

Parashat Ha'azinu

פרשת האזינו

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The Torah, the Apostle Paul, and Yeshua

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 (*וְעַתָּה כְּתֹבוּ לְכֶם אֶת-הַשִּׁירָה הַזֹּאת*) and the song will be a witness against them (*לְמַעַן תִּהְיֶה-לִּי הַשִּׁירָה הַזֹּאת לְעֵד בְּכַנִּי 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 (*הַאֲמִירָה*). 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 (*הַצִּיּוֹר*), that His work is perfect (*תְּמִים פְּעֻלוֹ*), all of his ways are in truth (*כִּי כָל-דַּרְכָיו מִשְׁפָּט אֵל אֱמוּנָה*), there is no injustice (*אֵין עוֹל*), only righteousness (*צְדִיקָה*) and that He is straight (*יָשָׁר*) meaning that God is upright and just. Moshe then says *שִׁחַת לוֹ לֹא בָּנוּ מוֹמֵם דוֹר עֲקוּשׁ וּפְתִלְתֵּל* meaning "They have acted corruptly toward Him, They are not His children, because of their defect; But are a

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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

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pride of life before others? Does my life truly demonstrate (indicate) that I am a covenant member of His holy kingdom?

פרשת האזינו ספר דברים פרק לב פסוק א-ט

א האזינו השמים ואדברה ותשמע הארץ אמרי-פי: ב יערף במטר לקחתי תגל כטל אמרתי

כשעירם עלי-דשא וכרביבים עלי-עשב: ג כי שם יהודה אקרא קבו גדל לאלהינו: ד הצור תמים

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פעלו כי כל-דרכיו משפט אל אמונה ואין עול צדיק וישר הוא: ה שחת לו לא בניו מומם דור

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 ליהוה 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

עקש ופתלתל: ו הליהוה תגמלו-זאת עם גבל ולא חכם הלוא הוא אביך קנה הוא עשך ויכנה: ז
זכר ימות עולם בינו שנות דר ודר שאל אביך ויגדה וקנה ויאמרו לה: ח בהגתל עליון גוים
בהפרידו בני אדם יצב גבלת עמים למספר בני ישראל: ט כי חלק יהוה עמו יעקב חבל גתלתו:

45 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. In the original Scroll of the Torah (the Hebrew manuscript) the "Leningrad codex" is organized into three columns with no spaces between the letters. The enlarged Hebrew letters are meant to draw the reader's attention specifically to this section of the Scriptures and to these two words.
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וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי: פֶּרֶשׁ	שׁ לֵב הָאֲזִינוּ הַשָּׁמַיִם וְאֲדַבְרָה
תִּגַּל בְּשׁוֹל אִמְרֵתִי	2 יִשְׁרָף בְּמִטְרַ לִקְחִי
וְכַרְבִּיבִים עָלַי עֹשֶׁב:	בְּשִׁעִירִם עָלֵי־דָשָׁא
הֲבֵנו גְדֹל לֵאלֹהֵינוּ:	3 כִּי שֵׁם יְהוָה אֶקְרָא
כִּי כָל־דַּרְכֵינוּ מִשְׁפַּט	4 הַצֹּהַר הַמִּים פָּעֵלוּ
צַדִּיק וְיֹשֶׁר הוּא:	אֵל אֲמִינָה וְאֵין עֹל
דוֹר עֲקֹשׁ וּפְתַלְתַּל:	5 שֶׁחֵת לוֹ לֹא בָנִיו מוֹמֵם
עִם נָבֵל וְלֹא חָכֵם	6 הֵ הֵ לַיהוָה תִּגְמְלוּ־זֹאת
הוּא עֲשָׂךְ וַיִּכְנַנְךָ:	הֲלוֹא הוּא אָבִיךָ קִנְךָ
בֵּינו שְׁנוֹת דְּרֻדְדֹר	7 זְכַר יָמוֹת עוֹלָם
וְקִנְךָ וַיֹּאמְרוּ לָךְ:	שָׁאֵל אָבִיךָ וַיִּגְדֶּךָ
בְּהַפְרִידוֹ בֵּנֵי אָדָם	8 בְּהַגְתַּל עֲלִיוֹן גוֹיִם
לְמִסְפַּר בְּנֵי יִשְׂרָאֵל:	יִצַּב גְּבֻלַת עַמִּים

כִּי
v. 28 כִּי אֵל כָּל־הַדְּבָרִים וְכֵן דָּבָר, תִּמָּא כִּי וְתִי. v. 28 בְּמוֹתָהּ וְאִמְרָהּ בְּרֹאשׁ עֵמוֹד סִימָן כִּיָּה שִׁמּוֹן.
v. 30 שֵׁם הַפְּרִשָׁה [XXIX 9—XXXI 30] אֲדַלְלָהּ, וְסִדְרִיהָ ג' אַחַם נִצְנִים [XXIX 9], כִּי הַמְצוּהָ הַזֹּאת [XXX 11], וַיֹּאמֶר י"י אֶל־מֹשֶׁה [XXXI 14], וּפְסוּקִים שְׁבַעִים, וּמְלוֹם אֵלֶּךָ וּמֵאֲחֵים וְעֵשֶׂר, וְאוֹרְזוֹת אַרְבַּעַת אֲלָפִים וְשֵׁשׁ מֵאוֹת וְתִשְׁעִים וְשִׁמְנָה, וְחִלּוֹף א' אֲשֶׁר נִשְׁפָּעְתִּי [XXXI 21], כִּי אֶקְרָא נִשְׁפָּעְתִּי בַּפֶּתַח תַּחַת הַכִּיּוֹת וּבִגְוֹן נִשְׁפָּעְתִּי בְּקִמְצַת תַּחַת הַכִּיּוֹת, וְכֹלֵא חִלּוֹף אֶל־הַאֲדוּמָה בְּלֹא גַעִיא [XXXI 20], וּפְסָק א' לְמַעַן הַקִּים אוֹתָךְ [XXIX 12], וְכַת' א' תַּבִּיִּים [XXIX 22].
v. 1 הַפְּטָרָה וַיְדַבֵּר דוֹד לְת' שְׁמוּאֵל ב' כִּי בְּכַנְהַג הַסְּפָרַיִם, שׁוֹבָה בְּתוֹשֶׁע יָד ב' תִּקְעוּ שׁוֹפָר בְּיוֹאֵל ב' כְּמִנְהַג הָאֲשַׁכְּנַזִּים, v. 5 כֵּן בְּרוּב סְפָרִים כִּי, דִּמָּא וְדִמָּא, בְּמוֹתָהּ לֹא רְפוּ וְכֵן דָּבָר, דָּבָר, חֲדָשָׁה, דָּבָר, דִּיִּד וְדִמָּו, v. 5 פ' רַבְתִּי, v. 6 ה' רַבְתִּי, כֵּן לְמוֹרָא הֵ לַחֹד לִיהוָה לַחֹד, לְנַהַרְדְּעֵי הֵל לַחֹד יְהוָה לַחֹד וְכֵן בְּסַפֵּר עוֹרָא, וְכִסָּא הַלִּיָּהוּה מְלֵה הַדָּא, v. 6 גִּמָּא בִּגְוֹן וַיִּכְנַנְךָ בְּלֹא גַעִיא.

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 ופתלתל meaning "twisted" which the NASB chose to translate as "crooked." The word ופתלתל is among the "doubled root-letter" words in which the last two letters of the root are repeated. The doubling of the Hebrew letters is meant for

60 emphasis in the sense that the root word is פתל means “to twist” and ופתל־הל 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 them לא בְּנֵי מוֹמָם דּוֹר “not his children, a deformed/malformed generation” as a result of the corruptness of their hearts.

65 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 word הליהוה, 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. 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 them and God sees their crooked and twisted imaginations. The Lord sees our twisted imaginations today too. *Devarim / Deuteronomy 32:6* say וְהִי־תִהְיֶה הַגְּמֹלִי- 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. King Solomon later wrote in *Mishley / Proverbs 21:2*. כֹּל-דֶּרֶךְ אִישׁ יִשָּׁר בְּעֵינָיו וְתָכַן לִבּוֹת יְהוָה. 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 / 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 פְּלִגִּי-מַיִם לְב-מְלִךְ בֵּינֵד-יְהוָה עַל-כָּל-אֲשֶׁר יִחְפֹּץ יִטְנֹן: ב כֹּל-דֶּרֶךְ אִישׁ יִשָּׁר בְּעֵינָיו וְתָכַן לִבּוֹת יְהוָה: ג עֲשֵׂה אֲדָקָה וּמִשְׁפָּט נְבָחֵר לִיְהוָה מִזֶּבֶח: ד רוּחַ עֵינַיִם וּרְחֹב-לֵב גֵּר רִשְׁעִים תִּטְאֵת: ה מִחֻשְׁבוֹת חָרוּץ אֵד-לְמוֹתֵר וְכָל-אֵץ אֵד-לְמַחְסוֹר:

100 If we consider the scriptures from *Devarim 32:6* and *Mishley 21:2-3*, we read that the Lord our Father has purchased us (אֲבִיךָ קָנָה דוֹרָא) and that He has established (לְכוֹנֵן) us (עָשָׂךְ וַיְכַנְנֶךָ) and that a correct relationship with the Lord is

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 based on our hearts being just (טְצַדִּיק) and righteous (תְּיָרָא) 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 (תְּיָרָא)
and just (טְצַדִּיק) 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
Shelachim (Apostolic Writings) which says.

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ΠΡΟΣ ΡΩΜΑΙΟΥΣ 4:13–5:1

125 Οὐ γὰρ διὰ νόμου ἢ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ,
τὸ κληρονόμον αὐτὸν εἶναι κόσμου, ἀλλὰ διὰ δικαιοσύνης
πίστεως: εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, κεκένωται ἡ πίστις καὶ
κατήργηται ἡ ἐπαγγελία: ὁ γὰρ νόμος ὀργὴν κατεργάζεται: οὗ 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
ἡμῶν, καθὼς γέγραπται ὅτι Πατέρα πολλῶν ἐθνῶν τέθεικά σε}
130 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,
Οὕτως ἔσται τὸ σπέρμα σου: καὶ μὴ ἀσθενήσας τῇ πίστει κατενόησεν
τὸ ἑαυτοῦ σῶμα [ἡδῆ] νεκρωμένον, ἑκατονταετῆς που ὑπάρχων, καὶ
135 τὴν νέκρωσιν τῆς μητρὸς Σάρρας, εἰς δὲ τὴν ἐπαγγελίαν τοῦ θεοῦ οὐ
διεκρίθη τῇ ἀπιστίᾳ ἀλλ' ἐνεδυναμώθη τῇ πίστει, δὸς δόξαν τῷ θεῷ
καὶ πληροφορηθεὶς ὅτι ὁ ἐπηγγελλομένου δυνατὸς ἐστιν καὶ ποιῆσαι. διὸ
[καὶ] ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον
ὅτι ἐλογίσθη αὐτῷ, ἀλλὰ καὶ δι' ἡμᾶς οἷς μέλλει λογίζεσθαι, τοῖς
140 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
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

145 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
in the epistles in the Ketuvei Shelachim do away with the Torah. But is this

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)

actually the case, or is Paul actually teaching a Torah principle right from Parashat Ha'azinu in this week's study?

150 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 ἢ 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 (ὄς 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.”*

185 In Parashat Ha'azinu, Moshe recorded the song saying in *Devarim 32:6* that the Lord our Father has purchased us (אֵלֵינוּ קָנָה אֱלֹהֵינוּ) and that He has established (לְכוּנֵנוּ) us (עָשָׂה לָנוּ מְצֻדָה). 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 (צְדָקָה) and justice (מִשְׁפָּט). 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 בְּהִרְבֵּה לִיהֵא מִזְבַּח (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 (אָבִיךָ קָנָה הוּא) and established (לְכוֹנֵן) us (עָשָׂךְ וַיְכַנְּנֶךָ), 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 זָבַח רְשָׁעִים תוֹעֵבַת יְהוָה וּתְפִלַּת יְשָׁרִים 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" (הַצֵּיֶר) 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 (אָבִיךָ קָנָה הוּא) and that He establishes us (עָשָׂךְ וַיְכַנְּנֶךָ). 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 צוֹר (Rock) is translated as "Theos" (θεός, God). There are a few differences in the translation of the Septuagint from the Masoretic text but it is widely accepted that the Septuagint provides an

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 לְבָבוֹ ... אָבִיךָ קָנָה הוּא עָשָׂךְ וַיְכַנְּנֶךָ

240 accurate record of the Semitic textual variants. The textual variant here is that the translators used Theos (θεός, God) rather than Petra (ἄβελος, 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 circumlocution for the Name of God.

245 ΔΕΥΤΕΡΟΝΟΜΙΟΝ 32:1–4

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’ ἄγρωστιν 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 ὅσιος κύριος

255 ΔΕΥΤΕΡΟΝΟΜΙΟΝ 32:16–18

παρώξυνάν με ἐπ’ ἀλλοτρίοις ἐν βδελύγμασιν αὐτῶν ἐξεπικρανάν με ἔθυσαν δαιμονίοις καὶ οὐ θεῷ θεοῖς οἷς οὐκ ἤδεισαν καινοὶ πρόσφατοι ἤκασιν οὐς οὐκ ἤδεισαν οἱ πατέρες αὐτῶν θεοῦ τὸν γεννήσαντά σε 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” (ἄβελος) provides us with the understanding that ἄβελος 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 לְבַו: אֲבִיךָ קָנָה הוּא עָשָׂה וַיְכַנְּנֶה
- 275 2. The translators of the LXX chose to translate ἄβελος (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 קָנָה) and established us (עָשָׂה וַיְכַנְּנֶה), 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.

The Torah portion (Ha’azinu) for this week has provided us insight into Paul’s understanding of salvation in Yeshua the Messiah. Paul says

285 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.”* Having said
that, Paul believed that those who are of the Law putting the Torah first over faith,
290 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 Torah
manufactures the wrath of God (ὀργὴν κατεργάζεται) because it makes known
the knowledge of sin (4:15). What Paul is essentially saying here is that we do
not enter into the family of God through Torah observance. This is what some
believers were saying to the Galatians requiring them to be circumcised. And last
295 week in Parashat Nitzavim and Vayelech we learned that it is more important to
seek the Lord God to circumcise our hearts so that we might live. The promises
of God are made firm (εἶναι βεβαίαν τὴν ἐπαγγελίαν) by faith (πίστεως)
not only to those who are of the Torah but to all of those who are of the faith of
Avraham (4:16) are become the true children of Avraham; having faith in God, in
300 the Rock (רֹקֵן) of our Salvation, in the Name of God the sure foundation stone
and in the Name of Yeshua our Savior. To worship the Name is to worship God.
The relationship of Yeshua to the Father is as a foundation stone, cut right out of
the mountain of the Lord (Daniel 2:45). It is this foundation stone that God is
building His ecclesia (ἐκκλησία). The use of the name throughout the scriptures
305 and the various ways in which the Name has been described, there is an emphasis
God desires for us to see and to receive. The emphasis is that the Lord our Father
has purchased us (אֵיךְ קָנָה אֱלֹהִים) and established us (אֵיךְ יָסַד אֱלֹהִים), that the Torah
directs us to Yeshua the Messiah, the ultimate and final goal of the revelation of
scripture. The love of the Father being demonstrated through the son (Yeshua)
310 offering redemption in His blood and salvation in His name so that we might have
the opportunity to know and experience the abiding presence of the Father in our
lives and in our communities. The love of God is then manifest in us by living
through Him (Yeshua) *1 John 4:9 By this the love of God was manifested in us,
that God has sent His only begotten Son into the world so that we might live
315 through Him. (NASB)* Let's Pray!

320 Heavenly Father,

Help me to understand and apply these Torah principles that you have
shown me this week. Help me to know without a doubt, that You Lord have
purchased me and established me because of Your mercy and grace in Your Word
and in Your Son Yeshua the Messiah. I believe in Yeshua who was delivered on
325 account of my transgressions and I believe that You Lord raised Yeshua from the
dead on account of my justification. Thank You Lord for making the truth of
Your Son known to me today; I believe that the atonement You have provided is
an absolute necessity for me to receive forgiveness for my sins. I believe that
You sent Your Son Yeshua to die for my sins. Please forgive me of my sins, have
330 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

335 according to Your will as it is laid out in the Scriptures. Sanctify me Lord in
Your Holy Word and in Your Son Yeshua. Help me to sanctify Your name 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.

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

What to pray:

- 345 • *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."*
- 350 • *Thank the Lord for lifting the burden of sin and revealing His truth in your heart.*

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Be Blessed in Yeshua, Christ our Messiah!

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

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