

Assembly of Eloah

This is eternal life: that they may know you, the only true God, and the one you have sent -- Jesus Christ. Jn. 17:3

The Rock

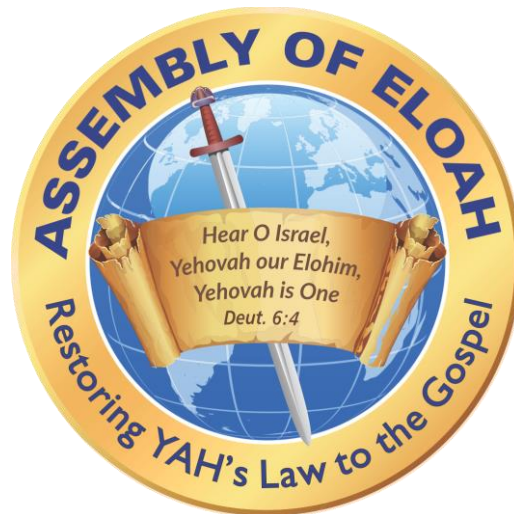
Who or what is the rock mentioned in scripture?

(Copyright © 2007 Dave Treat)

Edition 1

David Treat

There is much talk about The Rock of the Old Testament. Who is this “rock”? The purpose of this study is to determine from scripture who “the rock” really is. As Christians, we need to understand who our rock is. Who is our stronghold in times of trouble?



P.O. Box 45 • Rockton • Ontario • Canada • L0R1X0 • www.assemblyofeloah.org

This paper may be freely copied and distributed provided it is copied in total with no alterations or deletions. The publisher's name and address and copyright notice must be included. No charge may be levied on recipients of the distributed copies. Brief quotations may be embodied in critical articles and reviews without breaching copyright.

There are four words in the Hebrew that are translated as "rock" in the Old Testament. These are SHD (Strong Hebrew Dictionary):

- 6697, translated 57 times as rock
- 5553, translated 50 times as rock
- 4581, translated 1 time as rock
- 2496, translated 1 time as rock

Our study will concentrate on 5553 and 6697 defined respectively below.

H5553

לֹהַ

sela'

seh'-lah

From an unused root meaning to be *lofty*; a craggy *rock*, literally or figuratively (a *fortress*): - (ragged) rock, stone (-ny), strong hold.

H6697

צֹר צַר

tsûr tsûr

tsoor, tsoor

From H6696; properly a *cliff* (or sharp rock, as *compressed*); generally a *rock* or *boulder*; figuratively a *refuge*; also an *edge* (as *precipitous*): - edge, X (mighty) God (one), rock, X sharp, stone, X strength, X strong. See also H1049.

SHD 5553 is essentially a fortress and 6697 is a refuge. Let's look now at what scripture tells us. Note: all scripture is in the HCSB unless otherwise noted.

Deut. 32:3-4 For I will proclaim the LORD's [Heb. Y^ehovah, Gr. kurios] name. Declare the greatness of our God! [Heb. Elohim, Gr. ho theos] (4) The Rock <6697> --His [Gr. theos] work is perfect; all His ways are entirely just. A faithful God [Heb. El, Gr. theos], without prejudice, He is righteous and true.

Who is entirely just and righteous? Christ told his disciples there is only One who is good and that is God. The term "rock" in

Deut. 32:3-4 appears to be referring to the Father.

Mat. 19:17 "Why do you ask Me about what is good?" He said to him. "There is only One who is good. If you want to enter into life, keep the commandments."

Deut. 32:15-18 Then Jeshurun became fat and rebelled--you became fat, bloated, and gorged. He abandoned the God [Heb. Eloah] who made him and scorned the Rock <6697> of his salvation. (16) They provoked His jealousy with foreign gods; they enraged Him with detestable practices. (17) They sacrificed to demons, not God [Eloah], to gods [elohim] they had not known, new gods that¹ had just arrived, which your fathers did not fear. (18) You ignored the Rock <6697> who gave you birth; you forgot the God [el] who brought you forth.

The Hebrews 4 Christians² website says:

The word *Eloah* is the singular (or dual) of *Elohim* and appears more than 70 times in the *Tanakh*, primarily in more poetic passages. The root-meaning of the word is unknown. It is generally thought that the same divine name is found in Arabic (*Ilah* as singular "a god", as opposed to *Allah* meaning "The God" or "God") and in Aramaic. In the *Tanakh*, the singular form is used in six places for heathen deities (e.g., 2Chronicles 32:15; Daniel 11:37-8;), though in the majority of cases the name is used for the God of Israel.

The Theological Wordbook of the Old Testament (TWOT) has this to say about the word Eloah:

This term for God was usually clearly used for Israel's God, the true God. This is evident from the fact that the Levites in the postexilic period used the term in quoting the

¹ The phrase "gods that" is not found in the original texts.

² <http://www.hebrew4christians.com>

descriptive revelation of God given in Exodus 34:6-7, where the original revelation to Moses had used El and Yahweh (Neh. 9:17). The Hebrew word is quite similar to the Aramaic Elah, the usual name for God in Biblical Aramaic. It has been suggested that the term has come, via Aramaic, from two elements: El and Ah (a shortened form of Ahyeh, Exodus 3:14, "I shall be," the designation of Yahweh in the first person; Feigin, Samuel I., "The Origin of Eloh, 'God', in Hebrew," JNES 3:259). This suggests the possibility that originally two separate gods were involved and later combined. Such a suggestion does not seem likely inasmuch as the term is in Scripture almost always used as a designation of the true God.

Wikipedia states:

Elohim (אלהים, אֱלֹהִים) is a Hebrew word which expresses concepts of divinity. It is apparently related to the Hebrew word *ēl*, though morphologically it consists of the Hebrew word Eloah (אלוה) with a plural suffix.

Eloah is a singular word which refers to the One True God in most cases. It could be said that it refers to the highest God. Therefore, we see in Deut. 32:15-18 that Eloah, The One True God, is The Rock. This particular subject is a study in its own right and cannot be covered at length in this study.

Deut. 32:29-31 If only they were wise, they would figure it out; they would understand their fate. (30) How could one man pursue a thousand, or two put ten thousand to flight, unless their Rock <6697> had sold them, unless the LORD [Heb. Y^ehovah, Gr. Kurios] had given them up? (31) But their "rock" <6697> is not like our Rock <6697>; even our enemies concede.

Who puts our enemies to flight?

Lev. 26:1-9 "Do not make idols for yourselves, set up a carved image or sacred

pillar for yourselves, or place a sculpted stone in your land to bow down to it, for I am the LORD [Heb. Y^ehovah, Gr. Kurios] your God [Heb. elohim, Gr. ho Theos]. (2) You must keep My Sabbaths and honor My sanctuary; I am the LORD [Heb. Y^ehovah, Gr. Kurios]. (3) "If you follow My statutes and faithfully observe My commands, (4) I will give you rain at the right time, and the land will yield its produce, and the trees of the field will bear their fruit. (5) Your threshing will continue until grape harvest, and the grape harvest will continue until sowing time; you will have plenty of food to eat and live securely in your land. (6) I will give peace to the land, and you will lie down with nothing to frighten *you*. I will remove dangerous animals from the land, and no sword will pass through your land. (7) You will pursue your enemies, and they will fall before you by the sword. (8) Five of you will pursue 100, and 100 of you will pursue 10,000; your enemies will fall before you by the sword. (9) "I will turn to you, make you fruitful and multiply you, and confirm My covenant with you.

It is The One True God that puts our enemies to flight. It is His covenant that we adhere to. It is His laws that we obey and it is He alone that we worship.

1Sam. 2:2 There is no one holy like the LORD [Heb. Y^ehovah, Gr. Kurios]. There is no one besides You! And there is no rock <6697> like our God [Heb. elohim, Gr. ho Theos].

We saw above that there is only one who is good. There is none as holy as the Father. He defines holiness. There is little doubt as to whom this scripture refers.

2Sam. 22:1-4 And David spake unto the LORD [Heb. Y^ehovah, Gr. Kurios] the words of this song in the day *that* the LORD [Heb. Y^ehovah, Gr. Kurios] had delivered him out of the hand of all his enemies, and out of the hand of Saul: (2) And he said, The LORD [Y^ehovah, Gr. Kurios] *is* my rock <5553>, and my fortress, and my deliverer; (3) The God [Hrb. elohim, Gr. ho Theos] of my rock

<6697>; in him will I trust: *he is* my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence. (4) I will call on the LORD [Heb. Y^ehovah, Gr. Kurios], *who is* worthy to be praised: so shall I be saved from mine enemies. (KJV)

At first glance we would appear to have a departure from the theme that God the Father, The One True God is the rock. The KJV appears to have changed the original meaning of this verse. In the RSV, it reads:

2Sam. 22:1-4 And David spoke to Y^ehovah (the LORD) the words of this song on the day when Y^ehovah (the LORD) delivered him from the hand of all his enemies, and from the hand of Saul. (2) He said, " Y^ehovah (The LORD) is my rock, and my fortress, and my deliverer, (3) my God, my rock, in whom I take refuge, my shield and the horn of my salvation, my stronghold and my refuge, my savior; thou savest me from violence. (4) I call upon Y^ehovah (the LORD), who is worthy to be praised, and I am saved from my enemies.

The Septuagint reads:

2Sam. 22:1-4 And David spoke to Y^ehovah (the LORD) the words of this song, in the day in which Y^ehovah (the LORD) rescued him out of the hand of all his enemies, and out of the hand of Saul. (2) And the song was thus: O Y^ehovah (LORD), my rock, and my fortress, and my deliverer, (3) my God [ho Theos]; he shall be to me my guard, I will trust in him: *he is* my protector, and the horn of my salvation, my helper, and my sure refuge; thou shalt save me from the unjust man. (4) I will call upon the Lord who is worthy to be praised, and I shall be saved from my enemies.

So, here again we see that The One True God is the rock in whom we trust. Ho Theos, The God, is a title given to the

One True God whose name is YHVH, Yaweh or Y^ehovah.

2Sam. 22:32 For who is God [el] besides the LORD [Heb. Y^ehovah, GR. Kurios]? And who is a rock <6697>? Only our God [Heb. Elohim, Gr. ho Theos].

A point of interest with the above verse is that in the Septuagint the latter half of verse 32 reads:

Who *is* strong, but Y^ehovah (the LORD)? and who will be a Creator except our God?

Either way, it is clear that The One True God is again the rock.

2Sam. 22:47 The LORD [Heb. Y^ehovah, Gr. Kurios] liveth; and blessed *be* my rock <6697>; and exalted *be* the God [Heb. elohim, Gr. ho Theos] of the rock <6697> of my salvation. (KJV)

The RSV reads:

2Sam. 22:47 " Y^ehovah (The LORD) lives; and blessed *be* my rock, and exalted *be* my God, the rock of my salvation,

The Septuagint reads:

2Sam. 22:47 Y^ehovah (The LORD) lives, and blessed *be* my guardian, and my God, my strong keeper, shall be exalted.

Yet again it appears the KJV obscures the true meaning of who the rock of the Old Testament really is. Thus far we haven't seen any evidence that anyone other than The One True God is the rock.

2Sam. 23:1-3 Now these *be* the last words of David. David the son of Jesse said, and the man *who was* raised up on high, the anointed of the God [Heb. elohim, Gr. Theos] of Jacob, and the sweet psalmist of Israel, said, (2)

The Spirit of the LORD [Heb. Y^ehovah, Gr. Kurios] spake by me, and his word was in my tongue. (3) The God [Heb. elohim, Gr. ho Theos] of Israel said, the Rock <6697> of Israel spake to me, He that ruleth over men *must be just*, ruling in the fear of God [Heb. elohim, Gr. Theos]. (KJV)

Verse 3 in the KJV seems somewhat confusing. The RSV has it much more clearly. Verse 3 in the RSV reads:

2Sam. 23:1-3 The God of Israel has spoken, the Rock of Israel has said to me: When one rules justly over men, ruling in the fear of God,

The One True God is The God of Israel. He is the rock in whom David trusted.

Psa. 18:2 The LORD [Heb. Y^ehovah, Gr. Kurios] is my rock <5553>, my fortress, and my deliverer, my God [Heb. el, Gr. ho Theos], my mountain where I seek refuge, my shield and the horn of my salvation, my stronghold.

The One True God is our fortress and our stronghold. He is the One we are to look to for deliverance and protection. The scriptures prove who we are to worship, if we diligently seek to determine the truth and don't just rely on what we read in most English translations of the Bible.

Psa. 18:31 For who is God [Heb. Eloah, Gr. Theos] besides the LORD [Heb. Y^ehovah, Gr. Kurios]? And who is a rock <6697>? Only our God [Heb. elohim, Gr. ho Theos].

According to the above passage, there is no rock besides The God of Israel, Eloah. Eloah is His title, The God Y^ehovah is his name.

Psa. 18:46 The LORD [Heb. Y^ehovah, Gr. Kurios] lives--may my rock <6697> be

praised! The God [Heb. elohim, Gr. ho Theos] of my salvation is exalted.

The God, as clarified in the Greek Old Testament, the LXX or Septuagint, is the One to whom we owe praise and again we see that He is our rock.

Psa. 28:1 Davidic. LORD [Heb. Y^ehovah, Gr. Kurios], I call to You; my rock <6697>, do not be deaf to me. If You remain silent to me, I will be like those going down to the Pit.

The Septuagint has ho Theos in place of the word rock here in verse 1 of Psalms 28. It would seem that the 72 Greek-speaking, Jewish scholars who compiled the LXX clearly understood who the rock was.

Psa. 31:1-5 For the choir director. A Davidic psalm. LORD [Heb. Y^ehovah, Gr. Kurios], I seek refuge in You; let me never be disgraced. Save me by Your righteousness. (2) Listen closely to me; rescue me quickly. Be a rock <6697> of refuge for me, a mountain fortress to save me. (3) For You are my rock <5553> and my fortress; You lead and guide me because of Your name. (4) You will free me from the net that is secretly set for me, for You are my refuge. (5) Into Your hand I entrust my spirit; You redeem me, LORD [Heb. Y^ehovah, Gr. Kurios], God [Heb. el, Gr. ho Theos] of truth.

We are saved by the righteousness of The God, our Father. He is our refuge and into His hand we entrust our lives.

Psa. 42:9 I will say to God [Heb. el, Gr. ho Theos], my rock <5553>, "Why have You forgotten me? Why must I go about in sorrow because of the enemy's oppression?"

David prayed to his rock, The One True God, and to no other.

Psa. 62:1-2 For the choir director: according

to Jeduthun. A Davidic psalm. I am at rest in God [Heb. elohim, Gr. ho Theos] alone; my salvation comes from Him. (2) He alone is my rock <6697> and my salvation, my stronghold; I will never be shaken.

David again reiterates that The God alone is his rock. God the Father is where we find our peace and where we can achieve true rest. It is only when one achieves a true understanding of God and His majesty, and ability to save, can one truly have the peace which that understanding brings.

Psa. 62:6-7 He alone is my rock <6697> and my salvation, my stronghold; I will not be shaken. (7) My salvation and glory depend on God [Heb. elohim, Gr. ho Theos]; my strong rock <6697>, my refuge, is in God [Heb. elohim, Gr. ho Theos].

Yet more evidence, as if it was needed, that The One True God, Eloah, was David's rock and is our rock.

Psa. 71:3-4 Be a rock <6697> of refuge for me, where I can always go. Give the command to save me, for You are my rock <5553> and fortress. (4) Deliver me, my God [Heb. elohim, Gr. ho Theos], from the hand of the wicked, from the grasp of the unjust and oppressive.

The God is David's rock and it is He who saves and delivers us.

Psa. 78:35 They remembered that God [Heb. el, Gr. ho Theos] was their rock <6697>, the Most High [Heb. elyon] God [Heb. el, Gr. ho Theos], their Redeemer.

The above scripture is full of revelation in regard to the One we worship. Israel eventually remembered that The One True God was their rock. He is not the rock of David only but of all Israel and of

the churches of God as well. Another fact that is brought out in this passage is the fact that The God is our redeemer. We are redeemed by The God through the sacrifice of Christ. Christ is the one through whom we are redeemed by The One True God, Eloah.

Psa. 89:26 He will call to Me, 'You are my Father, my God [Heb. el, Gr. ho Theos], the rock <6697> of my salvation.'

The God is our Father and the refuge or safe dwelling place of our salvation.

Psa. 92:13-14 Planted in the house of the LORD [Heb. Yehovah, Gr. Kurios], they thrive in the courtyards of our God [Heb. elohim, Gr. ho Theos]. (14) They will still bear fruit in old age, healthy and green, (15) to declare: "The LORD [Heb. Yehovah, Gr. Kurios] is just; He is my rock <6697>, and there is no unrighteousness in Him."

There is no unrighteousness in The God, our rock. The LXX again uses *ho Theos* in place of the Hebrew *Tsur* in verse 15, showing us yet again that the translators understood who The Rock was.

Psa. 94:22 But the LORD [Heb. Yehovah, Gr. Kurios] is my refuge; my God [Heb. elohim, Gr. ho Theos] is the rock <6697> of my protection.

The God is the refuge of our protection.

Psa. 95:1 Come, let us shout joyfully to the LORD [Heb. Yehovah, Gr. Kurios], shout triumphantly to the rock <6697> of our salvation!

We have seen ample evidence to reveal who David considered to be his rock. It was The God. Once again, the LXX

makes this plain by using *ho Theos* in place of the Hebrew *tsur*.

Isa. 8:13-14 You are to regard only the LORD [Heb. Y^ehovah, Gr. Kurios] of Hosts as holy. Only He should be feared; only He should be held in awe. (14) He will be a sanctuary; but for the two houses of Israel, He will be a stone to stumble over and a rock <6697> to trip over, and a trap and a snare to the inhabitants of Jerusalem.

The above passage is truly a wonderful revelation of our God. He alone is to be regarded as holy, feared and held in awe. He is a great and wonderful God indeed. He is the Y^ehovah of Hosts.

Isa. 17:10 For you have forgotten the God [Heb. elohim, Gr. ho Theos] of your salvation, and you have failed to remember the rock <6697> of your strength; therefore you will plant beautiful plants and set out cuttings from exotic vines.

Israel forgot who their rock was. As a result, they suffered many hardships and curses from the One True God as He promised they would. We need to know who our rock is so we don't suffer the same fate.

That covers The Rock in the Old Testament. We now need to look at the New Testament. We should see a corroboration of what we've learned from our examination of Old Testament scripture.

Mat 16:18 And I also say to you that you are Peter, and on this rock I will build My church, and the forces of Hades will not overpower it.

This verse has been interpreted by some as meaning that Peter was the rock upon which the church was built. We will see

that this is absolutely not the case. Christ was the chief cornerstone upon which the church was built. This will be explained further into this study. So, if Peter is not the rock upon which the church is built, then what does this scripture mean? We can glean some understanding by looking at the use of the context and the language. Let's first put verse 16 in context with the surrounding verses.

Mat. 16:13-18 When Jesus came to the region of Caesarea Philippi, He asked His disciples, "Who do people say that the Son of Man is?" (14) And they said, "Some say John the Baptist; others, Elijah; still others, Jeremiah or one of the prophets." (15) "But you," He asked them, "who do you say that I am?" (16) Simon Peter answered, "You are the Messiah, the Son of the living God!" (17) And Jesus responded, "Simon son of Jonah, you are blessed because flesh and blood did not reveal this to you, but My Father in heaven. (18) And I also say to you that you are Peter, and on this rock I will build My church, and the forces of Hades will not overpower it.

In verse 16, Christ changed Simon's name to Peter. Peter is *petros* in the Greek. *Petros* is a piece of rock but not the rock itself. *Petros* is masculine and *petra* is feminine. Therefore, the rock is not referring to Peter. The question remaining, though, is who is the rock upon which the church is founded?

In E.W. Bullinger's note on verse 18 in the Companion Bible it says:

...most Protestants as well as these ancient "Fathers" agree that Peter's confession is the foundation to which Christ referred, and not Peter himself. He was neither the foundation nor the builder - (a poor builder, v. 23) - but Christ alone, Whom he had confessed

(1Cor. 3:11)...

Thus, we see that it was not Peter that was considered the Rock but his confession that Christ was the son of the Living God. This is the foundation of Christian belief. One cannot claim to be Christian and not believe that Christ is the son of God. This explanation brings 1Cor. 10:3-5 into harmony with the rest of scripture and eliminates the supposed discrepancy in scripture.

Rom. 9:33 As it is written: Look! I am putting a stone in Zion to stumble over, and a rock <4073> to trip over, yet the one who believes on Him will not be put to shame.

Romans 9:33 is quoted from Isaiah 28:16 which says:

Isa. 28:16 Therefore the Lord [Heb. Adonay, Gr. Kurios] GOD Y^hovih, Gr. Not in the Greek] said: "Look, I have laid a stone <SHD 68>in Zion, a tested stone, a precious cornerstone, a sure foundation; the one who believes will be unshakable.

H68

אבן

'eben

eh'-ben

From the root of H1129 through the meaning, to *build*; a *stone*: - + carbuncle, + mason, + plummet, [chalk-, hail-, bead-, sling-] stone (-ny), (divers) weight (-s).

The rock that The God put in Israel was a foundation stone, a cornerstone. That cornerstone is the Messiah, Jesus the Christ.

Mat. 21:42-44 Jesus said to them, "Have you never read in the Scriptures: **The stone that the builders rejected has become the cornerstone. This came from the Lord and is wonderful in our eyes?** (43) Therefore I tell you, the kingdom of God will

be taken away from you and given to a nation producing its fruit. (44) [Whoever falls on this stone will be broken to pieces; but on whomever it falls, it will grind him to powder!]"

Daniel's vision clearly describes Christ's roll as the stone the builders rejected.

Dan. 2:34-45 As you were watching, a stone [Heb. eben] broke off without a hand touching it, struck the statue on its feet of iron and fired clay, and crushed them. (35) Then the iron, the fired clay, the bronze, the silver, and the gold were shattered and became like chaff from the summer threshing floors. The wind carried them away, and not a trace of them could be found. But the stone [Heb. eben] that struck the statue became a great mountain and filled the whole earth. (36) "This was the dream; now we will tell the king its interpretation. (37) Your Majesty, you are king of kings. The God [Heb. elahh] of heaven has given you sovereignty, power, strength, and glory. (38) Wherever people live--or wild animals, or birds of the air--He has handed them over to you and made you ruler over them all. You are the head of gold. (39) "After you, there will arise another kingdom, inferior to yours, and then another, a third kingdom, of bronze, which will rule the whole earth. (40) A fourth kingdom will be as strong as iron; for iron crushes and shatters everything, and like iron that smashes, it will crush and smash all the others. (41) You saw the feet and toes, partly of a potter's fired clay and partly of iron--it will be a divided kingdom, though some of the strength of iron will be in it. You saw the iron mixed with clay, (42) and that the toes of the feet were part iron and part fired clay--part of the kingdom will be strong, and part will be brittle. (43) You saw the iron mixed with clay--the peoples will mix with one another but will not hold together, just as iron does not mix with fired clay. (44) "In the days of those kings, the God [Heb. elahh] of heaven will set up a kingdom that will never be destroyed, and this kingdom will not be left to another people. It will crush all these kingdoms and bring them to an end, but will itself endure

forever. (45) You saw a stone [Heb. eben] break off from the mountain [Heb. tûr] without a hand touching it, and it crushed the iron, bronze, fired clay, silver, and gold. The great God has told the king what will happen in the future. The dream is true, and its interpretation certain."

Daniel corroborates what has been learned thus far in this study. God, *elahh*, which is from SHD 433 *Eloah*, is the Rock. In verse 45, we see a stone, SHD 69, *eben*, cut from the mountain. The word mountain is SHD 2906, *tûr*, which corresponds to SHD 6697, rock. The stone is cut from the rock. The Rock is Eloah, The One True God. The stone cut from the rock is Christ. This is the stone The One True God put in Jerusalem (Isa. 28:16)

Christ is not the rock but he is the foundation stone which The God placed in Jerusalem. This same stone was rejected and, as a result, it, or he, has become the foundation upon which the New Testament church is built.

1Cor. 10:3-5 They all ate the same spiritual food, (4) and all drank the same spiritual drink. For they drank from a spiritual rock <4073> that followed them, and that rock <4073> was Christ. (5) But God [Gr. ho Theos] was not pleased with most of them, for they were struck down in the desert.

In order to truly understand the above text, one must look at the context. We will examine the entire chapter of ICorinthians 10 to come to a more complete understanding of what is being said.

We have already seen that God the Father is the Rock of the Old Testament.

The passage appears to confuse the matter. Since the Bible cannot contradict itself, we must dig further to understand the concepts being conveyed.

1Cor. 10:1-21 Now I want you to know, brothers, that our fathers were all under the cloud, all passed through the sea, (2) and all were baptized into Moses in the cloud and in the sea. (3) They all ate the same spiritual food, (4) and all drank the same spiritual drink. For they drank from a spiritual rock that followed them, and that rock was Christ...

Paul makes three important points in this passage. He sets the tone for the entire chapter really. The points of baptism, the manna and the water from the rock are brought out. All of the Israelites partook of these three things.

...(5) But God was not pleased with most of them, for they were struck down in the desert. (6) Now these things became examples for us, so that we will not desire evil as they did...

Paul now points out that these events are recorded as examples for us. This is important to understanding this particular passage in scripture.

...(7) Don't become idolaters as some of them were; as it is written, **The people sat down to eat and drink, and got up to play.** (8) Let us not commit sexual immorality as some of them did, and in a single day 23,000 people fell dead. (9) Let us not tempt Christ as some of them did, and were destroyed by snakes...

The prohibition of temptation is toward the One True God.

Mat. 4:7 Jesus told him, "It is also written: Do not test the Lord your God [ho Theos]."

The RSV is somewhat clearer in its translation of ICor. 10:9:

ICor. 10:9 We must not put the Lord to the test, as some of them did and were destroyed by serpents;

The Israelites tempted, but it was God the Father they tempted, not Christ.

...(10) Nor should we complain as some of them did, and were killed by the destroyer. (11) Now these things happened to them as examples, and they were written as a warning to us, on whom the ends of the ages have come. (12) Therefore, whoever thinks he stands must be careful not to fall!...

Paul admonishes us to not be too confident. We need to be cautious and maintain a humble approach to our salvation. If, as Christian, we assume that we have it made, we are in jeopardy of becoming lukewarm and lackadaisical in our approach to our salvation.

...(13) No temptation has overtaken you except what is common to humanity. God is faithful and He will not allow you to be tempted beyond what you are able, but with the temptation He will also provide a way of escape, so that you are able to bear it. (14) Therefore, my dear friends, flee from idolatry. (15) I am speaking as to wise people. Judge for yourselves what I say...

After the initial introduction discussing the three main points of this passage, we have a section of scripture admonishing us not to follow in the footsteps of the Israelites by doing the things they did. We are given examples of things not to do. Then, in verse sixteen, we pick up where we left off. Verse sixteen relates to the introductory passage.

...(16) The cup of blessing that we bless, is it

not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ?...

This is an allusion to the spiritual meat and the spiritual drink. The spiritual drink came from the rock. This is not a reference to the Rock of David but to the fact that that spiritual drink was a precursor to the wine of the Lord's Supper, which represented the blood of Jesus. This is given as a metonymy, a figure of speech consisting of the use of the name of one thing for that of another of which it is an attribute or with which it is associated.

...(17) Because there is one bread, we who are many are one body, for all of us share that one bread...

The Israelites **all** shared in the crossing of the red sea, the eating of the manna and the drinking of the water from the rock. This didn't prevent them from sinning and, as a result, 23,000 of them fell. This is the warning to us. We **all** share in the bread and the wine of the Lord's Supper, but we are not to become overly confident in that fact. We are still susceptible to the temptation of the adversary, Satan the devil. This is the true meaning and purpose of this passage of scripture.

...(18) Look at the people of Israel. Are not those who eat the sacrifices partners in the altar? (19) What am I saying then? That food offered to idols is anything, or that an idol is anything? (20) No, but I do say that what they sacrifice, they sacrifice to demons and not to God. I do not want you to be partners with demons! (21) You cannot drink the cup of the Lord and the cup of demons. You cannot share in the Lord's table and the table of demons.

Paul once again makes reference back to the Lord's Supper. A Christian cannot ride the fence. One must choose. One is either going to follow God or one is going to follow Satan. What is not of God is by definition of Satan. This is the warning to us in the latter days.

1Pet. 2:7-8 So the honor is for you who believe; but for the unbelieving, The stone that the builders rejected--this One has become the cornerstone, and (8) A stone that causes men to stumble, and a rock that trips them up. They stumble by disobeying the message; they were destined for this.

Peter refers back to what we have already discovered. Christ was the stone that God the Father put in Jerusalem to be a stone of stumbling. This is not referring to God the Father but to His son, the Christ.

Conclusion

In conclusion brethren we have seen that the rock is mentioned many times in scripture. There have been things done, whether intentionally or unintentionally, in the translations in some versions of the bible that obscure the true meaning of scripture.

As Christians, we have a responsibility to seek the truth and search the scriptures diligently to find it. This can't be done by simply reading your King James version of the bible. One must look at all possible pieces of information to really get at the truth.

The One True God, Eloah, is our Rock. He is our refuge, our fortress and our redeemer. Christ is the foundation stone,

or head, of the church. Upon him the church is built. He is to be respected adored as our high priest and our head but it is to God the Father that we give worship. Worship the One True God in sincerity and truth.

Amen, Y^ehovah