

# וְאֶתְחַנֵּן

## Va'etchannan

(and I prayed)

## D'varim [Deuteronomy] 3:23-7:11

### In the Latter Days

#### *D'varim (Deuteronomy) 4:30*

***“When you are in tribulation, and all these things have come upon you, in the latter days you shall return to YHWH your Elohim, and shema to His Voice.”***

There are several things in this verse that are of great importance to us today, particularly considering that Moshe is speaking to us in these latter generations. To help us in understanding exactly what it is that Moshe was saying to us today, let us begin by examining the word that is translated into English as “tribulation.” This is the Hebrew word צָר – “tzar” which means “narrow or difficult place.” It comes from the root word צָרַר – “tzarar” which means “to compress” or “to combine.” It is from this same root that we get the Hebrew word צוּר – “tzur” – which means “rock.” Each of these words can be used in such a way to mean “trouble” or “tribulation” or “distress.” Thus, we find Yeshua using a form of this same word to teach us as well.

#### *Matithyah (Matthew) 7:13-14*

***13 “Enter in by the narrow gate; for wide is the gate, and broad is the way, that leads to destruction, and many are they that enter in thereby.***

***14 For narrow is the gate, and troubled is the way, that leads to life, and few are they that find it.”***

The English word “narrow” above in both verses is the Hebrew word צָר – “tzar,” from the Peshitta. The English word “troubled” is the Hebrew word צָרָה – “tzarah” which means “troubled or distressed.” It also means “to squeeze,” hence the idea of a narrow way. Yeshua taught of tribulation on several occasions. Here is another reference.

#### *Yochanan (John) 16:33*

***“These things have I spoken to you, that in Me you may have peace. In the world you have tribulation; but be of good cheer; I have overcome the world.”***

Once again “tribulation” in the above verse comes from the Hebrew word צרה – “tzarah.” Notice that Yeshua is teaching us that in this world we will have tribulation. This is one of the main reasons why we are commanded to come out of this world, instead of participating in the system of this world. What YHWH has commanded us to do instead is to live according to His standard known as Torah.

YHWH teaches us in His Torah that the tribulation that we will enter into in these latter days is a result of living outside of Torah for many generations. Furthermore, this tribulation is for the express purpose of driving us back into the waiting arms of our heavenly Father, just as Mashiach taught.

***Luqa (Luke) 15:17-20***

***17 “But when he came to himself he said, ‘How many hired servants of my father’s have bread enough and to spare, and I perish here with hunger!***

***18 I will arise and go to my father, and will say to him, “Father, I have sinned against heaven, and in your sight;***

***19 I am no more worthy to be called your son; make me as one of your hired servants.” ’***

***20 And he arose, and came to his father. But while he was yet far off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.”***

This parable is about a man who had two sons, one of whom went away into the world and squandered his inheritance; but when he realized what he had done, he returned to his father. This parable is about the two sons, Yehudah and Ephrayim. It is Ephrayim who went away into the world and lived with the pigs. It is Ephrayim who shall return to his Father, YHWH our Elohim. When he does this, YHWH will receive him back with open arms. But this will not happen until Ephrayim realizes that he is living with the pigs and eating with the pigs, and actually eating pig. Please note that in this parable this does not happen to this son until he has lost everything that he has. Hard times have fallen upon him. Likewise, so it shall be with Ephrayim. Hard times shall come and strip him of all his worldly goods and then he will fully realize that he needs to return to his Father’s house. He will realize that he needs to return to keeping Torah.

This is what Torah teaches us in this Torah portion and this is what the prophets teach us and as we have just seen, this is also what Mashiach Yeshua taught us.

Notice also in D’varim 4:30 above that we are taught that at some time in the future we shall shema (hear and obey) His Voice. This is perhaps the single most important aspect of returning to YHWH and making Him our Elohim. We must first be able to hear His Voice before we can obey His Voice. And if one cannot hear, then how can he obey? He cannot. Therefore, it is absolutely imperative that we be able to hear His Voice in order that we also may be able to obey His Voice.

What YHWH is not interested in is a group of people who just simply obey a written set of rules and regulations. If this was what He was interested in, then the Torah commandments would have been much more explicit and detailed. But they are not, because they are only our guide and tutor. They are

to teach us to hear and obey His Voice. They are to teach us to have a relationship with Him, via Mashiach Yeshua.

***Yochanan (John) 10:27***

***“My sheep hear My Voice, and I know them, and they follow Me.”***

The word “hear” in the above verse comes from the Hebrew word שָׁמַע – “shema” which means “to hear and obey.” It would be better to translate the above verse as “My sheep hear and obey My Voice...” in order to convey the fullness of the meaning in the original language.

***Ma’aseh (Acts) 3:23***

***And it shall be, that every soul that shall not hearken to that Prophet, shall be utterly destroyed from among the people.***

Kepha is making reference to a passage in the Torah as seen below.

***D’varim (Deuteronomy) 18:18-19***

***18 “I will raise them up a prophet from among their brethren, like you; and I will put My words in His mouth, and He shall speak to them all that I shall command Him.***

***19 And it shall come to pass, that whosoever will not hearken unto My words which He shall speak in My name, I will require it of him.”***

In both the passage in Ma’aseh and D’varim the underlined word “hearken” comes from the Hebrew word שָׁמַע – “shema.” So what YHWH is saying is that anyone who does not hear and obey (shema) the words of this Prophet, who is Yeshua our Mashiach, shall surely perish. We are now beginning to see the great importance of hearing and obeying the Voice of YHWH our Elohim. The simple truth is that it really is a matter of life or death: our own!

***Gilyana (Revelation) 3:20***

***“Behold, I stand at the door and knock; if any man hear My Voice and open the door, I will come in to him, and will sup with him, and he with Me.”***

Once again we see that in order for this to happen there is a condition and that condition is that one must hear and obey His Voice. He must shema His Voice. This must be true in order for Mashiach Yeshua to come into a person and make His abode with him.

***Yochanan (John) 14:23-24***

***23 Yeshua answered and said to him, “If a man loves Me, he will keep My word; and My Father will love him, and We will come to him, and make Our abode with him.***

***24 He that loves Me not keeps not My words; and the word which you hear is not Mine, but the Father's who sent Me.”***

What are the words of Yeshua that we must keep and obey? They are His commandments. They are all His commandments found in all of Scripture. We do not want to be found guilty of taking away any of His words do we? Do we not realize that according to Scripture He is the Creator? And as the Creator do we not realize that He is the Giver of the Torah? It is Mashiach who stood face to face with Moshe and gave Him the commandments on Sinai. If we love Him, then we will keep His commandments! All of them!

***Yochanan (John) 14:21***

***“He that has My commandments, and keeps them, he it is that loves Me; and he that loves Me shall be loved of My Father, and I will love him, and will manifest Myself to him.”***

The simple truth is that we must obey Yeshua and be able to hear His Voice if we are going to have eternal life. As we pointed out above, it is not simply a matter of obeying a set of written rules and regulations and commandments. Rather, it is learning how to hear and obey His Voice in our daily living. This is where the real relationship with Mashiach is at: in our daily living. And we listen for and obey His Voice because of our great love for Him.

***Yochanan (John) 5:24***

***“Amein, amein, I say to you, he that hears My word, and believes Him that sent Me, has eternal life, and comes not into judgment, but has passed out of death into life.”***

Yes, the word which is underlined in the above verse is the Hebrew word שָׁמַע – “shema.” What good does it do a person to hear but not respond? What good does it do a person to hear and do nothing concerning what he has heard? The whole point of hearing His Voice is so that we can obey Him. Let us not be as rebellious children, but as loving, honoring our heavenly Father and obeying His Voice in everything that He commands us!

ABBA YHWH, open our ears that we may hear and obey You; in the name of Yeshua our Mashiach. Amein.

Shabbat Shalom

Zerubbabel ben Emunah

[www.onetorahforall.com](http://www.onetorahforall.com)