

פרשה האזינו / Parashat Ha'azinu

Shabbat Tishrei 8, 5769, September 26, 2009
32:1-32:52 MATSATI.COM / Rightly Dividing The Word of G-d
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The Rock of Our Salvation

השבועות הזה קוראים / This Week's Reading

תורה: Deuteronomy 32:1-32:52
הפטרה: 2 Samuel 22:1-51
הברית: Romans 10:14-11:12
החדשה

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Mishley / Proverbs 18:10 says, “The name of Adonai is a strong tower; The righteous runs into it and are safe.” The wisdom literature of the Tanach instructs us on the name of Adonai but what does it mean? There is power in the name of the Lord and interestingly various words are used to describe attributes of the name such as in sefer Mishley (book of Proverbs) and the strong tower analogy. This week's parsha offers us a great opportunity to investigate (i) the mindset of the first century believers and (ii) understand a portion of scripture from the Ketuvei Shelachim (Apostolic Writings). We are going to look at *Matthew 16* and I recommend reviewing that portion of scripture before proceeding. *Matthew 16* has been a very controversial scripture for hundreds of years; hopefully this week's study will help to elucidate the arguments over the words of Peter in *Matthew 16* and Yeshua's subsequent response. The question is whether “the rock” on which Yeshua builds His ecclesia is Peter, or whether it is Peter's confession that Yeshua is the Moshiach, son of the living G-d (see *Matthew 16:16-18*). The verse in question, *Matthew 16:18*, and its grammatical construction allows for both views and thus the reason for the difficult interpretation. Yeshua appears to be using a play on words saying “You are Peter (petros) and on this rock (petra) I will build my ecclesia. This is illustrated below in the codex Alexandrinus and Tishendorf.

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Codex Alexandrinus

ΚΑΤΑ ΜΑΤΘΑΙΟΝ 16:18

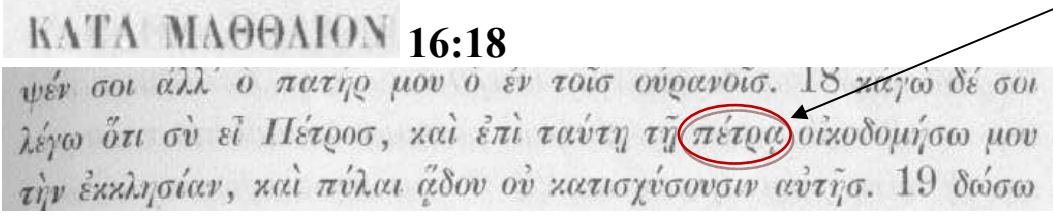
18 μου ὁ ἐν τοῖς οὐρανοῖς. ἀγὰρ δὲ σοὶ λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι 19 ἄδου οὐ κατισχύσουσιν αὐτῆς. καὶ δώσω σοὶ τὰς κλεῖς τῆς βα-

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Petra (rock)

Petra (rock)

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The covenantal song (poetry), found in this week’s parsha, Parashat Ha’azinu, we find another play on words in the use of simile, metaphor, and allegory. The words and phrases mean not what they say but what they stand for. In other words, the express meaning of the words are used on levels beyond that of the purely dictionary definition of words and relies upon patterns, encoding, and alteration to carry meaning. The insight the Torah provides for us this week is on the use of the word “rock” as a circumlocution for the Name of G-d (see *Devarim / Deuteronomy 32:4*).

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G-d has revealed Himself to His people in a number of ways, one of which is through making known His Name. The Names of G-d specifically reveal His attributes. In the Tanach, some of G-d’s names are a single word אלהים “Elohim” and אדני “Adonai,” (Master or Lord), while others are compound names such as אל שדי “El Shaddai,” and אל עליון “El Elyon (G-d Most High). Now, let’s look at the Torah text for this week to see how the word “צור” (nm. rock, cliff; fortress) is used as a circumlocution for the Name of G-d.

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דברים 32:1-43

וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי: פֶּרֶשׁ	שֵׁן לֵב הָאָזְנוּ הַשָּׁמַיִם וְאֵדְבָרָהּ
תֹּזַל בַּפֹּה אִמְרֵתִי	2 יַעֲרֶף כַּמָּטָר לִקְחוּ
וְכַרְבִּיבִים עֲלֵי־עֵשֶׂב:	כַּשְׁעִירִים עֲלֵי־דָשָׁא
הִבּוּ גִדְלָל לְאֱלֹהֵינוּ:	3 כִּי שֵׁם יְהוָה אִקְרָא
כִּי כָל־הִדְרִכּוּ מִשְׁפָּט	4 הַצּוֹר תָּמִים פָּעֵלוּ
צַדִּיק וַיִּשֶׁר הוּא:	אֵל אֱמוּנָה וְאֵין עוֹל
דוֹר עָקַשׁ וּפְתִיל־תֵּל:	5 שִׁחַת לּוֹ לֹא בָנִי מוֹמִים
עִם נָבֵל וְלֹא חָכִים	6 הִ לִּיהוָה תִּגְמְלוּ־זֹאת
הוּא עָשָׂה וַיִּכְנַנְךָ:	הֲלוֹא־הוּא אָבִיךָ קִנְיָךְ
בֵּינוּ שָׁנוֹת דִּרְדוֹר	7 זְכֹר יָמוֹת עוֹלָם
זְכַנְךָ וַיֹּאמְרוּ לָךְ:	שְׂאֵל אָבִיךָ וַיַּגִּדֶךָ
בְּהַפְרִידוּ בְנֵי אָדָם	8 בְּהַנְחֵל עֲלֵיוֹן גּוֹיִם
לְמַסְפַּר בְּנֵי יִשְׂרָאֵל:	יֵצֵב גְּבֻלַת עַמּוּם

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Devarim / Deuteronomy 32:1-43
 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. (NASB)

Devarim / Deuteronomy 32:4, says *“The Rock! His work is perfect. For all His ways are just. A G-d of faithfulness and without injustice, Righteous and upright is He.”* The context of the verse indicates that that “The Rock” is a

65 reference to G-d. Stones were commonly used for buildings and for memorials of important events (see *Genesis 28:18, Joshua 24:26, 27; 1 Samuel 7:12*, etc.). 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*).
70 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.

9	יִעֲקֹב תְּכַל נַחֲלָתוֹ:	כִּי חֲלָק יְהוָה עִמּוֹ
10	וּבְתָהוּ יִלַּל יִשְׁמֵן	יִמְצָאֵהוּ בְּאֶרֶץ מִדְבָּר
	יִצְרְנֵהוּ כְּאִישׁוֹן עֵינָיו:	יִסְבְּבֵנְהוּ יִבְנִנְהוּ
11	עַל־גּוֹזְלוֹ וְרִחְףָּ	כְּנֹשֶׁר יַעִיר קִנּוֹ
	יִשְׂאֵהוּ עַל־אֲבָרְתָּו:	יִפְרֹשׁ כַּנְּפָיו וַיִּקְחֵהוּ
12	וְאֵין עִמּוֹ אֵל נֹכַר:	יְהוָה בְּדָד יִנְחֵנוּ
13	וְיֵאֱכַל תְּנוּבַת שָׂדֵי	וְרִפְבֵּהוּ עַל־בְּמוֹתַי אֶרֶץ
	וּשְׁמֵן מִחֲלָמִישׁ צוּר:	וַיִּנְקְהוּ דָבֶשׁ מִסְּלַעַ
14	עַם־חֲלָב פָּרִים	חֲמֹאתַ בְּקָר וְחֲלָב צֹאן
	עַם־חֲלָב כְּלִיֹּת חֲטָה	וְאֵילִים בְּנִי־בֶשֶׁן וְעֵתוּדִים
15	וַיִּשְׁמֵן יִשְׂרוּן וַיִּבְעֹט	וְדָם־עֵנָב תִּשְׁתֶּה־חֲמֹר:
	וַיִּשֵׁשׁ אֱלֹהֵי עֲשָׂהוּ	שְׁמֹנֶת עֲבִית כְּשִׂית
16	יִקְנֹאֵהוּ בְּזָרִים	וַיִּנְבֵּל צוּר יִשְׁעָתוֹ:
17	יִזְבְּחוּ לִשְׂדֵיִם לֹא אֱלֹהֵי	בְּתוֹעֵבַת יַכְעִיסֵהוּ:
	חֲדָשִׁים מִקְרָב פְּאוּ	אֱלֹהִים לֹא יִדְעוּם
18	צוּר יִלְדֶּה תִּשִׁי	לֹא שְׁעָרוֹם אֲבֹתֵיכֶם:
19	וַיִּרְא יְהוָה וַיִּנְאֹץ	וַתִּשְׂכַּח אֵל מִחֲלִלָּה:
20	וַיֹּאמֶר אִם־תִּירֵדָה כְּפִי מִדָּם	מִכַּעַם בְּנָיו וּבְנֹתָיו:
	כִּי רוּר תִּהְפַּכְתָּ הַמָּה	אֲרָאָה מָה אַחֲרֵיכֶם
21	הֵם קִנְאוּנִי בְּלֹא־אֵל	בָּנִים לֹא־אִמָּן בָּם:
	וְאֲנִי אֲקִנְיָאִם בְּלֹא־עֵם	כְּעֵסוֹנִי בְּתִבְלֵיהֶם
22	כִּי־אִשׁ קָדַחָהּ בְּאִפִּי	בְּנָוִי נֹבֵל אֲכָעִיסֵם:
	וַתֵּאֱכַל אֶרֶץ וַיִּבְלָהּ	וַתִּיקַד עַד־שְׂאוֹל תַּחְתִּית
23	אִסְפָּה עֲלֵימוֹ רַעוֹת	וַתִּלְהֹט מוֹסְרֵי הָרִים:
24	מִזֵּן רָעֵב וּלְחָמִי רִשָּׁף	חֲצִי אֲכָלֶה־בָּם:

32:9 'For the Lord's portion is His people; Jacob is the allotment of His inheritance. 32:10 'He found him in a desert land, And in the howling waste of a wilderness; He circled him, He cared for him, He guarded him as the pupil of His eye. 32:11 'Like an eagle that stirs up its nest, That hovers over its young, He spread His wings and caught them, He carried them on His pinions. 32:12 'The Lord alone guided him, And there was no foreign god with him. 32:13 'He made him ride on the high places of the earth, And he ate the produce of the field; And He made him suck honey from the rock, And oil from the flinty rock, 32:14 Curds of cows, and milk of the flock, With fat of lambs, And rams, the breed of Bashan, and goats, With the finest of the wheat And of the blood of grapes you drank wine. 32:15 'But Jeshurun grew fat and kicked You are grown fat, thick, and sleek Then he forsook God who made him, And scorned the Rock of his salvation. 32:16 'They made Him jealous with strange gods; With abominations they provoked Him to anger. 32:17 'They sacrificed to demons who were not God, To gods whom they have not known, New gods who came lately, Whom your fathers did not dread. 32:18 'You neglected the Rock who begot you, And forgot the God who gave you birth. 32:19 'The Lord saw this, and spurned them Because of the provocation of His sons and daughters. 32:20 'Then He said, 'I will hide My face from them, I will see what their end shall be; For they are a perverse generation, Sons in whom is no faithfulness. 32:21 'They have made Me jealous with what is not God; They have provoked Me to anger with their idols. So I will make them jealous with those who are not a people; I will provoke them to anger with a foolish nation, 32:22 For a fire is kindled in My anger, And burns to the lowest part of Sheol, And consumes the earth with its yield, And sets on fire the foundations of the mountains. 32:23 'I will heap misfortunes on them; I will use My arrows on them. 32:24 'They will be wasted by famine, and consumed by plague And bitter destruction; And the teeth of beasts I will send upon them, With the venom of crawling things of the dust. (NASB)

וּשְׂדֵה־חַמַּת אֲשַׁלְחֶדְכֶם
 מִחוּץ תִּשְׁכַּלְחֶדְכֶם
 וְנִסְבְּחוּר וְנִסְבְּתוּלָה
 אָמַרְתִּי אֶפְאִידֵם
 לִדְלִי כַעַם אוֹיֵב אֲנֹר
 פְּדִי־אֲמָרוּ יְדֵנוּ רָמָה
 כִּי־נָנוּ אֲבָד עֲצוֹת הַמָּה
 לֹא חֲכָמוּ יִשְׁפִּילוּ זֹאת

אֵיכָה יִרְדֶּף אֶחָד אֶלֶף
 אִסְדֵּלֵא כִּי־עוֹרֵם מִכָּרֵם
 כִּי לֹא כַעֲזָרְנוּ עוֹרֵם

כִּי־מִנְפֵן סֹדֵם נִפְנֵם
 עֲנֹבְמוּ עֲנִי־רוּשׁ
 חַמַּת תַּנִּינִם יִינֵם
 הֲלֹא־הוּא כַּמָּס עֲמָדִי
 לִי נָקָם וְשָׁלֵם
 כִּי קָרוֹב יוֹם אִידֵם
 כִּי־יִדְוֶן יְהוָה עִמּוֹ
 כִּי יִרְאֶה כִּי־אֹזֶלֶת יָד

וְאָמַר אֵי אֱלֹהֵימֹי
 אֲשֶׁר חָלַב וּבְחִימוֹ יֹאכְלוּ

יִקְוֹמוּ וַיַּעֲזֹרְכֶם
 רֵאוּ עֲתָה כִּי אֲנִי אֲנִי הוּא
 אֲנִי אֱמִית וְאֶחֱיָה
 וְאֵין מִיָּדִי מִצִּיל:
 40 וְאָמַרְתִּי חֵי אֲנֹכִי לְעֵלָם:
 41 וְתֹאחֲזוּ בְּמִשְׁפַּט יָדִי
 וְלִמְשֹׁנָאֵי אֲשֵׁלֵם:
 42 וְחֲרַבִּי תֹאכַל בָּשָׂר
 מִרֹאשׁ פְּרַעוֹת אוֹיֵב:
 43 כִּי דֹם־עַבְדָּיו יִקְוֹם
 וְכִפֹּר אֲדָמָתוֹ עִמּוֹ:

וְקִטֵּב מְרוֹרִי
 25 עִסְחַמַּת וְחִלִּי עֶפְרָ:
 וּמִחֲדָרִים אֵימָה
 26 יוֹנֵק עִסְדָּאִישׁ שִׁיבָה:
 27 אֲשֶׁבִיתָהּ מֵאֲנוּשׁ וְכָרֵם:
 פְּדִינְכֶרוּ צְרִימוֹ
 28 וְלֹא יִהְיֶה פֶּעַל כְּלֻזָּאת:
 29 וְאֵין בָּדֵם תְּבוּנָה:

30 יִבְנוּ לְאַחֲרֵיָתֶם:
 וְשָׁנִים יִנְיִסוּ רִבְכָּה
 31 וַיְהִי הַסְּנִירִם:

32 וְאֵיבֵנוּ פְּלִילִים:
 וּמִשְׁדַּמַּת עַמְרָה
 33 אֲשֶׁכַּלַּת מִרְדַּת לְמוֹ:
 34 וְרֹאשׁ פִּתְנִים אֲכֹר:
 35 חֲתוּם בְּאֹצְרוֹתַי:
 לְעֵת תִּמּוּט רַגְלֵם
 36 וְחֹשׁ עֲתָרַת לְמוֹ:
 וְעַל־עַבְדָּיו יִתְנַחֵם

37 וְאָפֵס עֲצוֹר וְעוֹיֵב:
 38 צוֹר חֲסוּי כּוֹ:

יִשְׁתּוּ יַיִן נְסִיכֵם
 39 יְהִי עֲלֵיכֶם סִתְרָה:
 וְאֵין אֱלֹהִים עִמָּדִי
 מִחֲצָתִי וְאֲנִי אֲרַפֵּא
 כִּי־אֲשֵׂא אֶל־שָׁמַיִם יָדִי
 אִם־שָׁנֹתַי בִּרְקַח חֲרַבִּי
 אֲשִׁיב נָקָם לְצָרִי
 אֲשַׁפֵּיר חֲצִי מִדָּם
 מִדָּם חָלָל וְשִׁבְיָה
 חֲרַנְנוּ גּוֹיִם עִמּוֹ
 וְנָקָם יִשִּׁיב לְצָרִיו

32:25 'Outside the sword will bereave, And inside terror Both young man and virgin, The nursing with the man of gray hair. 32:26 'I would have said, 'I will cut them to pieces, I will remove the memory of them from men,' 32:27 Had I not feared the provocation by the enemy, That their adversaries would misjudge, That they would say, 'Our hand is triumphant, And the Lord has not done all this.' 32:28 'For they are a nation lacking in counsel, And there is no understanding in them. 32:29 'Would that they were wise, that they understood this, That they would discern their future! 32:30 'How could one chase a thousand, And two put ten thousand to flight, Unless their Rock had sold them, And the Lord had given them up? 32:31 'Indeed their rock is not like our Rock, Even our enemies themselves judge this. 32:32 'For their vine is from the vine of Sodom, And from the fields of Gomorrah; Their grapes are grapes of poison, Their clusters, bitter. 32:33 'Their wine is the venom of serpents, And the deadly poison of cobras. 32:34 'Is it not laid up in store with Me, Sealed up in My treasuries? 32:35 'Vengeance is Mine, and retribution, In due time their foot will slip; For the day of their calamity is near, And the impending things are hastening upon them.' 32:36 'For the Lord will vindicate His people, And will have compassion on His servants, When He sees that their strength is gone, And there is none remaining, bond or free. 32:37 'And He will say, 'Where are their gods, The rock in which they sought refuge? 32:38 'Who ate the fat of their sacrifices, And drank the wine of their drink offering? Let them rise up and help you, Let them be your hiding place! 32:39 'See now that I, I am He, And there is no god besides Me; It is I who put to death and give life. I have wounded and it is I who heal, And there is no one who can deliver from My hand. 32:40 'Indeed, I lift up My hand to heaven, And say, as I live forever, 32:41 If I sharpen My flashing sword, And My hand takes hold on justice, I will render vengeance on My adversaries, And I will repay those who hate Me. 32:42 'I will make My arrows drunk with blood, And My sword will devour flesh, With the blood of the slain and the captives, From the long-haired leaders of the enemy.' 32:43 'Rejoice, O nations, with His people; For He will avenge the blood of His servants, And will render vengeance on His adversaries, And will atone for His land and His people.' (NASB)

80 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. Examining the text of the LXX it is interesting to note that the Hebrew word צור (Rock) is translated as “Theos” (G-d).

ΔΕΥΤΕΡΟΝΟΜΙΟΝ.32:1-4

82 Καὶ ἐλάλησε Μωσῆς εἰς τὰ ὦτα πάσης ἐκκλησίας τὰ ῥήματα τῆς ᾠδῆς ταύτης ἕως εἰς τέλος.

Πρόσεχε οὐρανέ, καὶ λαλήσω, καὶ ἀκουέτω ἡ γῆ ῥήματα ἐκ 2 στόματός μου. Προσδοκάσθω ὡς ὑετὸς τὸ ἀπόφθεγμα μου, καὶ καταβήτω ὡς δρόσος τὰ ῥήματά μου, ὡσεὶ ὄμβρος ἐπ’ 3 ἀγρωστίν, καὶ ὡσεὶ νιφετὸς ἐπὶ χόρτον. “Ὅτι τὸ ὄνομα Κυρίου 4 ἐκάλεσα· δότε μεγαλωσύνην τῷ Θεῷ ἡμῶν. Θεὸς, ἀληθινὰ τὰ ἔργα αὐτοῦ, καὶ πᾶσαι αἱ ὁδοὶ αὐτοῦ κρίσεις· Θεὸς πιστὸς, καὶ 5 οὐκ ἔστιν ἀδικία· δίκαιος καὶ ὀσιος Κύριος. Ἠμάρτοσαν οὐκ

Devarim /
Deuteronomy 32:4

85 **ΔΕΥΤΕΡΟΝΟΜΙΟΝ.32:16-18**

Παρώξυνόν με ἐπ’ ἀλλοτρίοις· ἐν βδελύγμασιν αὐτῶν 16 παρεπίκρανά με. Ἔθυσαν δαιμονίοις, καὶ οὐ Θεῷ· θεοῖς 17 οἷς οὐκ ᾔδεισαν· καινοὶ καὶ πρόσφατοι ἤκασιν, οὓς οὐκ ᾔδεισαν οἱ πατέρες αὐτῶν· Θεὸν τὸν γεννήσαντά σε 18 ἐγκατέλιπες, καὶ ἐπελάθου Θεοῦ τοῦ τρέφοντός σε.

Theos (G-d)

Devarim /
Deuteronomy 32:18

90 There are differences between the Septuagint and the Masoretic text which have been argued by scholars yet it is widely accepted that the Septuagint provides an accurate record of the early Semitic textual variants. The textual variant here is that the translators used Theos rather than Petra. In addition to this, it is interesting to note that Rabbi Shlomo Yitzhaqi (Rashi) agrees with our understanding of the use of “rock” as a circumlocution for the Name of G-d.

95 **רש"י דברים פרק לב**

(ד) הצור תמים פעלו. אע"פ שהוא חזק. ל כשמביא פורענות על עוברי רצוננו. לא בשטף הוא מביא. כי אם בדין. כי תמים פעלו: אל אמונה. לשלם לצדיקים צדקתם לעולם הבא. ו אע"פ שמאחר את תגמולם. סופו לאמן את דבריו: ואין עול. אף לרשעים משלם שכר צדקתם: בעולם הזה: צדיק וישר הוא. הכל מצדיקים עליהם את דינו. וכך ראוי וישר להם. צדיק מפי הבריות. וישר הוא: וראוי להצדיקו: (ה) שחת לו וגו'. כתרגומו חבילו להון: ולא ליה: בניו מומם. בניו

רש"י דברים פרק לב
The Rock, perfect is His work. Although He is strong, when He brings punishment upon those who transgress His will, He does not bring it in a torrent, but rather, with justice, because perfect is His work. A G-d faithful to pay the righteous for their righteousness in the World to Come. Even though He postpones their repayment, in the end He makes His words come true. Without iniquity. To the wicked, too, He pays the reward of their righteousness, in this world. Righteous and it is proper. All accept upon themselves the righteousness of His judgment and this is befitting and proper for them. Righteousness comes from the mouths of the people and it is proper; that is, and it is befitting to acknowledge His righteousness.

100 “The verse uses “The Rock” instead of G-d’s Name to indicate that it speaks of a matter which relates to His strength” (see *Mizrachi; Sifsei Chachamim*).

Conclusion

In order to understand the potential implications of what we have been studying (i) the Masoretic text, (ii) the LXX, and (iii) the rabbinic interpretation (Rashi) it is important to briefly review the major points from each topic.

1. The Masoretic text provides us with a circumlocution for the Name of G-d using “Tsur” (stone, fortress).
2. The LXX translators rather than translating tsur into greek substituted “Theos” (G-d) understanding that “the Rock” is a reference to the Name of G-d.
3. There is no disagreement in the rabbinic commentary (Rashi’s) on the use of Tsur as a substitution for the Name.

For the present discussion, these may help us to gain insight on the first century understanding of Yeshua’s words on what was meant by his statement on this “Petra (Rock) I will build my ecclesia. The use of the Hebrew word Tsur (צור) in the Torah sets the stage for the coming of the Messiah Yeshua and His use of the word to indicate the way in which He will build his ecclesia. Stones were commonly used for buildings, as memorials of important events, and of the Messiah. The imagery of the stone gives us a picture of both a physical and spiritual construction. New believers enter into the ecclesia (physically) through faith (spiritually). The Hebrew word Tsur is also employed as a symbol of G-d in other places in the Tanach (see *1 Samuel 2:2, 2 Samuel 22:3, Isaiah 17:10, Psalms 28:1, 31:2-3, 89:26, and 95:1*). In fact, the Chaldaic form of the word in *Daniel 2:45* is translated as “mountain” where the “rock” from which the stone is cut signifies the divine origin of Yeshua the Messiah.

To trust in the Name as sure as a foundation stone is to trust in G-d and to praise the Name is to praise G-d. To worship the Name is to worship G-d. The relationship of Yeshua to the Father is as a foundation stone, the way in which G-d is will build His ecclesia. The use of the name throughout the scriptures, the various ways in which the Name has been described, etc there is an emphasis G-d desires for us to see and to receive. The emphasis is the rock of our salvation that points to Yeshua the Messiah which is the ultimate and final goal of the revelation of scripture. The love of the Father being demonstrated through the son (Yeshua) offering redemption in His blood 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 G-d 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 through Him. (NASB)*

Be Blessed in Yeshua 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