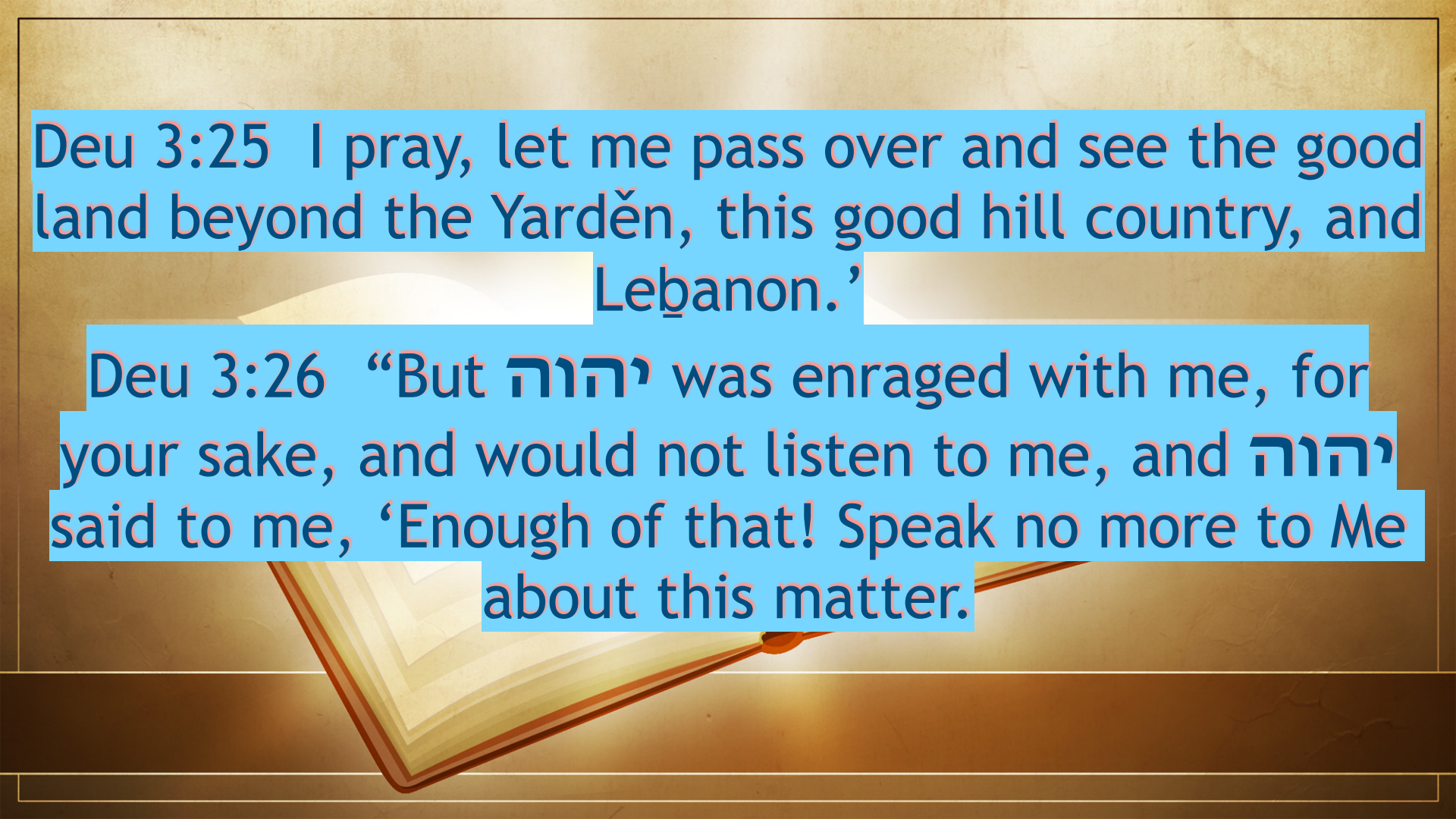
How To Love (יהוה)YeHoVah

Listen To Torah/Hear & Do

Moses Forbidden to Enter the Land

Deu 3:23 “And I pleaded with יהוה at that time, saying,

Deu 3:24 O Master יהוה, You have begun to show Your servant Your greatness and Your strong hand, for who is a mighty one in the heavens or on earth who does according to Your works and according to Your might?



Deu 3:25 I pray, let me pass over and see the good land beyond the Yardēn, this good hill country, and Lebanon.’

Deu 3:26 “But יהוה was enraged with me, for your sake, and would not listen to me, and יהוה said to me, ‘Enough of that! Speak no more to Me about this matter.’”

Deu 3:27 Go up to the top of Pisgah, and lift up your eyes westward, and northward, and southward, and eastward, and look with your eyes, for you do not pass over this Yardeñ.

Deu 3:28 But command Yehoshua, and strengthen him and make him brave, for he shall pass over before this people and cause them to inherit the land which you see.'

Deu 3:29 “And we dwelt in the valley opposite Běyth Pe'or.

The name of this week's Torah portion is וַאֲתַחֲנֶן va'ethanan which means, 'And I sought favour'.

The Hebrew root word that is used here is חָנַן ḥanan (khaw-nan')- Strong's H2603 which means, 'show favour, be gracious to, dealt graciously with, given to them voluntarily, shown favour' and here, in this passage, it is written in the Hithpael form, which is a verbal form that expresses a reflexive action of the Qal form.

The Qal form is the most frequently used verb pattern, and it expresses the “simple” or “casual” action of the root in the active voice.

The Piel form usually expresses an “intensive” or “intentional” action; and so, here we find Mosheh earnestly ‘seeking favour, imploring favour and being loathsome’, in a reflexive action of the favour of Elohim.

He was pleading with יהוה, as he humbled himself before יהוה, having let go of any pride and begged for the favour of Elohim!

In verses 24 - 25, Mosheh declares the mighty power, presence and works of יהוה, that he - a faithful servant of Elohim Most-High - had personally witnessed and then, expressed his intense desire to go into the Promised Land.

Tehillah/Psalm 106:2-3 “Who does relate the mighty acts of יהוה? Or declare all His praise? 3 Blessed are those who guard right-ruling, who do righteousness at all times!”

Mosheh was seeking favour from יהוה, who had begun to show Mosheh His might and, in a sense, Mosheh had the earnest desire to see the fullness of the deliverance of יהוה, by bringing Yisra'el into the Promised Land, yet it was not to be!

In verse 26 we see that Mosheh writes that, at this earnest plea to enter the promised Land, יהוה quickly silenced him and told him not to speak any more about the matter, and when we see the phrase, “... but יהוה was enraged with me...”, we can also recognize the sobering reminder that we serve a Mighty Elohim, who we must carefully listen to and obey and recognize that when He says no, then it is no!

The Hebrew word that is translated as 'enraged, angry, wroth' comes from the root word עָבַר *abar* (aw-bar')- Strong's H5674 which means, 'to pass over, through or by, to pass on', and while it certainly can be used as a word to express 'being wroth', such as to 'overlook' a request and not listen to a matter, the form that it is written in, simply renders it as the fact that יהוה *Yehovah* passed over Mosheh and his request, and when we understand the great shadow picture that this represents, then we clearly understand that, with Mosheh not entering in to the Promised Land and Yehoshua leading the nation in, we are given a great picture of the work of Messiah, as being the Living Torah (Word made flesh) that would die, and rise again to be the One who causes us to enter in!

Verse 27 - Mosheh is then told to go up to the top of Pisgah and lift his eyes and look, west, north, south and then east. The Hebrew word פִּסְגָּה Pisgah (pis-gaw')- Strong's H6449 means, 'cleft' and it is a mountain in Mo'ab and it comes from the primitive root word פָּסַג pasag (paw-sag')- Strong's H6448 which means, 'to pass between, go through'.

What Mosheh had done, and all that he had worked for, was not in vain.

He would not cross the Yardēn, yet he would 'cross over', so to speak, and see יהוה's promise that Yisra'el, under Mosheh's leadership, had been led to - for his job was done!

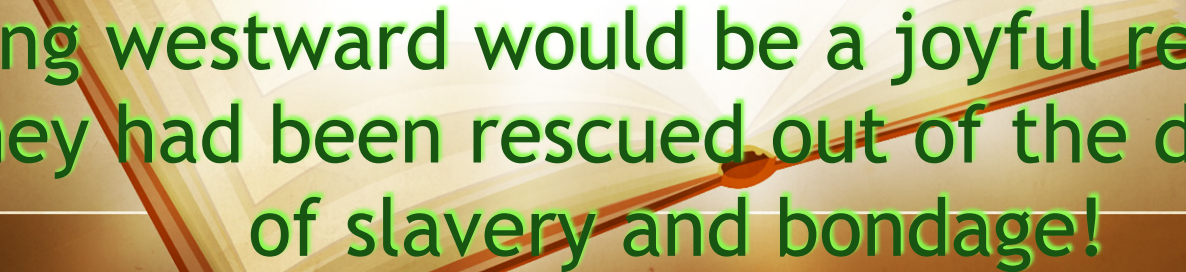
He would, however, get an opportunity to look with his eyes, and each direction represents for us a great significant spiritual meaning, that would certainly have comforted Mosheh:

West

The Hebrew word that is translated as 'westward' is יָמָה yamah, which comes from the root word יָם yam (yawm)- Strong's H3220 meaning, 'sea, west'. Looking westward would be a great reminder of where they had come from and how they had been delivered by the Mighty Hand and Outstretched Arm of יהוה and, in the Hebraic mind-set, the sea was often seen as the deep abyss or the unknown and often represented a picture of the depths of She'ol (grave); and from this, we are able to further understand the concept of being delivered from death, as we have been rescued from the 'deep waters':

Tehillah/Psalm 69:14-15 “Rescue me out of the mire, and let me not sink. Let me be rescued from those who hate me, and out of the deep waters.
15 Let not a flood of waters overflow me, nor let the deep swallow me up, nor let the pit shut its mouth on me.”

Looking westward would be a joyful reminder of how they had been rescued out of the deep waters of slavery and bondage!



North

The Hebrew word that is translated as 'northward' is צפֹנָה tsaphonah, which comes from the word צפֹן tsaphon (tsaw-fone')- Strong's H6828 meaning, 'north, northern' and comes from the primitive root word צָפַן tsaphan (tsaw-fan')- Strong's H6845 meaning, 'to hide, treasure up, ambush, conceal, treasured'.

This looking northward, would give the prophetic picture of the remnant of the northern tribes that would remain faithful and treasure up the truth.

South

The Hebrew word that is translated as 'southward' is תִּימָנָה teymanah which comes from the word תֵּימָן teyman (tay-mawn')- Strong's H8486 meaning, 'south, south wind, southward' and is derived from the word יָמִין yamin (yaw-meen')- Strong's H3225 meaning, 'right hand'.

The Right Hand of Elohim, is a title that is frequently used for יְהוֹשֻׁעַ, who is the fullness and embodiment of the Torah, in the flesh - for that is why He came - to fully meet its requirements, so that we may walk in Him - the Living Torah - and live!

This would be encouraging to Mosheh, as he would recognize that all that he had worked for would be fully accomplished, by the Right Hand of יְהוָה.

East

The Hebrew word that is translated as 'eastward' is מִזְרָחָהּ mizrahah, which comes from the word מִזְרָח mizrah (miz-rawkh')- Strong's H4217 which means, 'place of sunrise, east, eastern, place of breaking forth', and comes from the primitive root word זָרַח zarah (zaw-rakh')- Strong's H2224 which means, 'to rise, come forth, arise'.

The concept 'east', in the Hebraic mindset', also speaks of being 'ancient' and would be a reminder of the clear promise given to, and covenant made with, Abraham, which would be fulfilled in Messiah - the second Adam!

Yeshayahu/Isaiah 41:2 "Who raised up the righteous one from the east, called him to His foot, gave the nations before him, and made sovereigns submit to him? He gave them as the dust to his sword, as driven stubble to his bow."

That which Mosheh would look toward, would be fulfilled in Messiah, and we can learn a great lesson here, in that the Torah (as pictured through Mosheh) is our trainer unto Messiah:

Galatiyim/Galatians 3:24-25 “Therefore the Torah became our trainer unto Messiah, in order to be declared right by belief. 25 And after belief has come, we are no longer under a trainer.”

The term/phrase, 'we are no longer under a trainer', does not imply that we do not need to follow the Torah, but rather that we now have absolutely no excuse not to follow the Torah, as it is the Torah that 'trains' us unto Messiah, equipping us to fully walk in Messiah - The Living Torah.

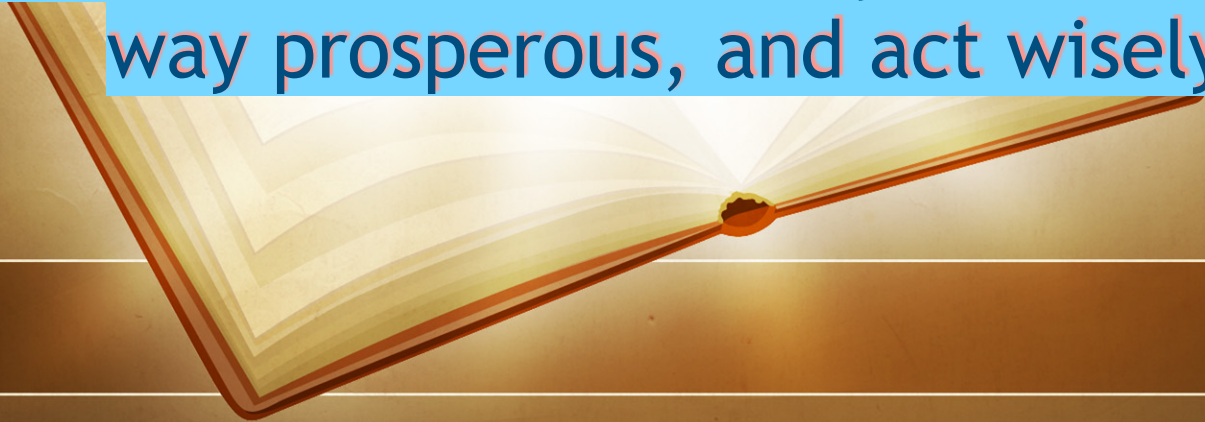
Without the Torah we would have no 'trainer', as it were, and therefore be unable to properly walk in and stay in Messiah!

Sadly, many misinterpret these verses and think that the Torah is no longer applicable, yet this is not the case!

We need the Torah to show us our need for a Saviour and without the Torah we have no means of having our 'faith' being established in doing the good works that have been prepared beforehand for us.

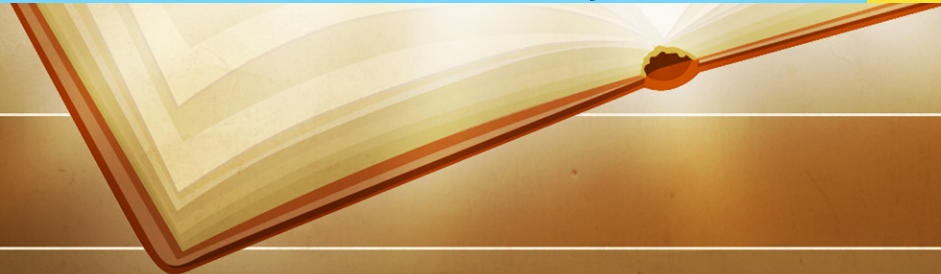
Mosheh was about to die and Yehoshua would lead Yisra'ěl into the Promised Land, and what we must recognize is that the clear instructions given to Yehoshua, as recorded in Yehoshua/Joshua 1:8, was to meditate day and night on the Torah, in order to be successful and prosperous.

Jos 1:8 “Do not let this Book of the Torah depart from your mouth, but you shall meditate on it day and night, so that you guard to do according to all that is written in it. For then you shall make your way prosperous, and act wisely.”



This is a further proof that pictures for us how
Messiah did not come to destroy the Torah but
rather to fulfil it:

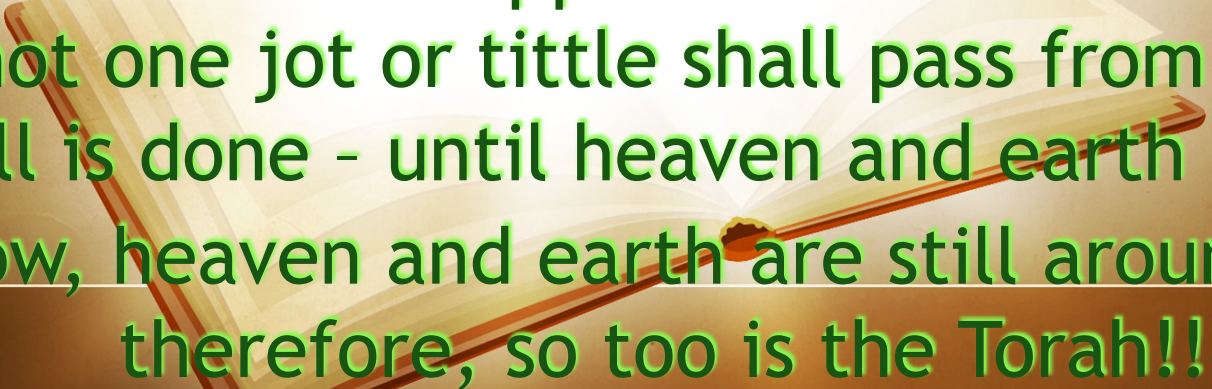
Mattithyahu/Matthew 5: 17 “Do not think that I
came to destroy the Torah or the Prophets. I did
not come to destroy but to complete.”



The Greek word that is translated here as
'complete' is πληρόω plēroō (play-ro'-o)-
Strong's G4137 meaning, 'to make full, complete,
accomplish'.

And this means, in essence, to fully meet what is
required and not to finish and be done with!!!!

The people who think that the Torah has been
done away with, actually, "THINK NOT"!!!



They actually do not understand what Messiah is saying here - He is telling us very clearly that the Torah has not been done away with - on the contrary, what He is saying is that He came to fully meet its requirements and these requirements of the Torah are still applicable as He made it clear that not one jot or tittle shall pass from the Torah until all is done - until heaven and earth pass away! Now, heaven and earth are still around and therefore, so too is the Torah!!!

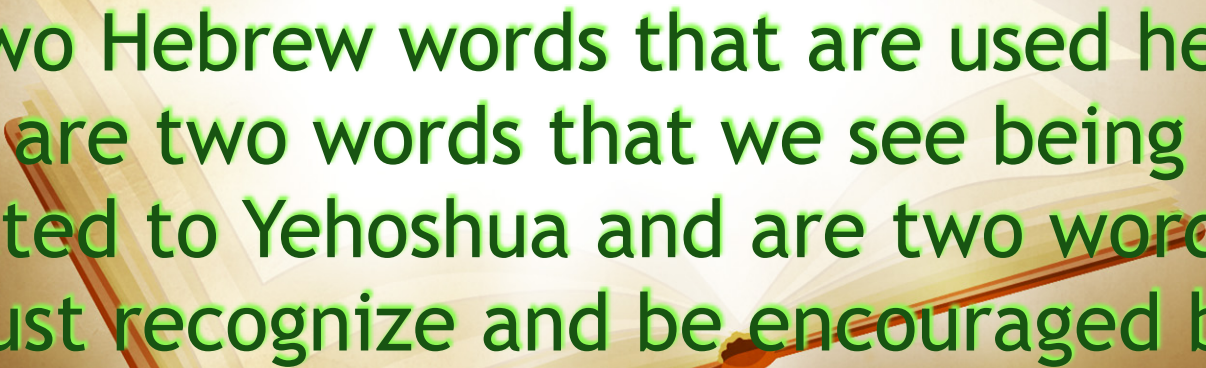
Verse 28 - Command Yehoshua

Mosheh was now commanded to strengthen Yehoshua and make him brave.

The Hebrew word that is translated as 'command' is **צָוָה** **tsavah** (tsaw-vaw')- Strong's H6680 which means, 'to lay charge (upon), give charge (to), command, and order, appoint, commission'.

Mosheh needed to commission Yehoshua and make him aware of his responsibilities and cause him to be strengthened with the command to lead.

The two Hebrew words that are used here, in this verse, are two words that we see being frequently repeated to Yehoshua and are two words that we must recognize and be encouraged by too:



1) The Hebrew word that is translated as 'strengthen' comes from the root word קִזַּח ḥazaq (khaw-zak')- Strong's H2388 and carries the meaning, 'to grow firm, fasten upon, strengthen, and take hold of' and can have the concept of 'grasp between your ears'.

2) The Hebrew root word that is used for the phrase, 'make him brave', is אָמַץ amats (aw-mats')-H553 which means, 'to be alert both physically and mentally, be fully alert – awake and not asleep, be steadfast'.

In Hebrew, soldiers are often told the following phrase:

חֲזַק וְאַמֵץ - **ḥazaq veematz** which means, ‘be strong and courageous’, and this is a phrase that we see being used a number of times in Scripture.

The call to BE STRONG AND COURAGEOUS is a term that we have come to know, especially when we reflect on the book of Yehoshua/Joshua, and it is these two root words that are being used each time:

1) חֲזַק ḥazaq (khaw-zak')- Strong's H2388 and

2) אִמַּץ amats (aw-mats')- H553.

Here are 3 more passages where we see these two root words **חֲזַק** ḥazaq - Strong's H2388 and **אָמַץ** amats H553 being used in the same verse:

#1: Tehillah/Psalm 27:14 “Wait on **יהוה**, be strong, and let Him strengthen your heart! Wait, I say, on **יהוה**!”

The Hebrew root word that is translated here, in Tehillah/Psalm 27:14, as 'wait', comes from the root word קָוָה qavah (kaw-vaw')- Strong's H6960 which means, 'to wait for, eagerly wait, expect, hopefully waiting' and this word carries the intensity of being commanded to look eagerly for the soon return of our Light, Saviour and Refuge, in who we continually trust and praise and are taught by; for when we wait on יְהוָה, our strength is renewed - and waiting on יְהוָה requires our active response to who He is, doing so with great intensity.

Yeshayahu/Isaiah 40:28-31 “Did you not know? Have you not heard? The everlasting Elohim, **יהוה**, the Creator of the ends of the earth, neither faints nor is weary. His understanding is unsearchable. 29 He gives power to the faint, and to those who have no might He increases strength. 30 Even youths shall faint and be weary, and young men stumble and fall, 31 but those who wait on **יהוה** renew their strength, they raise up the wing like eagles, they run and are not weary, they walk and do not faint.”

This passage of Scripture, from Yeshayahu/Isaiah 40, is a powerful Truth that reaffirms why Sha’ul could say that he has strength in all situations, because, it is our Master, Elohim and Saviour, who empowers and strengthens us.

Php 4:13 I have strength to do all, through
Messiah(a) who empowers me. Footnote: a Joh
15:5, 2Co 3:5-6, 2Co 12:9, Eph 3:20, Php 2:13, Heb
13:20-21, 1Jn 4:4.

