

Deu 32 *HaTzur* - The Rock

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The Chapter that Rocks! – Deuteronomy (*devarim*) Introduction

This chapter (most of it Deu 32:1-43) is the song mentioned numerous times in the previous chapter (starting at Deu 31:19) where YHVH commands Moshe to write a song for Israel to be a witness “against” them.

Hey man this chapter rocks! Why? Because there are eight instances of the word **Rock** (*Tzur*^{H6697}) in this chapter (twice in verse in Deu 32:31)

Parasha #66.1 Deu 32:1-52, *haazinu* (give ear) Haftorah: Ezekiel 17:22-24, Brit: John 17:1-26

Declaration of Establishment of State of Israel, last paragraph...

PLACING OUR TRUST IN THE "ROCK OF ISRAEL", WE AFFIX OUR SIGNATURES TO THIS PROCLAMATION AT THIS SESSION OF THE PROVISIONAL COUNCIL OF STATE, ON THE SOIL OF THE HOMELAND, IN THE CITY OF TEL-AVIV, ON THIS SABBATH EVE, THE 5TH DAY OF IYAR, 5708 (14TH MAY,1948).



Deu chapter 32 ^{verses 1-52}

Moses' song, which sets forth God's mercy and vengeance

¹ Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. ² My doctrine
 לִקְחֵי ^{lik-Chi} ^A shall drop as the rain, my speech אִמְרָתִי ^{'im-ra-Ti} shall distil as the dew, as the small rain upon the
 tender herb, and as the showers upon the grass: ³ Because I will publish אֶקְרָא ^{'ek-Ra} the name of YHVH:
 ascribe הַבו ^{ha-Vu} ye greatness גְּדֹל ^{Go-del} unto our God. ^B ⁴ He is the Rock הַצּוּר ^{hatz-Tzur}, ^C his work *is* perfect: for
 all his ways דְּרָכָיו ^{de-ra-Chav} are judgment מִשְׁפָּט ^{mish-Pat}: a God of truth אֱמוּנָה ^{'e-mu-Nah} and without iniquity
 עוֹל ^{'A-vel}, just צַדִּיק ^{tzad-Dik} and right וְיָשָׁר ^{ve-ya-Shar} is he. ⁵ They have corrupted שָׁחַת ^{shi-Chet} themselves, their
 spot *is not the spot* of his children: *they are* a perverse עִקֵּשׁ ^{'ik-Kesh} and crooked וּפְתִילֵת ^{u-fe-tal-Tol} generation. ⁶

^A My doctrine^{H3948} *likchi*. This is the only place in the Torah in this form (masculine noun). From H3947;

^B Because or more likely in contradistinction to when Moshe struck the rock (next verse) before without given glory to YHVH.

^C **Jot and Tittle - Enlarged Tzadic**. “He is the Rock...” (*HaTzur* = Hey + Enlarged **Tsadik** + vav holem + Resh^{H6697}), his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

Do ye thus ^{Zot} **זאת** requite ^{tig-me-lu} **תִּגְמְלוּ** YHVH,^D O foolish ^{na-Val} **נָבָל** people and unwise ^{ve-Lo} **וְלֹא** ^{cha-Cham} **חָכֵם**? *is* not he thy father *that* hath bought ^{ka-Ne-cha} **קָנָה** ^E thee? hath he not made ^{a-se-Cha} **עָשָׂה** thee, and established ^{Vay-cho-ne-Ne-cha} **וַיִּכְנְנֵהוּ** thee?

⁷ Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders ^{ze-ke-Nei-cha} **זְקֵנֶיךָ**, and they will tell thee. ⁸ When the most High ^{el-yOn} **עֲלִיוֹן** divided ^{be-han-Chel} **בְּהִנְחַל** to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number ^F of the children of Israel. ^G ⁹ For YHVH'S portion *is* his people; Jacob *is* the lot of his inheritance. ^H ¹⁰ He found him in a desert land, and in the waste howling wilderness; he led him about ^{ye-soe-Ven-hu} **יִסְבְּבֵהוּ** ^I he instructed him ^{ye-Von-Ne-hu} **יְבוֹנְנֵהוּ** ^J, he kept ^{yitz-tze-Ren-hu} **יִצְרְנֵהוּ** ^K him as the apple ^{ke'i-Shon} **כַּאֲישׁוֹן** ^L of his eye. ¹¹ As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: ¹² So YHVH alone did lead him, and *there was* no strange god with him. ¹³ He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock (*sela* ^{H5553}), and oil out of the flinty **rock**; ¹⁴ Butter of kine, and milk of sheep, with

^D **Jot and Tittle - Enlarged Hey**. In the Hebrew, this is the first letter of the verse “H-YHVH...” **הַלְיָהוָה**

Uri says that this hey makes it a question. Hebrew word order for the first few words →

הַלְיָהוָה תִּגְמְלוּ זֹאת עִם ⁶

^E H7069 see Word-Study-H4735-H4736-miqnah-purchase-**H7069**-qanah-H7014-Cain, article #[271](#)

^F I had this footnotes and not totally sure why: Three score and ten ⁷⁰: Gen 46:27; Gen 50:3, Exo 15:27, Num 33:9, Deu 10:22, Jdg 1:7, Jdg 8:30, Jdg 9:2, 4-5, 18, 24; Stephen notes 75, Act 7:14

^G LXX reads “the number of the **angels of God**”; Dead Sea Scrolls reads “the number of the **sons of God**”

^H See the favorited word study Word-Study-G1266-diameterizo-parted-divided-cloven-G3307-merizo, article #[1427](#).

^I H5437 *savav* Literally “moved around him” ^{LEB}.

^J H995 See Word-Study-of-some-Heavy-Chevy-words, article #???

^K See Word-Study-**H5341**-nawtsar-keep-H5342-netser-branch, article #[625](#).

^L H380 apple *iyshon*, 1st occurrence; ^{KJC}: Deu 32:10, Psa 17:8, Pro 7:2; black Pro7:9; obscure Pro 20:20

...used of the small round dark pupil of the eye. Hebrew = hole, gate, or door of the eye. Compare Psa 18:8. See note on Zec 2:8 (which uses a different Hebrew word *babah*). Called "pupil" from Latin. pupilla = a little girl. ^{CB Notes}

Zec 2:8 ^[2:12] For thus saith YHVH of hosts ^{tze-va-Ot} **צְבָאוֹת**; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple ^{be-va-Vat} **בְּבֵית** of his eye ^{ei-No} **עֵינֹו**.

His eye. The primitive text read “Mine eye”; but the *Sopherim* ^[scribes] say (App-33) that they altered this to “His”, regarding it as derogatory to Jehovah to rend aloud such pronounced anthropomorphic ^[having human characteristics] expressions. ^{CB Notes}

H892 bevaVat: only occurrence of this word. Feminine active participle of an unused root meaning to hollow out; something hollowed (as a gate), that is, the pupil of the eye:

fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.^M

¹⁵ But **Jeshurun**^N waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatness*; then he **forsook**^O God *which* made him, and lightly esteemed the **Rock** of his **salvation**.

sha-Man-ta thou art שְׂמֵנֶתָּ וַיִּיבֹֽאֲתָ, and kicked וַיִּבְעֹט ye-shu-Run But Jeshurun יֵשׁוּרוּן vai-yish-Man waxed fat וַיִּשְׂמֵן
vai-yit-Tosh [with fatness] then he וַיִּטָּשׁ ka-Si-ta thou art covered כָּשִׂיתָ a-Vi-ta thou art grown thick עָבִיתָ waxen fat
tzur the צוּר vay-nab-Bel him and lightly esteemed וַיִּנְבֵּל a-Sa-hu, [which] made עָשָׂהוּ e-Lo-ha God אֱלֹהֵי forsook
יִשְׁעָתוֹ : יֵשׁוּרוּן Rock

¹⁶ They provoked him to jealousy with strange *gods*, with abominations provoked they him to anger. ¹⁷ They sacrificed unto devils,^P not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.

¹⁸ Of the **Rock** *that* begat thee thou art **unmindful**, and hast forgotten God that formed thee.^Q

Te-shi; thee thou art unmindful תִּשְׁחֵן ye-la-de-Cha [that] begat יִלְדֶךָ tzur Of the Rock צוּר
me-cho-le-Le-cha. that formed מְחַלְלֶךָ : el God אֱלֹהֵי vat-tish-Kach and hast forgotten וַתִּשְׁכַּח וַתִּשְׁכַּח

¹⁹ And when YHVH saw *it*, he abhorred *them*, because of the provoking of his sons, and of his daughters. ²⁰ And he said, I will hide my face from them, I will see what their end *shall be*: for they *are* a very froward generation, children in whom *is* no faith. ²¹ They have moved me to jealousy with *that which is* not God; they have provoked me to anger with their vanities: and I will move them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation.

See Word-Study-H7700-shed-devils-G1140-daimonion-devil, Article #453. See also Rom 10:19

²² For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. ²³ I will heap mischiefs upon them; I will spend mine arrows upon them. ²⁴ *They shall be* burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. ²⁵ The sword without, and terror within, shall destroy both the young man and the virgin, the suckling *also* with the man of gray hairs.

^M Monte Judah makes the point that in Judaism, wine represents blood.

^N Symbolic for Israel. Strong's # H3474.

^O vai-yit-Tosh. Strong's # H5203 which is spelled *natash*. See Word-Study-H5203-natash-foresake-G1459-egkataleipo, Article #611. In the LXX for Deu 32:15 & 32:18 the words translated forsook and unmindful (respectively) are *egkataleipo* G1459.

^P See Word-Study-H7700-shed-devils-G1140-daimonion-devil, Article #453

^Q **Jot and Tittle**: Small yood unmindful (*teshi* = Tav + Sheen + small Yood ^{H7876})

unmindful Strong's ^{H7876}, *shayah*, KJC 1 occurrence Deu 32:18, LXX G1459 *eg kata leipo*. In the NT, some examples are Mat 27:46, Mar 15:34, where the translation is forsaken. See "Jer 15:6 'Standalone Aleph Tav Thou hast forsaken me, said YHVH...'", Mat 27:46", article #609

²⁶ I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

²⁷ Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, *and* lest they should say, Our hand *is* high, and YHVH hath not done all this.

²⁸ For they *are* a nation void of counsel (*etsah*^{H6098}), neither *is there any* understanding in them. ²⁹ O that they were wise, *that* they understood this, *that* they would consider their latter end! ³⁰ How should one chase a thousand, and two put ten thousand to flight, except their **Rock** had sold had sold (*makar*^{H4376}) them, and YHVH had shut them up?

For YHVH to legally sell the House of Israel, didn't he have to give them a Bill of Divorce?

³¹ For their **rock** *is* not as our **Rock**, even our enemies themselves *being* judges. ³² For their vine *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter: ³³ Their wine *is* the poison of dragons, and the cruel venom of asps. ³⁴ *Is* not this laid up in store with me, *and* sealed up among my treasures?

³⁵ To me *belongeth* vengeance, (*naqam*^{H5359}) and recompence; (*shillem*^{H8005}) their foot shall slide in *due* time: for the day of their calamity *is* at hand, and the things that shall come upon them make haste. ³⁶ For YHVH shall judge his people, and repent himself (*yitnecham*^{H5162}) for his servants, when he seeth that *their* power is gone, and *there is* none shut up, or left.

Gen 6:6 KJV “And it repented YHVH that he had made man on the earth, and it grieved him at his heart.”

See Word-Study-H5162-NaChaM-Comfort-or-Repent, Article #393 and Gen-06-6-to-7-to-prevent-anarchy-man-needs-a-default-lawform , Article #391

³⁷ And he shall say, Where *are* their gods, *their* **rock** in whom they trusted, ³⁸ Which did eat the fat of their sacrifices, *and* drank the wine of their drink offerings? let them rise up and help you, *and* be your protection (*sether*^{H5643})^R.

YHVH rhetorically challenges Israel to give evidence that their replacement rock/god has perform its duties of accepting their sacrifice, and, in return, supposedly given them protection. Obviously Israel can't show this because their new fangled god/religion is a false one. My point is that it is YHVH's job to protect Israel if Israel honors her contract/covenant with YHVH.

³⁹ See now that I, *even* I, *am* he, and *there is* no god with me: I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand. ⁴⁰ For I lift up my hand to heaven, and say, I live for ever.

⁴¹ If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. ^S ⁴² I will make mine arrows drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. ⁴³ Rejoice, O ye nations, *with* his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people.

^R See Word-Study-G997-boetheoo-succour-succor-help Article #365

^S See Deu-32-41-A-Deep-dive-into-Biblical-Commercial-Redemption.doc

⁴⁴ And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea ^T the son of Nun. ⁴⁵ And Moses made an end of speaking all these words to all Israel:

Moses exhorts them to set their hearts upon it

⁴⁶ And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. ⁴⁷ For it *is* not a vain thing for you; because it *is* your life: and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it.


God sends him up to mount Nebo to see the land, and to die

⁴⁸ And YHVH spake unto Moses that selfsame day, saying,

⁴⁹ Get thee up into this mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession: ⁵⁰ And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people: ⁵¹ Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh^U, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.

⁵² Yet thou shalt see the land before *thee*; but thou shalt not go thither unto the land which I give the children of Israel.

^T Why is the name changed back to Hoshea? Num 13:8

^U The picture of the rock which is found in Kadash ^{Num 20} or Meribah-Kadesh ^{Deu 32:51}. If you look closely, the letters Aleph and Tav  have been embossed and are not found in the original picture. Artistic license was employed to express that the rock (*Tsur*) mentioned in Deu 32 and 1Cor 10:4 had followed them in the desert. And it was from this rock that the miracle of the spiritual / living water sprang forth.

The rock (*Tsur*) is also one of the names for God (Elohim i.e. "...the Rock (*Tsur*) of his salvation (yeshuato)" ^{Deu 32:15}).