

Parashat Ha'azinu

פרשת האזינו

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Yeshua, Paul, and the Torah

השבועות הזה קוראים / This Week's Reading

תורה: Deuteronomy 32:1-32:52

הפטרה: 2 Samuel 22:1-51

הברית: Acts 24-26

החדשה

Triennial cycle: Devarim / Deuteronomy 32:1-32:52

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In this week's study, Parashat Ha'azinu meaning "to listen, give ear" (*Devarim / Deuteronomy 32:1-52*) Moshe writes a song that he spoke to the children of Yisrael in *Devarim 32:1-52*. In last week's Parashah, the Lord God told Moshe that Yehoshua (Joshua) will lead the people after his death. The Lord told Moshe to write down this song (וְעָתָה כְּתֹב לְךָ אֶת-הַשִּׁירָה הַזֶּה אֵת) and the song will be a witness against them (לְמַעַן תִּהְיֶה-לִּי הַשִּׁירָה הַזֶּה אֵת לְעֵד בְּבִי יִשְׂרָאֵל).

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Devarim / Deuteronomy 31:29-30. *31:30 Then Moses spoke in the hearing of all the assembly of Israel the words of this song, until they were complete: (NASB.)* In the opening verse of

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Parashat Ha'azinu Moshe calls Heaven (הַשָּׁמַיִם) and Earth (הָאָרֶץ) as witnesses to the covenant (כִּי אֲמַרְי-פִּי) Calling the solid unmoving (unchanging) Heaven and Earth as a witness implies that the unmovable things are watching should the children of Yisrael break the covenant and disobey God. Moshe proclaims the name of the Lord (כִּי יְשֵׁם יְהוָה אֶקְרָא) saying

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He is our Rock (הַצּוּר), that His work is perfect (תְּמִים פְּעֻלּוֹ), all of his ways are in truth (כִּי כָל-דַּרְכָּיו מִשְׁפָּט אֵל אֱמוּנָה), there is no injustice (אֵין עֲוֹל), only righteousness (צְדִיקָה) and that He is straight (יֵישֵׁר) meaning that God is upright and just. Moshe then says

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They have acted corruptly toward Him, They are not His children, because of their defect; But are a perverse and crooked generation. While reading these opening verses, can you see how Moshe is contrasting the absolute goodness of God with our impoverished fallen lives? This week's reading leads to the question "Do I take for granted the mercy of God?" Am I examining my heart closely enough to know where my devotion really lays, in a love for God and His ways or out of the pride of life before others? Does my life truly demonstrate (indicate) that I am a covenant member of His holy kingdom?

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פרשת האזינו ספר דברים פרק לב פסוק א-ט

א האזינו השמים ואדברה ותשמע הארץ אמרי-פי: ב יערף כמטר לקחי תגול כשל אמרתי כש עירם עלי-דשא וכרביבים עלי-עשב: ג כי נשם יהוה אקרא הבו ג דל לאל הינו: ד העצור תמים פעלו כי כל-דרכיו משפט אל אמונה ואין עול צדיק וישר הוא: ה שחת לו ל א בניו

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Devarim / Deuteronomy 32:1-9

32:1 'Give ear, O heavens, and let me speak; And let the earth hear the words of my mouth. 32:2 'Let my teaching drop as the rain, My speech distill as the dew, As the droplets on the fresh grass And as the showers on the herb. 32:3 'For I proclaim the name of the Lord; Ascribe greatness to our God! 32:4 'The Rock! His work is perfect, For all His ways are just; A God of faithfulness and without injustice, Righteous and upright is He. 32:5 'They have acted corruptly toward Him, They are not His children, because of their defect; But are a perverse and crooked generation. 32:6 'Do you thus repay the Lord, O foolish and unwise people? Is not He your Father who has bought you? He has made you and established you. 32:7 'Remember the days of old, Consider the years of all generations. Ask your father, and he will inform you, Your elders, and they will tell you. 32:8 'When the Most High gave the nations their inheritance, When He separated the sons of man, He set the boundaries of the peoples According to the number of the sons of Israel. 32:9 'For the Lord's portion is His people; Jacob is the allotment of His inheritance. (NASB)

Masorah (מסורה)
 refers either to the transmission of a religious tradition, or to the tradition itself. In a broad sense the term can refer to the entire chain of Jewish tradition: In a narrow sense the term refers to the tradition of the Masoretes used in determining the precise text of the Tanach.

Marginal Masorah
 (Notes on verses 5 and 6)
 ה is enlarged, and so for the Syrians ה is separated from יהוה separated, to the Nehardaeans (a district of Babylonia) ה is separated from יהוה separated, and thus in the book of Ezra. And in ספר אחר, the word is one word

מומנם דור עקש ופִתְלָתָל ל: ו הִלְיִהוּהָ תַגְמְלוּ-ז את עם נָבֵל וְלֹא חָכְמָה הָלֹא-הוּא אָבִיךָ קִנְךָ הוּא עֲשֵׂךְ וְיִכְנֹךְ: ז זכר ימות עולם בינו שנות ד' וד' ר' שאל אביך ויגיד ויגיד וי' אמרו לך: ח בהנחל עליון גוים בהפרידו בני אדם יצב גבל' ת עמים למספר בני יש' ראל: ט כִּי חִלְקָה יְהוָה עַמּוֹ יַעֲקֹב בְּחִבְלֵי נַחֲלָתוֹ:

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Studying Ginsburg's Masoretic text (shown below) emphasis is placed on the letter Peh (פ) in verse 5 and the letter Heh (ה) in verse 6. It is interesting though that the "Leningrad codex" and "Aleppo codex" do not show these enlarged letters פ and ה. The enlarged Hebrew letters in the Torah text are meant to draw the reader's attention specifically to this section of the Scriptures and to these two words.

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<p>וְהַשְׁמַע הָאָרֶץ אֲמַרְיִפִּי: פִּרְשֵׁי תוֹל בְּטַל אֲמַרְתִּי וְכַרְבִּיבִים עָלַי־עֲשׂוּב: הָבֹו גָדֵל לֵאלֹהֵינוּ: כִּי כָל־דַּרְכֵי־וַיִּמְשַׁפֵּט צַדִּיק וַיִּשֶׁר הוּא: דוֹר עֲקֹשׁ וּפִתְלָתָל: עִם נָבֵל וְלֹא חָכְמָה הוּא עֲשֵׂה וַיִּכְנַנְךָ: בֵּינו שְׁנוֹת דַּרְדָּר וְקִנְךָ וַיֹּאמְרוּ לְךָ: בְּהַפְרִידוֹ בְּנֵי אָדָם לְמַסְפָּר בְּנֵי יִשְׂרָאֵל:</p>	<p>סֵלֶב הָאֲזִינוּ הַשָּׁמַיִם וְאֲדַבְרָה 2 יַעֲרָה בְּמַטֵּר לִקְחוּ כְּשַׁעִירֵם עַל־דָּשָׁא 3 כִּי שֵׁם יְהוָה אֶקְרָא 4 הַצִּוּר תָּמִים פָּעֵלוֹ אֵל אֱמוּנָה וְאֵין עוֹל 5 שַׁחַת לוֹ לֹא בָנוּ מוֹמֵם 6 הִ לִּיהוָה תַגְמְלוּזֹאת הָלֹא הוּא אָבִיךָ קִנְךָ 7 זְכַר יָמוֹת עוֹלָם שָׁאֵל אָבִיךָ וַיִּגְדֶּךָ 8 בְּהַנְחַל עַלְיוֹן גּוֹיִם יַצֵּב גְּבֻלַת עַמִּים</p>
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כִּי
 v. 28 וְהָעִנְיָה בְּרֵאשׁ עֲמוֹד סִימֹן בִּיה שְׁמוֹ.
 v. 30 שֵׁם הַפְּרִשָׁה [xxxix 9-xxxxi 30] אֲדַבְרָה, וְסִדְרָה ג' אִתָּם נִצְבִים [9 xxxix], כִּי הַמְצוּהָ הַזֹּאת [11 xxx], וַיֹּאמֶר יִי אֱלֹהֵי־מֹשֶׁה [14 xxxi], וּפְסוּקִים שְׁבַעִים, וּמְלִים אֶלֶף וּמֵאֵתִים וְעֶשֶׂר, וְאוֹנוֹת אַרְבַּעַת אֲלָפִים וְשֵׁשׁ מֵאוֹת וְתֵשַׁעִים וְשִׁמְנָה, וְחֻלּוֹף א' אֲשֶׁר נִשְׁבַּעְתִּי [21 xxxxi], כִּי קוֹרָא נִשְׁבַּעְתִּי בַּפֶּתַח חַתּוֹת הַכִּיּוֹת וּבִגְוֹן נִשְׁבַּעְתִּי בְּקִמְצַת חַתּוֹת הַבֵּייתָ, וְכֹלָא חֻלּוֹף אֱלֹהֵי־הָאֲדוּמִתָּ בְּלֹא גַעִיָא [20 xxxxi], וּפְסָק א' לְמַעַן הָקִים אוֹתְךָ [12 xxxix], וְכַח א' תְּצַיִים [22 xxxix].
 v. 1 הַפְּסוּרָה וַיְדַבֵּר דוֹד לֹתָ שְׁמוֹאֵל ב' כִּיב כַּמְנַהֵג הַסְּפָרִים, שׁוֹבֵה בְּהוֹשַׁע יִד ב' תִּקְעוּ שׁוֹפָר בְּיוֹאֵל ב' כַּמְנַהֵג הָאֲשַׁכְּנוּזִים, v. 5 כֵּן בְּרוּב סְפָרִים כִּי, ד"א וְדִי"א, כַּמְנַהֵג יֵלֵא רַפִּי וְכֵן ד"ב, ד"ג, חֲדָשָׁה, דִּיב, דִּי"ד וְדִט"ו, v. 5 פ' רַבְתִּי, v. 6 ה' רַבְתִּי, כֵּן לְסוּרָא הֵ לַחֹד לִיהוָה לַחֹד, לְנַהֲרַעִי הֵ לַחֹד יְהוָה לַחֹד וְכֵן כַּסְפָּר עוֹרָא, וְכַס"א הִלְיִהוּהָ מֵלֶה הָדָא, v. 6 גִּי' בִּגְוֹן וַיִּכְנַךְ בְּלֹא גַעִיָא.

55 In verse 5, Moshe makes an accusation saying you are a perverse and crooked generation. Interestingly the פ is enlarged providing some emphasis on the word וּפִתְלָתָל meaning "twisted" which the NASB chose to translate as "crooked." The word וּפִתְלָתָל is among the "doubled root-letter" words in which the last two

60 letters of the root are repeated. The doubling of the Hebrew letters is meant for
emphasis in the sense that the root word is פתל means “to twist” and וּפְתַלְתֵּל ל’ the
doubling means “twisted.” The emphasis may mean “you are twisters” or “you
are perverters” which is a serious accusation made by Moshe against the people.
This is interesting since the text says that the people twist God’s word making
65 them ל’ א בְּנֵי מוֹמָם דֹּר “not his children, a deformed/malformed generation” as a
result of the corruptness of their hearts.

Examining the text in verse 6, we find the letter ה is also enlarged drawing
emphasis to verse 6 similarly to that in verse 5. The Masorah has a lot more to
say about this verse since there is more variation within the Hebrew manuscripts
on the letter ה. The Masorah says that some traditions have the word joined as one
70 word הלהיהוה, the Babylonian tradition separates הל from יהוה, and the Syrian
tradition has it as we see it here in Ginsburg’s Masoretic text. It is interesting that
Ginsburg chose to render this verse in the Syrian tradition. In the Hebrew
Language, we know that the ה can introduce a question and is usually vowelized
with a patach, a Hebrew niqqud vowel sign represented by a horizontal line.
75 Ginsburg’s choice for writing the text this way suggests that the ה is introducing a
question and this is the traditional translation of the text with a question on how
we repay the Lord. (32:6 ‘Do you thus repay the Lord, O foolish and unwise
people? Is not He your Father who has bought you? He has made you and
established you.)

80 The song in this week’s Parshah is contrasting disobedience with
obedience before the Lord and contrasting the absolute goodness of God with the
corruptness of our hearts. The Scriptures speak about obedience and what will
happen if we fall out of obedience with the Lord. Moshe said in verse 5 the
people are crooked and twisted. The lewd imaginations of the people deceive
85 them and God sees their crooked and twisted imaginations. The Lord sees our
twisted imaginations today too. Devarim / Deuteronomy 32:6 say הַלְיָהוּהָ תִגְמְלוּ-
וְ 32:6 ‘Do you thus repay the Lord, O foolish and unwise people? Is not He your Father who has bought
the Lord, O foolish and unwise people? He has made you and established you. King Solomon later wrote in
90 Mishley / Proverbs 21:2. כָּל-דֶּרֶךְ אִישׁ יִשֶׁר בְּעֵינָיו וְתֵן כֶּן לִבּוֹת יְהוָה. 21:2 Every man's
way is right in his own eyes, But the Lord weighs the hearts. In the Parashah
text, the Lord God weighed the people’s hearts and declared that they are twisted
and corrupt emphasized by the enlarged letters פ and ה. Similarly, in Mishley /
95 Proverbs 21:3 Solomon says “To do righteousness and justice is desired by the
Lord more than sacrifice.”

ספר משלי פרק כא פסוק א-ה

א פִּלְגֵי-מַיִם לִב-מְלֹךְ בְּיַד-יְהוָה עַל-כֵּל-אֲשֶׁר יַחֲפֹץ וַיִּטְּנוּ: ב כָּל-דֶּרֶךְ אִישׁ יִשֶׁר בְּעֵינָיו וְתֵן כֶּן
לִבּוֹת יְהוָה: ג עֵשׂ הַצְדִּיקָה וּמִשְׁפָּט נִבְחַר לִיהוָה מִזִּבְחַת: ד רוּם עֵינַיִם וּרְחֹב-לֵב נִר
רָשָׁעִים חֲטָאֹת: ה מִחֻשְׁבוֹת חָרוּץ אֶךְ-לְמוֹתָר וְכָל-אֶץ אֶךְ-לְמַחְסוֹר:

If we consider the scriptures from Devarim 32:6 and Mishley 21:2-3, we read
that the Lord our Father has purchased us (אֶבְרָתְךָ קָנָה הוּא) and that He has

Proverbs 21:1-5

21:1 The king's heart is like channels of water in the hand of the Lord; He turns it wherever He wishes. 21:2 Every man's way is right in his own eyes, But the Lord weighs the hearts. 21:3 To do righteousness and justice is desired by the Lord more than sacrifice. 21:4 Haughty eyes and a proud heart, The lamp of the wicked, is sin. 21:5 The plans of the diligent lead surely to advantage, But everyone who is hasty comes surely to poverty. (NASB)

105 established (לכונן) us (עָשׂוּנוּךְ יְיָ אֱלֹהֵינוּ) and that a correct relationship with the Lord is
 based on our hearts being just (צַדִּיקִים) and righteous (תְּרַדְּפֶנּוּ) before God. In
 addition to this, sefer *Mishley / Proverbs* states that obedience is better than
 sacrifice. What is the Lord trying to say here in the Scriptures about sacrifice
 since the offering of a sacrifice is observing Torah? Is the Torah requirement for
 atonement in blood not important? These passages do not denigrate/belittle the
 110 importance of sacrifice. The Lord is looking for more than religious ritual. If our
 hearts are not right (i.e. crooked and twisted) then what good is our walk before
 the Lord? The principle that Moshe is teaching is that the Lord has purchased and
 established us in Himself and by His Word. The bringing of a sacrifice is not
 what has “paid for,” “purchased,” and “established us” in the Lord. What
 115 establishes us is our faith in the Lord and His promises and being righteous (תְּרַדְּפֶנּוּ)
 and just (צַדִּיקִים) in our hearts towards God and towards others. Remember that
 the place we commune and draw near to the Lord is in our hearts (i.e. prayer).
 This Torah principle of being “purchased and established” is what the Apostle
 Paul (Rav Shaul) had in mind when he wrote Romans *4:13-5:1* in the Ketuvei
 120 Shelachim (Apostolic Writings) which says.

ΠΡΟΣ ΡΩΜΑΙΟΥΣ 4:13–5:1

Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ,
 τὸ κληρονόμον αὐτὸν εἶναι κόσμου, ἀλλὰ διὰ δικαιοσύνης
 125 πίστεως: εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, κεκένωται ἡ πίστις καὶ
 κατήρηται ἡ ἐπαγγελία: ὁ γὰρ νόμος ὀργὴν κατεργάζεται: οὐ δὲ οὐκ
 ἔστιν νόμος, οὐδὲ παράβασις. διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν,
 εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ
 νόμου μόνον ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ {ὅς ἐστιν πατὴρ πάντων
 130 ἡμῶν, καθὼς γέγραπται ὅτι Πατέρα πολλῶν ἐθνῶν τέθεικά σε}
 κατέναντι οὗ ἐπίστευσεν θεοῦ τοῦ ζωοποιούντος τοὺς νεκροὺς καὶ
 καλοῦντος τὰ μὴ ὄντα ὡς ὄντα: ὃς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν
 εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν κατὰ τὸ εἰρημένον,
 135 Οὕτως ἔσται τὸ σπέρμα σου: καὶ μὴ ἀσθενήσας τῇ πίστει κατενόησεν
 τὸ ἑαυτοῦ σῶμα [ἥδη] νεκρωμένον, ἑκατονταετῆς που ὑπάρχων, καὶ
 τὴν νέκρωσιν τῆς μήτρας Σάρρας, εἰς δὲ τὴν ἐπαγγελίαν τοῦ θεοῦ οὐ
 διεκρίθη τῇ ἀπιστίᾳ ἀλλ' ἐνεδυναμώθη τῇ πίστει, δὸς δόξαν τῷ θεῷ
 καὶ πληροφορηθεὶς ὅτι ὁ ἐπήγγελται δυνατός ἐστιν καὶ ποιῆσαι. διὸ
 140 [καὶ] ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον
 ὅτι ἐλογίσθη αὐτῷ, ἀλλὰ καὶ δι' ἡμᾶς οἷς μέλλει λογιζέσθαι, τοῖς
 πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν κύριον ἡμῶν ἐκ νεκρῶν, ὃς
 παρεδόθη διὰ τὰ παραπτώματα ἡμῶν καὶ ἠγέρθη διὰ τὴν δικαίωσιν
 ἡμῶν. Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν θεὸν διὰ
 145 τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

Here the Apostle Paul is speaking of “justification” that is applied to each
 of us who believe in Yeshua the Messiah. Some believe that the teachings of Paul

Romans 4:13-5:1

4:13 For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith. 4:14 For if those who are of the Law are heirs, faith is made void and the promise is nullified; 4:15 for the Law brings about wrath, but where there is no law, there also is no violation. 4:16 For this reason it is by faith, in order that it may be in accordance with grace, so that the promise will be guaranteed to all the descendants, not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all, 4:17 (as it is written, ‘A father of many nations have I made you’) in the presence of Him whom he believed, even God, who gives life to the dead and calls into being that which does not exist. 4:18 In hope against hope he believed, so that he might become a father of many nations according to that which had been spoken, ‘So shall your descendants be.’ 4:19 Without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah’s womb; 4:20 yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God, 4:21 and being fully assured that what God had promised, He was able also to perform. 4:22 Therefore it was also credited to him as righteousness. 4:23 Now not for his sake only was it written that it was credited to him, 4:24 but for our sake also, to whom it will be credited, as those who believe in Him who raised Jesus our Lord from the dead, 4:25 He who was delivered over because of our transgressions, and was raised because of our justification. 5:1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, (NASB)

in the epistles in the Ketuvei Shelachim do away with the Torah. But is this actually the case, or is Paul actually teaching a Torah principle right from Parashat Ha'azinu in this week's study?

It is imperative that we understand what these verses in *Romans 4:13-5:1* are saying. These verses are saying that if one makes observance of the Torah the means of securing righteousness, then the promise is void, grace is undone, and the work that Yeshua did on our behalf loses its power. *Romans 4:13* says Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως: meaning *For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith.* Paul goes on to say that those who are “of the Law” are heirs, and have an empty belief (κεκένωται ἡ πίστις) and the promise of God ceases to work (κατήργηται ἡ ἐπαγγελία) (*4:14*); the reason being that the Law manufactures the wrath of God (ὀργὴν κατεργάζεται) (*4:15*). According to Paul, it is by faith (πίστεως) the promises are made firm (εἶναι βεβαίαν τὴν ἐπαγγελίαν) to all the descendents not only to those who are descendents according to the Torah (seed of Avraham) but also those who are of the faith of Avraham (*4:16*). *Romans 4:16* sounds very similar to what Yeshua said in *John 8* that was discussed in last week's Parashah on the contrast made between the descendents of Avraham in the flesh and those who are the “children” of Avraham by reason of doing the works of faith that Avraham did. Similarly, Paul goes on to discuss what he means by citing from the Torah in *Bereshit / Genesis 12 (4:17)* on the world being blessed in the seed of Avraham, the ultimate power and ability of God as creator, and the faith that Avraham had in the Lord God and His promises. This faith was credited to Avraham as righteousness (*4:22*) and Paul writes that it was not written for Avraham's sake but for us, for our sakes so that we who believe in Him (Yeshua) who was delivered on account of our transgressions (ὅς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν) and believe on Him (the Lord God) who raised Yeshua from the dead on account of our justification (καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν). Paul then concludes saying Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, *“Having been justified then of faith (belief) peace we have towards God through our Lord Yeshua the Messiah.”*

In Parashat Ha'azinu, Moshe recorded the song saying in *Devarim 32:6* that the Lord our Father has purchased us (אֵלֵינוּ קָנָה יְיָ) and that He has established (נִסְכָּנוּ) us (יְיָ אֱלֹהֵינוּ). The Apostle Paul is teaching this Torah principle of God purchasing and establishing us in Yeshua the Messiah. As a result of our purchase and establishment in Yeshua the Lord begins to change us from within to Love Him with all our heart, mind, and strength and then enables us to begin to live in righteousness (יָדָעוּ) and justice (צְדָקָה). With this having occurred, we begin to live our lives in a way that is pleasing to the Lord according to His ways. The Apostle Paul wrote of an empty belief (κεκένωται ἡ πίστις) and that the promise of God ceases to work (κατήργηται ἡ ἐπαγγελία) (*4:14*); because the Torah manufactures the wrath of God (ὀργὴν κατεργάζεται)

(4:15) and Solomon wrote עֲשֵׂה צְדָקָה וּמִשְׁפָּט נְבָחָר לִיהִי מִזְבֵּחַ (*Mishley / Proverbs 21:2-3*) “*To do righteousness and justice is desired by the Lord more than sacrifice.*” that to do righteousness and justice is better than sacrifice, these do not nullify the Torah but emphasizes the importance of faith verses doing a good work in the absence of faith. It is the thing that is done in faith that is accredited to us as righteousness just as what Yeshua has done, by faith; those things are accredited to us as righteousness.

This week’s study, Parashat Ha’azinu (*Devarim / Deuteronomy 32:1-52*), Yeshua’s words in *John 8*, and Paul’s words in *Romans 4:13-5:1* we are show that God established order, a system by which salvation is arranged or achieved. The Lord our Father has purchased us (אֲבִיךָ קָנָךְ הוּא) and established (לְכוֹנֵן) us (עָשָׂךְ וַיִּכְּ נִיךְ), and faith precedes Torah observance. Just as the children of Yisrael were delivered, their deliverance from Mitzrayim (Egypt) preceded the observance of Torah. *Mishley / Proverbs 21:3* and other scriptures which talk about being just, righteous, offering our lips of praise rather than sacrifice, in each of these instances the Lord is clarifying the kind of faith that leads to good works. Similarly, in *Mishley / Proverbs 15:8* says זְבַח רְשָׁעִים תוֹעֵבַת יְהוָה וְהַתְּפִלָּה יִשְׂרָאֵל רְצוֹנוֹ “*The Lord detests the sacrifice of the wicked, but the prayer of the upright pleases him,*” again a contrast / division is made between observing the Torah out of route without faith leading the way. Faith needs to come first in order to produce hearts that are just and righteous before the Lord?

In these verses, the Lord God is described as our “Rock” (רֹצֵן) in *Devarim 32:4* and a strong tower in *Mishley / Proverbs 18:10* which says, “*The name of Adonai is a strong tower; The righteous runs into it and are safe.*” The reason is because of this Torah principle that the Lord our Father has purchased us (אֲבִיךָ קָנָךְ הוּא) and that He establishes us (עָשָׂךְ וַיִּכְּ נִיךְ). Throughout Scripture the Lord is described using these solid and unmoving references. In the covenantal song found in Parashat Ha’azinu, the words and phrases are representative providing greater meaning by what they stand for. Thinking hebraically, the words carry meaning beyond what the plane dictionary definition may give. The insight the Torah provides for us this week is on the use of the word “rock” as a circumlocution for the Name of God (*Devarim / Deuteronomy 32:4*). *Devarim / Deuteronomy 32:4*, says “*The Rock! His work is perfect. For all His ways are just. A God of faithfulness and without injustice, Righteous and upright is He.*” The context of the verse indicates that “The Rock” is a reference to God. Stones were commonly used for buildings and for memorials of important events (see *Genesis 28:18, Joshua 24:26, 27; 1 Samuel 7:12*). The word rock / stone is also used figuratively of believers (see *1 Peter 2:4-5*), and of the Messiah (see *Psalms 118:22, Isaiah 28:16, Matthew 21:42, and Acts 4:11*). Note also that in *Daniel 2:45* the Messiah is described as being “*cut out of the mountain.*” The use of the “rock” as a circumlocution is well established in the Tanach and in the Ketuvei Shelachim. One of the oldest of several ancient translations of the Hebrew Bible into Greek is the LXX (Septuagint). The LXX was held in great respect in ancient times as described by Philo and Josephus to having divine inspiration to its authors. Comparing the text of the LXX to that of Ginsburg’s Masoretic text it is interesting to note that the Hebrew word צוּר (Rock) is translated as “Theos” (θεός, God). There are a few differences in the

Note that because Torah observance comes as a result of having faith; observance is not that which keeps us saved and in God’s Grace and Mercy. This is evidenced by the many aspects of the Torah that we are incapable of observing simply because of the absence of the Beit HaMikdash (Temple in Jerusalem). The point is that observance is done out love for the Lord God Almighty, it is not meant to earn salvation. This week’s study attests to that in *Devarim 32:6* דְּבָרִים לְבוֹ ... אֲבִיךָ קָנָךְ הוּא עָשָׂךְ וַיִּכְּ נִיךְ

240 translation of the Septuagint from the Masoretic text but it is widely accepted that
 the Septuagint provides an accurate record of the Semitic textual variants. The
 textual variant here is that the translators used Theos (θεός, God) rather than
 Petra (רֹכֶן, Rock). In addition to this, it is good to note that Rabbi Shlomo ben
 Yitzhaqi (Rashi) agrees with the understanding of the use of “rock” as a
 245 circumlocution for the Name of God.

ΔΕΥΤΕΡΟΝΟΜΙΟΝ 32:1–4

250 πρόσεχε οὐρανέ καὶ λαλήσω καὶ ἀκουέτω γῆ ῥήματα ἐκ στόματός μου
 προσδοκάσθω ὡς ὑετός τὸ ἀπόφθεγμα μου καὶ καταβήτω ὡς δρόσος
 τὰ ῥήματά μου ὡσεὶ ὄμβρος ἐπ’ ἀγρωστίν καὶ ὡσεὶ νιφετός ἐπὶ χόρτον
 ὅτι ὄνομα κυρίου ἐκάλεσα δότε μεγαλωσύνην τῷ θεῷ ἡμῶν θεός
 ἀληθινὰ τὰ ἔργα αὐτοῦ καὶ πᾶσαι αἱ ὁδοὶ αὐτοῦ κρίσεις **θεός** πιστός
 καὶ οὐκ ἔστιν ἀδικία δίκαιος καὶ ὁσιος κύριος

255 **ΔΕΥΤΕΡΟΝΟΜΙΟΝ 32:16–18**

παρώξυνάν με ἐπ’ ἀλλοτρίοις ἐν βδελύγμασιν αὐτῶν ἐξεπίκρανάν με
 ἔθυσαν δαιμονίοις καὶ οὐ θεῷ θεοῖς οἷς οὐκ ἤδεισαν καινοὶ πρόσφατοι
 ἤκασιν οὐς οὐκ ἤδεισαν οἱ πατέρες αὐτῶν **θεόν** τὸν γεννήσαντά σε
 260 ἐγκατέλιπες καὶ ἐπελάθου **θεοῦ** τοῦ τρέφοντός σε

Theos (God)

260 The verse as translated into Greek (LXX) using θεός (Theos, God) instead of
 “The Rock” (רֹכֶן) provides us with the understanding that רֹכֶן refers to God’s
 strength, He is unchanging, He is unmovable, and He is a solid foundation in
 whom we place our faith.

Note that in *Hitgalut / Revelation 20:11-15*, Heaven (שָׁמַיִם) and Earth (אָרֶץ) flee from the presence of the Lord God Almighty indicating the unmovable strength and power of God.

265 What are the implications of what we have been studying (i) the Masoretic text, (ii) the LXX (Septuagint), and (iii) Paul’s writings in *Romans 4* and *5*?

- 270 1. The Torah (Masoretic text) provides us with a Torah principle that is found in Paul’s understanding of who God is and how Yeshua saves us from our sins. *Devarim 32:6* דְּבָרִים לְבוֹ: ... אֲבִיךָ קִנְיָ הוּא עָשָׂךְ וַיִּכְּ גִנְיָ
- 275 2. The translators of the LXX chose to translate רֹכֶן (the Rock) into Greek using θεός (Theos, God) understanding that “the Rock” is a reference to the Name of God.
- 280 3. Paul’s writings in *Romans 4:13-5:1* show us a system by which these things are arranged based on the Torah principle that **Faith → Salvation → Living in God’s Ways**. The Lord our Father has purchased us (אֲבִיךָ הוּא קִנְיָ) and established us (עָשָׂךְ וַיִּכְּ גִנְיָ), and that faith precedes Torah observance. Just as the children of Yisrael were delivered, their deliverance from Mitzrayim (Egypt) preceded God giving them the Torah on the mountain of Sinai.

mercy on me Lord. Help me to accept, embrace, and believe with all my heart, mind, and strength the gift of life You have provided in Yeshua. Help me to live according to Your will as it is laid out in the Scriptures. Sanctify me Lord in my heart, in my life, and in all that I do. Help me to serve You according to Your will and not by my will Lord. Please come and work in my life daily and help me to hear Your voice. Thank You Lord for everything You have done for me. I give You all of the glory, the honor, and the praise forever and ever.

In Yeshua's (Jesus') Name I pray! Amen!

What to pray:

- *Ask the Lord to help you to grow, to know, and to apply all of the Torah principles that are found within the text of the Bible.*
- *Ask the Lord to help you see, trust, and obey Him and His Word. Ask the Lord to help you “to hear His voice” and “to hold fast to Him.”*
- *Thank the Lord for lifting the burden of sin and revealing His truth in your heart.*

Be Blessed in Yeshua, Christ our Messiah!

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
“Yeshua” King Messiah forever and ever