

Parashat Ha'azinu

פרשיות האזינו

Shabbat Tishrei 3, 5771, September 11, 2010

32:1-32:52 MATSATI.COM / Rightly Dividing The Word of God

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The Rock and Foundation of Our Faith

השבועות הזה קוראים / This Week's Reading

תורה: Deuteronomy 32:1-32:52

הפטרה: 2 Sam 22:1-51

הברית: Romans 10:14-11:12

החדשה

The reading for this week from the Triennial Cycle in Parashat Ha'azinu (*Devarim / Deuteronomy 32:1-32:52*) is titled Ha'azinu taken from the first word of the parsha meaning "listen." This week's parsha contains the words of a poem, a song written by Moshe instructed by God (*Devarim / Deuteronomy 31:19*) Himself. The text says specifically "Hashirah hazot" meaning "this song" suggesting that the words were given directly to Moshe from God. In *32:4*, Moshe describes God as "the Rock" (רוץ, ha'tzur). The word tzur refers to a cliff or mountain and pictures a rock fortress on high ground in which safety may be found. The word is used seven times in the song to describe God. Here Rock is used not only as a circumlocution for the Name of God but is also used to describe that it is in the Lord that we have our strength.

דברים 32:1-4

שֶׁ לֵב הָאָזִינוּ הַשָּׁמַיִם וְאֵדְבָרָה
יִעֲרָף בַּמָּטָר לִקְחֵי
בְּשִׁעֵירִם עֲלִידָשָׁא
כִּי שֵׁם יְהוָה אֶקְרָא
הַצּוֹר תָּמִים פְּעָלוֹ
אֵל אֱמוּנָה וְאֵין עָוֹל

וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי: פֶּרֶשׁ
תִּזְלַל בַּטָּל אִמְרֵתִי
וְכִרְבִּיבִים עֲלִיעֶשֶׂב:
הִבּוּ גֵדֵל לְאֱלֹהֵינוּ:
כִּי כָל־דִּרְכֵּיו מִשְׁפָּט
צִדִּיק וְיֹשֶׁר הוּא:

Verse *32:13* uses a reference to the rock that does not specifically refer to God but may be used to refer to his provision of food while the children of Yisrael wandered in the desert.

Devarim / Deuteronomy 32:13

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, (NASB)

Devarim / Deuteronomy 32:1-4

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. (NASB)

35 The first description of God in 32:4 references His perfection, blamelessness (without flaws), just, faithful, and that He always keeps his word (He is never false), righteous and upright. A contrast is made between Yisrael who has forsaken the Rock and the goodness of God. Moshe calls Yisrael to remember (to listen or to give ear to) the loving kindness of God.

דברים 32:15-18

15 וַיִּשְׁמַן יִשְׂרָאֵל וַיִּבְעַט
וַיִּשַׁל אֱלֹהֵי עֲשָׂהוּ
16 וַיִּקְנְאוּהוּ בִּזְרִים
17 וַיִּבְחֻ לְשֹׁדִים לֹא אֱלֹהֵי
חֲדָשִׁים מִקֶּרֶב בָּאוּ
18 צוּר יִלְדָּה תִּשִׁי
19 וַיִּרְא יְהוָה וַיִּנְאֹץ

וְדָם-עֵנָב תִּשְׁתַּה-חֲמָר:
שְׂמֵנָת עֲבִית כְּשֵׁית
וַיִּנְבֹּל צוּר וַיִּשְׁעֵהוּ:
בְּתוֹעֵבָת יִכְעִסֻהוּ:
אֱלֹהִים לֹא יָדְעוּם
לֹא שָׁעְרוּם אֲבֹתֵיהֶם:
וַתִּשְׁכַּח אֵל מְחַלְלָהּ:

40 In Devarim / Deuteronomy 32:15 Yisrael is described as having grown fat, thick, and sleek which led to their forsaking God who made them and scorned the Rock of their salvation. The text goes further to say that Yisrael made God jealous by sacrificing to demons who are acting as the gods of the nations who they had not known. By looking to the gods of the nations they neglected the Rock who begot them. Here again the word tzur is used as a circumlocution for God. Note that the word Rock in the English translation is capitalized; the translators of the NASB recognized the reference to God and capitalized the word. As a result of Yisrael's rebellion and idolatry, God administers His punishment, and then describes the people as a nation lacking on counsel and understanding.

דברים 32:28-33

28 וְלֹא יְהוָה פָּעַל כְּלִזְזָתָהּ:
29 וְאֵין בָּדָם חִבּוּנָהּ:
30 יִבְיֵנוּ לְאַחֲרֵיתָם:
וּשְׁגִים יִנִּסּוּ רִבְכָּהּ
31 וַיִּהְיֶה הַסְגִּירָם:
32 וְאִיֵּבֵנוּ פְּלִילִים:
וּמִשְׁדָּמַת עֲמֻרָה
33 אֲשַׁכֵּלַת מִרְדָּת לָמוּ:
34 וְרֹאשׁ פְּתָנִים אֲכֹר:

כִּי־נֹי אֲבָד עֲצוֹת הָמָה
לֹו חֲכָמוּ יִשְׁפִּילוּ זֹאת
אִיכָּה יִרְדָּף אֶחָד אֶלֶף
אִם-לֹא כִּי־צוּרָם מִכָּרָם
כִּי לֹא כִּי־צוּרָם צוּרָם
כִּי־מִנְפֵן סֶדֶם נִפְּנָם
עֲנִבְמוּ עֲנִי־רוּשׁ
חֲמַת תִּנִּינָם יִינָם
הֲלֹא־הוּא כָּמֹס עֲמָרִי

55 The text goes on to describe where the nations draw their strength, from the vine of Sodom and Gomorrah. The description that the grapes are grapes of poison (32:32) indicates the importance of whom the nations draw their strength from.

Devarim / Deuteronomy 32:15-18

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. (NASB)

Devarim / Deuteronomy 32:28-33

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. (NASB)

60 The pagan nations are described as having a corrupt way of life since their vines bear poisonous grapes.

65 It is also interesting to note that one of the oldest of several ancient translations of the Hebrew Bible into Greek known as the LXX (Septuagint), the Hebrew word **צור** (Rock) is translated as “Theos” meaning God. The translators of the LXX understood that here the “Rock” is a reference to God, using Theos rather than Petra to translate the word “tzur.” It is also interesting to note that a Greek reader would not see the use of the word “Rock” in reference to God if the Hebrew text was not examined along side of the Greek text.

ΔΕΥΤΕΡΟΝΟΜΙΟΝ.32:1-4

32 Καὶ ἐλάλησε Μωυσῆς εἰς τὰ ὦτα πάσης ἐκκλησίας τὰ ῥήματα τῆς ὥδης ταύτης ἕως εἰς τέλος.

Πρόσεχε οὐρανὲ, καὶ λαλήσω, καὶ ἀκουέτω ἡ γῆ ῥήματα ἐκ
2 στόματός μου. Προσδοκάσθω ὡς ὑετὸς τὸ ἀπόφθεγμά μου,
καὶ καταβήτω ὡς δρόσος τὰ ῥήματά μου, ὥσπερ ὄμβρος ἐπ’
3 ἄγρωστιν, καὶ ὥσπερ νιφετὸς ἐπὶ χόρτον. “Ὅτι τὸ ὄνομα Κυρίου
4 ἐκάλεσα· δότε μεγαλυσίνην τῷ Θεῷ ἡμῶν. Θεὸς ἀληθινὰ τὰ
ἔργα αὐτοῦ, καὶ πᾶσαι αἱ ὁδοὶ αὐτοῦ κρίσεις· Θεὸς πιστὸς, καὶ
5 οὐκ ἔστιν ἀδικία· δίκαιος καὶ ὁσιος Κύριος. Ἠμάρτησαν οὐκ

Devarim /
Deuteronomy 32:4

ΔΕΥΤΕΡΟΝΟΜΙΟΝ.32:16-18

Παρώξυνάν με ἐπ’ ἀλλοτρίοις· ἐν βδελύγμασιν αὐτῶν 16
παρεπύκρυνάν με. Ἐθύσαν 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 ἐπελάβου Θεοῦ τοῦ τρέφοντός σε.

Theos (G-d)

Devarim /
Deuteronomy 32:18

70 Stones were commonly used for buildings and for memorials of important events as indicated in *Genesis 28:18, Joshua 24:26, 27; 1 Samuel 7:12*. The word rock or stone is also figuratively used of believers in *1 Peter 2:4-5*, and of the Messiah in *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.” *Daniel 2:45* is translated as “mountain” where the “rock” from which the stone is cut signifies the divine origin of Yeshua the Messiah. The use of the “Rock” as a circumlocution is well established in the Torah. Finding the use of the Rock as a reference to Yeshua is an indication that these scriptures are prophetic of the coming Messiah. The use of the word Tzur (**צור**, Rock) here in the text sets the stage for the coming of the Messiah and Yeshua’s use of the “Rock” to indicate the way in which He will build his ecclesia. New believers enter into the ecclesia (physically) through faith (spiritually). The “Rock” is also used by David, and the prophets Samuel and Isaiah as a reference to God (see *1 Samuel 2:2, 2 Samuel 22:3, Isaiah 17:10, Psalms 28:1, 31:2-3, 89:26, and 95:1*).

85 The apostle Paul also recognized that the Rock is the Messiah (Christ) in *1 Corinthians 10:4*, shown below. Yeshua perfectly reveals the Father, as it says in

90 *Hebrews 1:3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high, (NASB). This is evidenced by Yeshua's statement that John 14:7 'If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him.'* (NASB)

95 ***1 Corinthians 10:1-4***

100 *10:1 For I do not want you to be unaware, brethren, that our fathers were all under the cloud and all passed through the sea; 10:2 and all were baptized into Moses in the cloud and in the sea; 10:3 and all ate the same spiritual food; 10:4 and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ. (NASB)*

105 God is the Rock of our salvation and spiritual strength. But His strength can only help us if we rely and trust in Him. By relying and trusting in Yeshua we are relying and trusting in the way in which God has provided us for salvation. Yeshua is the rock and foundation of our faith. It is from the foundation of the world this rock, and this stone has become our salvation. It is only through Yeshua the Rock that we will find forgiveness, salvation, and redemption before
110 God. In order to enter into the Kingdom of God we must stand upon this foundation stone Yeshua. This is why genuine faith and reliance upon God in Yeshua is absolutely the only means for our salvation. Remember also that this same rock that strengthens the meek and humble will also oppose and crush the proud. The Rock of our salvation can either be your solid and trustworthy
115 foundation for living or it will be that which crushes you. The reason being we cannot storm the gates of heaven in our own righteousness; we would be crushed under the infinite holiness of God Almighty.

Trusting in Yeshua as our foundation stone is to trust in God and to give praise to Yeshua is to praise God. The relationship of Yeshua to the Father as the
120 Living word of God and our Rock or our foundation stone, is how Yeshua has been building His ecclesia these past two thousand years after His resurrection. The use of the name of God throughout the scriptures and our salvation in Him (*Acts 4:12*) there is an emphasis here that God desires for us to see and to receive. The emphasis on the Rock of our salvation in Parashat Ha'azinu points to Yeshua
125 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, our families, and in our communities. As a result, the love of God is manifest in us by living in Him
130 (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)* Ask the Lord today to help you to love others in the way in which God desires for you to love, as a demonstration of genuine faith and reliance upon Him.

140

Be Blessed in Yeshua our Messiah!

145

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד

Hallelujah for our Lord, our Teacher, our Rabbi,

“Yeshua” King Messiah forever and ever