

הֲאִזִּינוּ

HA'AZINU/HEAR

Devarim/Deuteronomy 32:1-52

Our parasha this week is the “**Song of Moshe**,” a prophetic song that reveals the faithfulness of יהוה, contrasted with the faithlessness and ungrateful attitude of the children of Israel. Music has been called the universal language of the heart, and therefore, Moshe uses this song to complete his life mission with a stirring challenge to the people of Israel. What is the message? Our actions have consequences, good and bad. We must come back around to being faithful to our end of the covenant, for He is always faithful to His promises.

A concept that shows up several times in this chapter and can also be found throughout the Scriptures is that our Elohim is a “**Rock**.” And how appropriate for Moshe to pound this into the people, since it was His own striking of a “**Rock**” that kept him from entering the Promised Land:

Bemidbar/Numbers 20:11 Then Moshe lifted his hand and struck the rock twice with his rod; and water came out abundantly, and the congregation and their animals drank. ¹² Then יהוה spoke to Moshe and Aharon, "Because you did not believe Me, to hallow Me in the eyes of the children of Israel, therefore you shall not bring this assembly into the land which I have given them."

Following are the verses that include the “**Rock**” in the “**Song of Moshe**”:

Devarim/Deuteronomy 32:4 *He is the **Rock**, His work is perfect; For all His ways are justice, An El of truth and without injustice; Righteous and upright is He.*

Devarim 32:13 "He made him ride in the heights of the earth, that he might eat the produce of the fields; He made him draw honey from the rock, And oil from the flinty **Rock**

Devarim 32:15 " But Yeshurun grew fat and kicked; You grew fat, you grew thick, You are obese! Then he forsook Elo'ah *who* made him, And scornfully esteemed the **Rock** of his salvation.

Devarim 32:18 Of the **Rock** *who* begot you, you are unmindful, And have forgotten the El who fathered you.

Devarim 32:30 How could one chase a thousand, And two put ten thousand to flight, Unless their **Rock** had sold them, And יהוה had surrendered them?

Devarim 32:31 For their **rock** is not like our **Rock**, Even our enemies themselves *being* judges.

Devarim 32:37 He will say: 'Where *are* their gods, The **Rock** in which they sought refuge?

Why does יהוה use something physical like a “**rock**” to describe Himself? Is it because He knows it’s difficult for us to understand the spiritual realm? The spiritual realm is more than we can see with our eyes, but in actuality it is the spirit realm that is “**eternal**”:

2 Corinthians 4:18 while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen *are* temporary, but the **things which are not seen are eternal.**

It’s what the Spirit DOES that manifests His Presence. This was Yeshua’s point when speaking with Nicodemus:

John 3:7 "Do not marvel that I said to you, 'You must be born again.' ⁸ "The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit."

The commandments are spiritual. And when one who is born of the Spirit, although He keeps the commandments in a physical way, he manifests spiritual fruit – love, joy, peace...

יהוה gave us Yeshua, a physical manifestation of the Word. He came down from heaven as the “**glory of the Father.**” Yeshua bridged the gap between the physical and the spiritual, showing us in physical way, every spiritual truth.

John 1:14 And the **Word became flesh** and dwelt among us, and we beheld His glory, the **glory as of the only begotten of the Father,** full of grace and truth.

The word “**rock**” in Hebrew (צוּר tsur), does not mean a “**rock**” like something you can pick up and throw, but rather is identified with a cliff or a mountain. It is a high place, rooted firmly in the earth but reaching towards the heavens – like a mountain.



Mountains are often identified with kingdoms. A mountain is solid and immovable, and majestically overlooks the plains, valleys and rivers of water that flow through them. The first time this Hebrew word occurs is in **Shemot**:

Shemot/Exodus 17:6 "Behold, I will stand before you there on the **rock in Horeb**; and you shall strike the **rock**, and water will come out of it, that the people may drink." And Moshe did so in the sight of the elders of Israel.

In **Corinthians**, Sha'ul identifies this “**Rock**” as Messiah.

1 Corinthians 10:4 ... For they drank of that spiritual Rock that followed them, and **that Rock was Messiah.**



Later in **Shemot**, we see Moshe placed in the “**cleft of the rock**” in order to see יהוה’s glory:

Shemot 33:21 And יהוה said, "Here is a place by Me, and you shall stand on the **rock**.²² "So it shall be, while My glory passes by, that I will put you in the **cleft of the rock**, and will cover you with My hand while I pass by.²³ "Then I will take away My hand, and you shall see My back; but My face shall not be seen."

“**Cleft**” comes from a root that can mean “**pierced.**” Could it perhaps be the same “**Rock**” (identified as **Yeshua** in **1 Corinthians**) which Moshe struck and out of it came living water? This thought may be supported by the prophet **Isaiah**:

Isaiah 48:21 And they did not thirst When He led them through the deserts; He caused the **waters to flow from the Rock** for them; He also **split the rock, and the waters gushed out.**

Let’s continue with how “**rock (צוּר tsuwr)**” is used in other places:

Yehoshua/Joshua 5:2 At that time יהוה said to Yehoshua, "Make **flint (צוּר tsuwr)** **knives** for yourself, and circumcise the sons of Israel again the second time."

The phrase “**flint knives**” would be better translated as “**rock knives.**” Yes, you got it...the Israelites were circumcised by the “**Rock!**” And notice that it was the “**second time**” that they were circumcised. Could the first circumcision be a physical circumcision and then the “**second time**” picture a circumcision of the heart done by our Messiah? Yehoshua is a type of Yeshua, who was told to do the 2nd circumcision. A couple of chapters ago in **Devarim**, we read the purpose of the 2nd circumcision:

Devarim 30:6 "And יהוה your Elohim will circumcise your heart and the heart of your descendants, **to love יהוה your Elohim with all your heart and with all your soul, that you may live.**

As we continue with the “rock” theme in the Hebrew Scriptures, we see how the “Rock” is often closely identified with “salvation” (Yeshua):

2 Samuel 22:3 The Elohim of my **Rock**, in whom I will trust; My shield and the horn of my **salvation**, My stronghold and my refuge; My Savior, You save me from violence.

2 Samuel 22:47 " יהוה lives! Blessed *be* my **Rock**! Let Elohim be exalted, The **Rock of my salvation**!

Psalms 19:14 Let the words of my mouth and the meditation of my heart Be acceptable in Your sight, O יהוה, my **Rock** and my **Redeemer**.

Psalms 62:6 He only *is* my **Rock** and my **Salvation**; *He is* my defense; I shall not be moved. ⁷ In Elohim *is* my **Salvation** and my glory; The **Rock** of my strength, *And* my refuge, *is* in Elohim.

Psalms 95:1 Oh come, let us sing to יהוה! Let us shout joyfully to the **Rock of our Salvation**.

The following verse in **Isaiah** is interesting because it uses the word “stone” (אבן ‘even) interchangeably with the word “rock” (צור tsuwr). The context of this “Rock/Stone” is definitely Messianic:

Isaiah 8:14 He will be as a sanctuary, But a **stone** (אבן ‘even) of stumbling and a **rock** (צור tsuwr) of offense to both the houses of Israel, As a trap and a snare to the inhabitants of Jerusalem.

The Hebrew word for “stone” (אבן ‘even) is a combination of two Hebrew words – “av” (אב) the word for “father” and “ben” (בן) the word for “son.” Throughout Scripture - the “rock/stone” sometimes refers to the “Father” and sometimes, to the “Messiah/Son” who make up the Elohim who is “echad” or one.

Continuing on now with these concepts:

1 Peter 2:5 you also, as **living stones**, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to Yah through Messiah Yeshua.

You can now understand how teachings about “rocks and stones” would not have been a new concept to 1st century Torah scholars. Compare with this verse from **Isaiah**:

Isaiah 51:1 "Listen to Me, you who follow after righteousness, You who seek יהוה: Look to the **Rock from which you were hewn**, And to the hole of the pit *from which* you were dug.

We are like “**little stones**” being put back together to become part of the body of Messiah, our “**Rock!**” Messiah even prayed for this kind of unity:

John 17:11 "Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are.

So, if we think of the “**Rock**” as the Kingdom of Elohim, then “**living stones**” become part of His kingdom, His “**spiritual house!**” We once again become a part of His “**Rock**” as we become “**one with Him!**” Now we can see how the physical picture helps us in our understanding of the spiritual. It’s something we can wrap our minds around.

The “**Rock**” of the “**Song of Moshe**” is a refuge in latter days. Other verses in the Hebrew Scriptures parallel that thought:

Psalms 27:5 For in the time of trouble He shall hide me in His pavilion; In the secret place of His tabernacle He shall hide me; He shall set me high upon a Rock.

Isaiah 26:1 In that day this song will be sung in the land of Judah: "We have a strong city; Salvation He makes His walls and bulwarks. ² Open the gates, That the righteous nation which keeps the truth may enter in. ³ You will keep *him* in perfect peace, *Whose mind is stayed on You*, Because he trusts in You. ⁴ Trust in יהוה forever, For in YAH, יהוה, an everlasting Rock.

Isaiah 30:29 You shall have a song as in the night *when* a holy festival is kept, And gladness of heart as when one goes with a flute, To come into the mountain of יהוה, To the Rock of Israel. ³⁰ יהוה will cause His glorious voice to be heard, and show the descent of His arm, With the indignation of *His* anger And the flame of a devouring fire, *With* scattering, tempest, and hailstones.

And on into the Brit Chadasha:

Matthew 27:51 Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split

Matthew 27:60 and laid it in his new tomb which he had hewn out of the rock; and he rolled a large stone against the door of the tomb, and departed.

1 Peter 2:8 and "A stone of stumbling And a rock of offense." They stumble, being disobedient to the word, to which they also were appointed.

We should now interpret the next verse wearing our “**Hebrew glasses**”:

Matthew 16:18 "And I also say to you that you are Peter, and on this **Rock** I will build My church, and the gates of Hades shall not prevail against it.

Peter is “**Keyfa**” which means “**rock**,” but Peter is not “**The Rock**” that the whole “**church**” system has been built on. Church is a very bad interpretation of the Greek “**ecclesia**,” and should more accurately be read as “**assembly**” as we see it interpreted throughout the Greek Septuagint (Greek Old Testament). There is no “**church**” separate from the Assembly of **יְהוָה**, identified as Israel. Therefore, what Yeshua is building (or rebuilding) is His assembly (the congregation of Israel) on this “**Rock**.” Peter is only a small “**stone**,” carved out of that greater “**Rock**.” Peter fully understood this, as in **verse 16** he declared Yeshua to be the Messiah (i.e. **The Rock**).

We’ll finish with more verses from **Matthew**:

Matthew 7:24 " Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the **Rock**:²⁵ "and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was **founded on the Rock**.²⁶ "But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand:²⁷ "and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall."²⁸ And so it was, when Yeshua had ended these sayings, that the people were astonished at His teaching,²⁹ for He taught them as one having authority, and not as the scribes.

The foundation Yeshua spoke of was the living Torah of Elohim, our “**Rock**” and our Redeemer. When that Spiritual Word is in our lives and we live in a demonstratively physical way, then we can be sure that we will not sway in the wind, back and forth, towards every wind and doctrine that comes our way.

And we’ll end here –

Psalm 73:26 My flesh and my heart fail; *But* **Elohim is the Rock of my heart** and my portion forever.

Shabbat Shalom!

Ardelle

