

PORTION	DATE	HEB DATE	TORAH	NEVIIM	RENEWED
Ve'etchanan	28 Jul 2018	16 Av 5778	Deut. 3:23-7:11	Isa. 40:1-26	Luke 3:2-15

This week's Torah portion, Ve'etchanan starts with Moshe's desire to enter the Promised Land (Deut. 3:23-29) and Hashem's abrupt answer to Moshe's prayer and tells him to appoint Joshua in place of him. It seems, in literal understanding, to place Hashem in a very harsh light for Moshe's simple request. But as we know, the Midrash¹ pictures a very different aspect of Hashem and how Moshe used all tools available to him rather than using merits to enter the Promised Land. A detailed account on the death of Moshe is posted for you to study further in our website.

The parashat begins with "I pleaded." The Midrash cites from R' Shimshon Pincus teaches there are ten expressions of prayers² that we should have complete understanding for effective prayers.³

1. Pleading (שָׁוְאָה) (*Shav'ah*) – The supplicant turns to Hashem and pleads desperately for release from his predicament.
2. Crying Out (צִעָקָה) (*Tze'akah*) – Similar to Pleading; but whereas the former is an articulated prayer; "crying out" is a wordless cry from the heart.
3. Moaning (נִאָּכָה) (*Ne'akah*) – This is also an unarticulated prayer, but it is an expression of pain. If that expression of pain focuses as a plea to Hashem for help, then it too constitutes a form of prayer.
4. Singing (רִנָּה) (*Rinnah*) – These are prayers that sing Hashem's praises in gratitude whether in good times, or in challenging times showing one's acceptance, and aware that Hashem can save him always.
5. Entreaty (פְּגִיעָה) (*Pegi'ah*) – This refers to a prepared request, even when it seems that it has already been denied. This demonstrates the awareness of Hashem's ability to grant salvation at any moment.
6. Self-fortification (בִּצּוּר) (*Bitzur*) – Supplication in a time of distress, praying with proper perspective in these difficult situations; the Gates of Tears are never closed.
7. Calling out (קְרִיָּאָה) (*Keri'ah*) – The supplicant calls out to Hashem by name, as to one standing nearby ready to help.
8. Falling down (נִפּוּל) (*Nippul*) – More than physical prostration, this must reflect an emotional state of humility, that one has no control over his plight and is completely in Hashem's hands.
9. Praying with "judgment" (קִלּוּל) (*Killul*) – This refers to prayer in which the supplicant is fully cognizant of Hashem as the ultimate truth, which thus makes him closest to Him. This is the underlying concept of all prayer, and thus is the source for the standard term for all prayer.
10. Supplications (תַּחֲנוּנִים) (*Tachanunim*) – Imploring Hashem for what is ultimately an unearned gift from Him, with the supplicant showing total humility and the realization that his is undeserving and has absolutely no claim whatsoever on Hashem.

The sages teach we are to pray three times a day as Daniel did (Dan. 6:11), in the evening, in the morning, and in the afternoon (Psa.55:17). Then the next question is, "How should we pray?" The Gemara⁴ answers that we should follow the example of Hannah who prayed quietly. If we are to follow the example of Hannah's prayer, why did Eli think that she was drunk? (1Sam. 1:12) The sages explain Eli saw Hannah moving her lips but no sound came from her. She also ate and drank before going to the Temple and pray. Therefore, she was praying at unusual hour, and along with no sound, Eli thought she was intoxicated.

Yeshua says in John 12:27, "Now My soul has become troubled; and what shall I say, Father, save Me from this hour? But for this purpose, I came to this hour." Also, in Hebrew 5:7, "In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety." In Luke 22:44 says, "And being in agony he prayed more earnestly; and his sweat became like great drops

¹ The Midrash, Kleinman Edition, Ve'eschanan, 2.1

² ibid

³ The Gates of Prayer

⁴ BT, Berachos 31a

of blood falling down to the ground.” Therefore, Yeshua ‘pleaded’ to change the decree of Hashem. He pleaded so hard, “His sweat became like great drops of blood.”

Shem MiShmuel answers that there are prayers that originate from the mind, and the other from the heart. First, the mind perceives that a prayer is needed. There may be nothing troubling the person at the time, but he has an awareness of the need to acknowledge Hashem’s kindness and his dependence on Him.⁵

In the second instance, the person is beset by troubles or worry, and the feeling originates from the depths of his heart that he must pray to Hashem, as said, “Their heart cried out to the Elohim.” (Lam. 2:18) Therefore, the prayer should be engaged with the mind and the heart as we are to pray with thought and feeling, though the difference is which of the two is the catalyst for prayer.

The Midrash Rabbah⁶ puts all ten types of prayers into a biblical perspective. “And the children of Yisrael sighed by reason of the bondage, and they cried (וַיִּזְעֻקוּ, *va.yiz.a.koo* from *tze'akah* [2]), and their cry (שָׁוַתָּם, *shav.atam* from *shav'ah* [1]) came unto Elohim by reason of the bondage. (Exod. 2:23) “And Elohim heard their groaning (וַיִּשְׁמַע, *na.a.ka.tam* from *ne'akah* [3])” (v. 24).

“Therefore do not make prayer for this people, neither lift up a cry (וַיִּזְעֻקוּ, *rin.nah* [4]), or a pray for them, neither make intercession (וַיִּתְפַּלְלוּ, *tif.goo*, whence *pegi'ah* [5]) to Me.” (Jer. 7:16) “In my distress (בְּצָר, *batz·tzar* [6]), I called (וַיִּקְרָא, *ek-ra* whence *keri'ah* [7]) upon Elohim.” (Psa. 18:7) “And I fell down (וַיִּפֹּל, *va.et.na.pal* [8]) before Elohim.” (Deut. 9:18) “Then stood up Phinehas, and wrought judgment (וַיַּפֵּל, *vay·fal·lel* whence *killul* [9]).” (Psa. 106:30)

“And I besought (וַיִּתְחַנֵּן, *va.et.cha.nan*, whence *ta.cha.nu.nim* [10]) YHWH.” (Deut. 3:23) Of all different ways of praying, Moshe chose *ta.cha.nu.nim* as it teaches no creation has any claims on his Creator. Why did he choose this type of prayer? For the answer, we need to turn to Proverbs 6:2 which says, “You are trapped with the words of your mouth, you are taken with the words of your mouth.” Also, Hashem said to Moses in Exodus 33:19, “I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.”

Hashem was telling Moshe that He will show mercy “for one who has merits stored by Him.” And that He will show him with the Attribute of Mercy as well as to those who have no merits, Hashem will show His mercy by granting him an unmerited gift.

When Moshe asked Hashem that he be allowed to enter the Promised Land, Hashem says, “It is too much for you. You do not have enough merits to change My decree.” Moshe then said, “Master of the World! Did you not say to me that You will grant mercy to those by granting him ‘an unmerited gift’? I am not saying that I am owed anything by You. I am asking You to deal with me by granting my request even though it is unearned!” Thus is the meaning of “And I besought YHWH.”⁷ Hashem says, “Enough of that already! Speak no more to Me about this matter. (3:26) Don’t ask questions that are beyond your ability to understand.” (Likutey Halakhot II, p. 36a)

We learn from this that Hashem grant us many opportunities to accomplish much in our lives, but the time for it is limited. We can reach the highest level of power at one point in our lives, but there will be times that all the power we have can be a thing of the past. Hashem, through the Attribute of Mercy gave us the month of Elul and His Appointed Days to receive our prayers readily accessible to Him to obtain forgiveness for our mistakes and missteps and to regain our former ‘favor’ in His eyes.⁸

“But YHWH was angry with me for your sakes.” (3:26) During their 40 years in the desert, the people challenged often and provoked Hashem’s wrath. At every instances, Moshe would intercede, pray, and plead for them. He even risked his life to save them. (Exod. 32:32).

⁵ The Midrash, Kleinman Edition, Ve’eschanan, 2.1

⁶ The Midrash Rabbah, Soncino, vol. 7, 2.1

⁷ The Midrash, Kleinman Edition, Ve’eschanan, 1.3

⁸ *ibid*, 5

When Moshe understood his end was near, he prayed and beseeched Hashem for the opportunity to enter the Promised Land. He offered a total of 515 prayers. How do we get 515? The numerical value of וַאֲתַחֲנֶנּוּ is 50+50+8+400+1+6 = 515. As he was delivering his final message to his beloved people, he exclaimed, “וַאֲתַחֲנֶנּוּ אֶל-יְהוָה” (*va.et.cha.nan el-YHWH*). “I [alone] pleaded to Hashem.” Moshe hoped the entire community would beseech Hashem for Moshe also enter the Promised Land with them. That they were willing to give their lives as Moshe had given his life for them. Unfortunately, their feelings for Moshe did not match his love for them. Therefore, “I [alone] pleaded to Hashem.”

“See, I have taught you *chukim* and *mishpatim*, even as YHWH my Elohim commanded me, that you should do so in the land which you go to possess.” (4:5) Many English translation has “in the land” for בְּקֶרֶב הָאָרֶץ (*be.ke.rev ha.a.retz*). The proper translation should have been “in the midst of the land.” It could just have said “in the land” (*ba.a.retz*). What is the Torah trying to teach us? Moshe is telling us there will be people who observes Torah and mitzvot at home, but when they are with friends or at work, they make compromises. Thus, wherever we live or with whom we come in contact with whether they are secular or non-Torah observant, we are to be diligent to the Torah conviction and conduct ourselves without compromises.⁹

“For what nation is there so great, who has Elohim so near to them.” (4:7) When you believe that “YHWH is good to all” (Psa. 145:9) and He can be called upon always to fulfill the needs for health, livelihood, children, etc., then the main focus of your efforts will be for Hashem rather than pursuing all kinds of activities offered by the world. A person who does not believe in Hashem must try every method available in the world to feel safe or comfortable. But it last only short a while.

“Only take heed to yourself, and *shomer* (safeguard) your being diligently, lest you forget the things which your eyes have seen, and lest they depart from your lev all the *yamim* (days) of your *chayim* (life): but teach them to your sons, and your son’s sons. (4:9) The Talmud says, “if a person forgets a single word of his Torah studies, it is considered as if he forfeited his soul.” (Avot 3:8) The soul corresponds to memory and the body to forgetfulness. Thus we are warned not to allow ourselves engrossed in secular society that would cause him to forget his soul. (Likutey Moharan I, 37:2)

This is also true in spiritual level. As you seek higher elevation spirituality, you are to “guard yourself” so you don’t fall from it despite experiencing Hashem. The Yisraelites ascended to the highest level of seeing Hashem at Mount Sinai, yet shortly afterward they plummeted to the level of idolatry with the Golden Calf. Thus, we are to constantly purify our mind with constant Torah study to elevate higher spiritual level.

“But if from there *you* (וּבְקִשְׁתֶּם, *oo.vi.kash.tem*) shall seek YHWH your Elohim, *you* (וּמְצֵאתָ, *oo.ma.tza.ta*) shall find Him, if you seek Him with all your lev and with all your being.” (4:29) The sages¹⁰ teach first “you” is a plural, and second “you” is singular. The third “you” is added for smooth English translation. Our focus is on first and second “you.” While it is permissible to pray alone, the Talmud emphasizes the importance of praying as a *minyan*. This is known as “*tefillah betzibur* (תפילה בצר, prayer in strength). The word “*tzibur*” is an acronym for righteous (צַדִּיקִים, *tza.dik.im*), intermediate (בִּינִיִּים, *be.na.im*), and wicked (רָשָׁעִים, *ra.sha.im*). So even a wicked person’s prayers are also heard by the merit of other congregants.

The Gemara¹¹ says that two people may be bedridden with same illness, or judgment for the same crime, but only one arise from his sickbed, or only one escape punishment. The reason is that one who was answered prayed with *kavanah* – proper thoughts and concentration. Thus, this verse telling us that many people seek Hashem’s help, but Hashem answers only to those who “searched for Him with all your heart.”

While Hashem answers to individuals with *kavanah*, He will not answer or slow to a prayer if it is in vain. “You shall not take the Name of YHWH, your Elohim, in vain, for YHWH will not absolve anyone who takes His Name in

⁹ Vedibarta Bam, Devarim, Va’etchanan, p. 23-24

¹⁰ BT, Berachot 8a

¹¹ Rosh Hashanah 18a

vain.” (5:11) We are not to use Hashem’s name as a means of justifying our iniquities nor cover them up with a veil of righteousness and virtue.

“Shomer Yom ha Shabbat to set it apart, as YHWH your Elohim has commanded you.” (5:12) The Yisraelites were about to embark onto a new land and they would be engaged in a mundane work in order to earn a livelihood. Therefore Moshe is telling them not to “just” rest on Shabbat because our body needs to recuperate from our labor. Instead, he is reminding us Shabbat is a holy day which Hashem created, and this day should be sanctified and utilized as a time of Torah study and prayer.

The reason this verse says, “safeguard” reminds us that Hashem created this world in six days and rested on the seventh day. It is also to remind us that we were freed from Egyptian bondage by Hashem in order to keep His commandments. The first version of the Ten Commandments is to commemorate the creation of heaven and earth (Exod. 20:8). In this version, it is to remember our slavery and exodus from Egypt.

“Honor your *abba* and your *eema*, as YHWH your Elohim has commanded you.” (5:16) When the Yisraelites were in the wilderness, the people were sustained through manna given by Hashem. They did not have to work to provide for their children. Nevertheless, they were commanded to honor their parents for honoring them. Many children today believe they are to “pay back” their parents for raising them. That is not so, says Hashem. He is telling us we are to honor our parents because of who they are, not because they fed you, clothed you, or comforted you, etc.

“Shema Yisrael: YHWH is our Elohim, YHWH is Echad.” (6:4) This verse is the first Mishnah in Berachot asks, “At what time may the evening Shema be recited?” The recitation of Shema is a mitzvah between man and Hashem. It is a declaration of acceptance of the yoke of heaven and declares the Oneness of Hashem. There are people who are pious, and keep meticulous relationship with Hashem, but lacks interpersonal relationship with the people around them. For this reason, the Torah goes out of its way for *kohanim* (priests) to depend on others to survive.

The Shema is recited in the evening as the night alludes to dark and difficult times and the day to good and pleasant times. Reciting Shema twice a day reminds us that we are attached to Hashem even in difficult times (night), but those will pass as the new “day” brings joy. Thus we are to say, “Baruch Hashem” in any situations. As Moshe prayed 515 times to gain entry to the Promised Land, we are to praise Hashem that many in a day. Then the Accuser would have no chance to run to Hashem and make claim against you. Let us say, “Baruch Hashem.”

	Exodus 20:2-14	Deuteronomy 5:6-21
1.	(2) I am YHWH your Elohim, who has taken you out of the land of Egypt, from the house of slavery.	(6) I am YHWH your Elohim, Who has taken you out of the land of Egypt, from the house of slavery.
2.	(3) There shall not be unto you the gods of others in My Presence. (4) You shall not make for yourself a statue, [nor] any image of that which is in the heavens above, or that which is on the earth below, or that which is in the water beneath the earth; (5) You shall not prostrate yourself to them nor shall you worship them, for I am YHWH, your Elohim Who is jealous, Who visits the sin of fathers upon children, upon their third [generation] and upon the fourth [generation] for My enemies, (6) But Who acts with kindness for thousands [of generations] to those who love Me and to those who observe My commandments.	(7) There shall not be unto you the gods of others in My Presence. (8) You shall not make for yourself a statue [nor] any image of that which is in the heavens above, or that which is on the earth below, or that which is in the water beneath the earth. (9) You shall not prostrate yourself to them nor shall you worship them, for I am YHWH, your Elohim, an El who is jealous Who visits the sin of fathers upon children, the third [generation], and upon the fourth [generation], for My enemies. (10) But Who acts with kindness for thousands [of generations] to those who love Me and to those who observe My commandments.
3.	(7) You shall not take the Name of YHWH, your Elohim, in vain, for YHWH will not absolve anyone who takes His Name in vain.	(11) You shall not take the Name of YHWH, your Elohim, in vain, for YHWH will not absolve anyone who takes His Name in vain.
4.	(8) <u>Remember</u> the day of the Shabbat to sanctify it. (9) Six days shall you labor, and you shall do all your work; (10) But the Seventh Day is the Shabbat to YHWH, Your Elohim; you may not do any work, you and your son and your daughter, your slave and your maidservant, your animal, and your convert who is within your gates. (11) For in six days YHWH made the heavens and the earth, the sea and all that is in them, and He rested on the Seventh Day. For this [reason] YHWH blessed the day of the Shabbat and sanctified it.	(12) <u>Safeguard</u> the day of the Shabbat to sanctify it, <u>as has commanded you Hashem, your Elohim.</u> (13) Six days shall you labor and you shall do all your work; (14) but the seventh day is the Shabbat to Hashem, your Elohim; you may not do any work, you, your son and your daughter, your slave and your maidservant, <u>your ox, your donkey,</u> and all your animals, and your convert who is within your gates, <u>so that rest shall your slave and your maidservant like you.</u> (15) <u>And you shall remember that a slave you were in the land of Egypt, and take you out did YHWH, your Elohim, from there with a hand that is strong and an arm that is outstretched; therefore, commanded you has YHWH, your Elohim to observe the day of the Shabbat.</u>
5.	(12) Honor your father and your mother, so that lengthened will be your days upon the land that YHWH, your Elohim, gives you.	(16) Honor your father and your mother, <u>as commanded you</u> has YHWH, your Elohim, so that lengthened will be your days and so that <u>it will be good for you,</u> upon the land that YHWH, your Elohim gives to you.
6.	(13) You shall not kill.	(17) You shall not kill;
7.	You shall not commit adultery.	And you shall not commit adultery;
8.	You shall not steal.	And you shall not steal;
9.	You shall not testify against your fellow testimony that is false.	And you shall not testify against your fellow testimony that is unfounded.
10.	(14) You shall not covet the house of your fellow; you shall not covet the wife of your fellow, his slave, his maidservant, his ox, his donkey, [nor] anything that belongs to your fellow.	(18) And you shall not covet the wife of your fellow; and you shall not desire the house of your fellow, his field, his slave, his maidservant, his ox, his donkey, or anything that belongs to your fellow.

- (요 12:27) 지금 내)마음이 괴로우니 무슨 말을 하리요 아버지여 나를 구원하여 이 때를 면하게 하여 주옵소서 그러나 내가 이를 위하여 이 때에 왔나이다
- (히 5:7) 그는 육체에 계실 때에 자기를 죽음에서 능히 구원하실 이에게 심한 통곡과 눈물로 간구와 소원을 올렸고 그의 경건하심으로 말미암아 들으심을 얻었느니라
- (눅 22:44) 예수께서 힘쓰고 애써 더욱 간절히 기도하시니 땀이 땅에 떨어지는 핏방울 같이 되더라
- (출 2:23) 여러 해 후에 애굽 왕은 죽었고 이스라엘 자손은 고된 노동으로 말미암아 탄식하며 부르짖으니 그 고된 노동으로 말미암아 부르짖는 소리가 하나님께 상달된지라
- (출 2:24) 하나님이 그들의 고통 소리를 들으시고
- (렘 7:16) 그런즉 너는 이 백성을 위하여 기도하지 말라 그들을 위하여 부르짖어 구하지 말라 내게 간구하지 말라 내가 네게서 듣지 아니하리라
- (시 18:7) 이에 땅이 진동하고 산들의 터도 요동하였으니 그의 진노로 말미암음이로다
- (신 9:18) 그리고 내가 전과 같이 사십 주 사십 야를 여호와 앞에 엎드려서 떡도 먹지 아니하고 물도 마시지 아니하였으니 이는 너희가 여호와와의 목전에 악을 행하여 그를 격노하게 하여 크게 죄를 지었음이라
- (시 106:30) 그 때에 비느하스가 일어서서 중재하니 이에 재앙이 그쳤도다
- (신 3:23) 그 때에 내가 여호와께 간구하기를
- (잠 6:2) 네 입의 말로 네가 엮혔으며 네 입의 말로 인하여 잡히게 되었느니라
- (출 33:19) 여호와께서 이르시되 내가 내 모든 선한 것을 네 앞으로 지나가게 하고 여호와의 이름을 네 앞에 선포하리라 나는 은혜 베풀 자에게 은혜를 베풀고 긍휼히 여길 자에게 긍휼을 베푸느니라
- (신 3:26) 여호와께서 너희 때문에 내게 진노하사
- (신 4:5) 내가 나의 하나님 여호와께서 명령하신 대로 규례와 법도를 너희에게 가르쳤나니 이는 너희가 들어가서 기업으로 차지할 땅에서 그대로 행하게 하려 함인즉
- (신 4:7) 우리 하나님 여호와께서 우리가 그에게 기도할 때마다 우리에게 가까이 하심과 같이 그 신이 가까이 함을 얻은 큰 나라가 어디 있느냐
- (시 145:9) 여호와께서는 모든 것을 선대하시며 그 지으신 모든 것에 긍휼을 베푸시는도다
- (신 4:9) 오직 너는 스스로 삼가며 네 마음을 힘써 지키라 그리하여 네가 눈으로 본 그 일을 잊어버리지 말라 네가 생존하는 날 동안에 그 일들이 네 마음에서 떠나지 않도록 조심하라 너는 그 일들을 네 아들들과 네 손자들에게 알게 하라
- (신 4:29) 그러나 네가 거기서 네 하나님 여호와를 찾게 되리니 만일 마음을 다하고 뜻을 다하여 그를 찾으면 만나리라
- (신 5:11) 너는 네 하나님 여호와의 이름을 망령되이 일컫지 말라 나 여호와는 내 이름을 망령되이 일컫는 자를 죄 없는 줄로 인정하지 아니하리라
- (신 5:12) 네 하나님 여호와가 네게 명령한 대로 안식일을 지켜 거룩하게 하라
- (신 5:16) 너는 네 하나님 여호와께서 명령한 대로 네 부모를 공경하라 그리하면 네 하나님 여호와가 네게 준 땅에서 네 생명이 길고 복을 누리리라
- (신 6:4) 이스라엘아 들으라 우리 하나님 여호와는 오직 유일한 여호와이시니