Class # 42–Parshat Ha'azinu: When Leisure time becomes boring!

Advanced Fellowship Parsha Class - Sponsored in memory of Alice Toby Barbanel Z”l

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<https://www.youtube.com/watch?v=YH6LxqpOmCg>

1. How do you explain that more money does not increase parenting and happiness in general?
2. What does money provide?
3. What is the definition of a spoiled child?

**Parshat Ha’azinu**

*Moses' Song*

32:1 Listen [heaven](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=32#C4491)! I will speak! Earth! Hear the words of my mouth! 32:2 My [lesson](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=32#C4492) [shall](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=32#C4493) [drop](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=32#C4494) like rain, my saying shall flow down like the dew - like a [downpour](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=32#C4495) on the herb, like a [shower](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=32#C4496) on the grass. 32:3 When I proclaim [God's name](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=32#C4497), praise God for His greatness. 32:4 The deeds of the [Mighty One](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=32#C4498) are perfect, for all His ways are just. He is a [faithful God](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=32#C4499), never unfair; righteous and moral is He. 32:5   **שִׁחֵ֥ת ל֛וֹ לֹ֖א בָּנָ֣יו מוּמָ֑ם דּ֥וֹר עִקֵּ֖שׁ וּפְתַלְתֹּֽל׃** - **Is corruption His? No; His children's is the blemish; A generation crooked and perverse  [Alt. "A crooked generation, who are not His sons, has disregarded Him, this being their defect"].** 32:6 Is this the way you repay God, you [ungrateful](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=32#C4502), unwise nation? Is He not your Father, your [Master](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=32#C4503), the One who [made](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=32#C4504) and [established you](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=32#C4505)? 32:7 Remember days long gone by. Ponder the years of each generation. Ask your father and let him tell you, and your grandfather, who will explain it. 32:8 When the Most High gave nations their heritage and split up the sons of [man](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=32#C4506), He set up the borders of nations to parallel [the number](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=32#C4507) of Israel's descendants. 32:9 But His own nation remained God's portion; Jacob was the [lot](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=32#C4508) of His heritage. 32:10 He [brought them into being](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=32#C4509) in a desert region, in a desolate, [howling](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=32#C4510) [wasteland](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=32#C4511). He [encompassed](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=32#C4512) them and granted them wisdom, protecting them like the pupil of His eye. 32:11 Like an eagle arousing its nest, hovering over its young, [He](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=32#C4513) spread His wings and took them, carrying them on His pinions. 32:12 God alone [guided](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=32#C4514) them; there was no alien power with Him. 32:13 He [carried](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=32#C4515) them over the earth's highest places, to feast on the crops of the [field](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=32#C4516). He let them suckle honey from the bedrock, oil from the [flinty](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=32#C4517) cliff. 32:14 [They had] the [cheese](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=32#C4518) of cattle, milk of sheep, [fat of lambs](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=32#C4519), rams of the [Bashan](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=32#C4520), and [luscious](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=32#C4521) fat wheat. They drank the blood of grapes for wine. 32:15 [Jeshurun](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=32#C4522) thus became fat and rebelled. You grew fat, thick and [gross](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=32#C4523). [The nation] abandoned the God who made it and [spurned](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=32#C4524) the Mighty One who was its support. 32:16 They provoked His jealousy with alien practices; made Him angry with [vile deeds](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=32#C4525). 32:17 They sacrificed to demons who were non-gods, deities they never knew. These were new things, recently arrived, which their fathers would never [consider](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=32#C4526). 32:18 You thus ignored the Mighty One who bore you; forgot the Power who [delivered you](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=32#C4527).

**Ibn Ezra comentary:**

**not His sons** I.e., those who say that they are not His sons. Compare, "sons that are not trustworthy" [: 20]. The meaning of the phrase is that they do not acknowledge Him as their Creator; or, if they acknowledge Him on their lips, they do not acknowledge Him in their heart, as evidenced by their not fearing God . The *lamed* in the word **from Him** is a preposition that takes a compound object. It also attaches to the word **their defect,** in the sense of " *because of* their defect" — namely, that they are **a generation crooked and perverse** (the word **perverse** means to be confirmed and ongoing in one's crookedness. Compare, "all of God's twisted ways" [Genesis 30: 8]). Some say that the phrase **to waste from him** is to be understood as "to waste from *them* " — i.e., they wasted *themselves.* Do not question the use of the singular, because such is the nature of the Hebrew language. Do we not also have the verse, "Remember [*singular*] ancient days; study [*plural*] the years of each generation" [: 7]? In my opinion, however, the correct interpretation is as follows: The object of the **waste** is God — in other words, they have perverted the ways of God which are innate, as well as the decrees which He has commanded — as if the verse had read, "A crooke.g.neration, who are not His sons, has disregarded Him, this being their defect". This interpretation is confirmed by the subsequent verse, **Shall you render this to** God .

**The Betrayal of Avshalom of his Father King David Samuel 2 – Ch. 13-17**

Absalom did this to every Israelite who came to the king for judgment. Thus Absalom won away the hearts of the men of Israel.

After a period of forty years had gone by, Absalom said to the king, “Let me go to Hebron and fulfill a vow that I made to the LORD.

For your servant made a vow when I lived in Geshur of Aram: If the LORD ever brings me back to Jerusalem, I will worship the LORD.”

The king said to him, “Go in peace”; and so he set out for Hebron.

But Absalom sent agents to all the tribes of Israel to say, “When you hear the blast of the horn, announce that Absalom has become king in Hebron.”

Two hundred men of Jerusalem accompanied Absalom; they were invited and went in good faith, suspecting nothing.

Absalom also sent [to fetch] Ahithophel the Gilonite, David’s counselor, from his town, Giloh, when the sacrifices were to be offered. The conspiracy gained strength, and the people supported Absalom in increasing numbers.

Someone came and told David, “The loyalty of the men of Israel has veered toward Absalom.”

Whereupon David said to all the courtiers who were with him in Jerusalem, “Let us flee at once, or none of us will escape from Absalom. We must get away quickly, or he will soon overtake us and bring down disaster upon us and put the city to the sword.”

The king’s courtiers said to the king, “Whatever our lord the king decides, your servants are ready.”

So the king left, followed by his entire household, except for ten concubines whom the king left to mind the palace.

The king left, followed by all the people, and they stopped at the last house…….

...

As King David was approaching Bahurim, a member of Saul’s clan—a man named Shimei son of Gera—came out from there, hurling insults as he came.

He threw stones at David and all King David’s courtiers, while all the troops and all the warriors were at his right and his left.

And these are the insults that Shimei hurled: “Get out, get out, you criminal, you villain!

The LORD is paying you back for all your crimes against the family of Saul, whose throne you seized. The LORD is handing over the throne to your son Absalom; you are in trouble because you are a criminal!”.....

David and his men continued on their way, while Shimei walked alongside on the slope of the hill, insulting him as he walked, and throwing stones at him and flinging dirt.

The king and all who accompanied him arrived exhausted, and he rested there.

Meanwhile Absalom and all the people, the men of Israel, arrived in Jerusalem, together with Ahithophel. When Hushai the Archite, David’s friend, came before Absalom, Hushai said to Absalom, “Long live the king! Long live the king!”

…...

Absalom then said to Ahithophel, “What do you advise us to do?”

And Ahithophel said to Absalom, “Have intercourse with your father’s concubines, whom he left to mind the palace; and when all Israel hears that you have dared the wrath of your father, all who support you will be encouraged.”

So they pitched a tent for Absalom on the roof, and Absalom lay with his father’s concubines with the full knowledge of all Israel.—

In those days, the advice which Ahithophel gave was accepted like an oracle sought from God; that is how all the advice of Ahithophel was esteemed both by David and by Absalom.