

*Shiur L'Yom Sh'lishi*¹

[Tuesday's Study]

READINGS: ***Torah Vayera:*** Genesis 19:1-29
Haftarah: II Kings 4: 8-13
B'rit Chadasha: II Peter 2:6-8



Hurry! Get out of this place!
[Genesis 19:14]

Today's Meditation is Psalm 140:4-5;
This Week's Amidah Prayer Focus is Petition No. 1, *Da'at*, *The Prayer for Knowledge*

In today's aliyah something truly frightening is going to occur. The Holy One is going to release judgment on an entire civilization - the people of Sodom, G'morrah and the cities of the plain. First however Torah is going to make certain that we understand exactly WHY Sodom and G'morrah had to be destroyed. If you have any doubts about this you might consider spending *a night at Lot's house*. Welcome . . . to the *Hotel California*²!

A Night at Lot's House

In yesterday's readings the Holy One and Avraham engaged in a lengthy and fascinating conversation concerning what was happening in the nearby region of Sodom and G'morrah where Lot and his family lived. It all started when the Holy One told Avraham:

"Because the outcry against Sodom and G'morrah is great, and because their sin is very grave, I will go down now and see whether they have done altogether according to the outcry against it that has come to Me; and if not, I will know."

[Genesis 18:20-21]

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² The reference is to a popular soft-rock song by that name performed by a group called 'The Eagles' in the late 1970's.

Avraham did his best to intercede on Lot's and the cities' behalves, yet even he had to concede in the course of the negotiations he conducted with the Holy One that if the evil running rampant in those cities had reached the point where less than ten righteous people remained there the result would be that the spiritual atmosphere in those cities would simply become too toxic to the rest of the world for it to be allowed to continue.

Today's aliyah begins by announcing that the Holy One has sent two angelic messengers to Sodom to serve as His inspection team. Torah is about to tell us that these angelic messengers sent by the Holy One were about to *spend a night at Lot's house*. And in the course of that one fateful night they are going to see *all they need to see*, and more.

The angelic visitors sent by the Holy One are going to document beyond question that the outcry being raised in Heaven against Sodom was **100% true**. Indeed, if anything they will find the outcry was *understated*. Ah, but we are getting ahead of ourselves, aren't we. Let's go back and pick up the action as Torah describes it for us.

The Malachim

As the curtain rises on today's aliyah of Torah the angels who previously visited Avraham's tents are just arriving in town. Torah records their arrival as follows:

V'yavo'u shenei ha-malachim Sodomah b'erev

The two angels came to Sodom in the evening

v'Lot yoshev b'sha'ar-Sodom

while Lot was sitting at the city gate

vayar-Lot v'yakom likratam v'yishtachu apayim ar'tzah

Lot saw them and got up to greet them, bowing with his face to the ground.

[Genesis 19:1]

Lot immediately steps forward to invite the **malachim** to spend the night at his house, *'then continue on your way early in the morning'*. **Genesis 19:2**. He obviously does not want them to see much of Sodom. He wants them *out of circulation*, and *out of town*. He knows what will happen, you see, if they stick around.

Lot knows his city *very, very well*. He compromised with it long ago. He knows that **malachim** sent by the Holy One will not compromise at all. He knows that if the **malachim** see – i.e. physically witness for themselves – what the city is like,

well . . . if that happens, to put it bluntly, Sodom is **TOAST!** And he knows that his wealth and lifestyle will be in the Holy One's 'toaster' right there with it.

He has, I suspect, grown to care a great deal about the city in which he lives. He has, I suspect, prayed for its welfare. And thus for a multitude of reasons he does NOT under any circumstances want the level of judgment he knows his city and its inhabitants deserves to be released.

He just has *too much invested* in Sodom – financially, emotionally, relationally, and spiritually - to just let that happen . . . at least without an intervention. As the song says - *we are all just prisoners here – of our own device.*

So Lot *argued* with the **malachim**. This will not by any means be the last argument he has with them. It all starts, however, with Lot arguing with the **malachim** over where they should stay the night. He convinces them they should stay in *his house* for the night rather than bedding down in the town square,

Vayiftzar-bam me'od

He urged them greatly,

vayasuru elav vayavo'u el-beyto

and they came in with him and entered into his house.

vaya'as lahem mishteh umatzot afah vayochelu

He made them a meal, and baked matzah³, and they ate.

[Genesis 19:3]

In yesterday's aliyah of Torah these same **malachim** – then called **anashim** - visited Avraham's tent. You may wish to compare the hospitality they received there with the hospitality they receive from Lot. Lot definitely takes them in and feeds them, as did Avraham, but Lot's *motive* and his *enthusiasm* – not to mention the *menu* he offers – definitely pale in comparison.

Because Lot is said to have served **matzah** [i.e. *unleavened bread*] **to** the **malachim**, a *midrash* has developed that the angelic visit took place on 14 Nisan – the evening of Passover [the night on which in a future generation the death angel would 'pass over' the houses of B'nei Yisrael and take the lives of the firstborn of Egypt]. Perhaps. Or perhaps Lot just hastily threw together the quickest meal he could in an effort to keep the **malachim** from wandering around the town square and seeing what the city was like while dinner was cooking. It is, of course, impossible to say for sure.

³ Hence there is a rabbinical tradition that this episode occurred on the date we now celebrate as Passover, as a prophetic reference to the events of the night of the plague of the firstborn of Egypt.

The Events That Seal Sodom's Fate Begin To Unfold

The depth of the perversion of Sodom is clearly demonstrated to the angelic Beit Din by events that began to unfold even before Lot could hustle the *malachim* off to bed. According to Torah:

Terem yishkavu v'anshei ha-ir

... before they lay down, the men of the city,

anshei Sodom nasabu al-ha-bayit

the men of Sodom, surrounded the house,

mina'ar v'ad-zaken

both young and old

kol-ha-am mikatzeh

all the people from every quarter.

Vayikre'u el-Lot vayomru

They called to Lot and said to him,

lo ayeh ha-anashim asher-ba'u eleycha ha-laylah

"Where are the men who came in to you this night?"

hotzi'em eleynu v'nede'ah otam

Bring them out to us, that we may [have carnal knowledge of] them."

[Genesis 19:4-5]

Alas, Lot's plans to keep the angels from seeing the evil of the city firsthand, and releasing appropriate judgment, are unsuccessful. The evil most definitely *does not limit itself to the city square*. No place is safe from it. Not even Lot's own house, it turns out. Take heed, Dear Reader!

The Extent of the Evil Exposed - For All To See

And please take note that this perversion was not limited to a few rowdy troublemakers.

Who was it that we are told surrounded Lot's house? Who was it that we are told demanded to have their perverse way with Lot's visitors? Torah tells us it was:

anshei ha-ir - *The men of the city . . .*

mina'ar v'ad-zaken - *both young and old,*

kol-ha-am mikatzeh - ***All the people, from every quarter.***"

[Genesis 19:4]

All. From every quarter. Young and old. That's *pretty plain*, isn't it. There is *none righteous* – no, not one.

Back when Avraham had discussed the situation in Sodom with the Holy One he had assumed that there would at least be a core group of at least ten *tzaddikim* - righteous ones – a *minyan* as it were, the presence of whom would justify preserving the mostly perverse city in hopes a small foothold of righteousness there could be used by the Holy One to bring about a radical transformation.

But the truth of the matter, as the angels were about to document plainly, was that there were nowhere close to ten *tzadikim* left in the area.

The Holy One knew this all the time of course – yet He had politely let Avraham keep babbling on, thinking he was negotiating on behalf of ten non-existent ‘righteous’ men in Sodom.

You see, Dear Reader, *young, old*, it just didn’t matter. *Rich* neighborhood, *poor* neighborhood, *middle class* neighborhood - it was all the same. *All – even the men betrothed to become the husbands of Lot’s daughters* – had bought into a secular *debauchery* and *sensuality* that knew no bounds.

Evil, you see, had been allowed to take control. All that mattered to the men of Sodom, rich, poor, middle-class, and of whatever background, was that there was some ‘*fresh meat*’ in town. And like vultures they now *gathered, one and all*, to participate in the goriest of feasts.

Lot’s Response

Secondly, note how Lot responded when the men of Sodom asked him to ‘*bring them out*’ to them so that they could impose their will on them and satisfy their lust. Lot just wanted the revelers to *go away* – at any cost – even at the cost of sacrificing *his own daughters*. Though the angels certainly needed – and asked - no protection from these people, Lot nevertheless offered to sacrifice his virgin daughters to the perverse use of the men of the city.

Why was Lot willing to do this? Was it to save the angels [who, of course, did not need saving] – or was it imply in a last ditch effort to *keep the angels from releasing on the city the judgment the Holy One had decreed for it*? Whatever his motivation, Lot went outside and told the mob:

Hineh-na li sh'tei v'not asher-lo yade'u ish
I have two daughters who have never known a man.

otziah-na ethen aleychem
I will bring them out to you.

v'asu lahen katov b'eyneychem

Do as you please with them.

[Genesis 19:8]

Was Lot really willing to sacrifice his daughters to the lust of the perverse men of Sodom just *to maintain his lifestyle and his standing in the community*. That bothers me greatly. Still – I must acknowledge, I have never had to walk in Lot's sandals. And I wonder – how many of us do *virtually the same thing as Lot* every day, casting our precious daughters and sons adrift on the cesspool of our own modern culture's perversions to be *leered at, used for sordid selfish purposes*, and then *thrown away*?

Is anyone listening?

The Beginning of the End

Alas Lot's compromise was to no avail anyway. You see, nothing is “enough” for men like that, of whom perversion has taken control. They want it *all* - and they will *take it*, by force if necessary.

There is ***no hope of reaching any compromise with truly evil men***, because evil men **hold nothing sacred** but their lusts **respect no boundaries** and **have no conscience**. And so we read:

Vayomru gesh-hal'ah

'Get out of the way!' they shouted.

vayomeru ha-echad ba-l'gur

They were saying, 'This one man came here as a foreigner,

Vayish'pot shafot

and now all of a sudden, he has set himself up as a judge!

atah nara lecha mehem

We'll give it to you worse than to them!'

Vayif'tzeru va'ish b'Lot me'od

They pushed against Lot very much,

vayigshu lish'bor ha-dalet

and tried to break down the door.

At this the ***malachim*** of the Holy One *spring into action*. They strike every man in Sodom [other than Lot] *blind*. They then do an amazing thing: they actually give Lot *one more chance* before the judgment hits to convince anyone over whom he thinks he has influence in the city to *give it all up and to flee*.

Alas Lot quickly discovers he has influence over *not one single person* - not even the men to whom he had contracted to betroth his daughters.

Vayetze Lot vayedaber el-chatanav lokechei v'notav

Lot went out and spoke to his sons-in-law, who were betrothed to his daughters.

vayomer kumu tze'u min-ha-makom hazeh

He said, 'Get moving! Get out of this area!'

ki-mashchit Adonai et-ha-ir

The Holy One is about to destroy the city!'

vayehi chimetzachek b'eynei chatanav

To his sons-in-law, it was all a big joke.

The men closest to Lot, it turned out, all thought Lot was 'a joke'. And sad to say *they were right*. So it was down to just Lot, his wife, and his daughters. Here is how Torah describes the instructions given to Lot concerning them:

Uchemo ha-shachar alah vaya'itzu ha-mal'achim b'Lot l'emor

When the morning arose, then the angels hurried Lot, saying,

kum kach et-ishtecha v'et-shtei v'noteycha

"Arise, take your wife, and your two daughters who are here,

ha-nimtza'ot pen-tisafeh b'avon ha-ir

lest you be consumed in the iniquity of the city."

Lot however simply cannot bear to leave.

Lot Lingers – and Has to be Forcibly Evacuated

Even the 'tongues of angels' cannot convince Lot to leave his beloved city of perversion. He simply refuses to ***sh'ma***. As Torah tells us:

But he lingered;

and the men laid hold on his hand and on the hand of his wife,

and on the hand of his two daughters,

the Holy One being merciful to him;

and they took him out, and set him outside of the city.

The ***malachim*** have to grab Lot by the arm and *forcibly remove* him. They literally save him *against his will*. And even that does not awaken humility or gratitude.

Lot Argues With the Holy One

As soon as the ***malachim*** got Lot out of the city limits, they gave him instructions as to what to do and where to go to complete the salvation he was being offered.

*It came to pass, when they had taken them out, that he said,
"Escape for your life!
Don't look behind you, neither stay anywhere in the plain.
Escape to the mountain, lest you be consumed!"*

But Lot son of Charan would have none of it. Surely there *was another way*, he insisted. Surely there was a way he could hold on to the wealth he had found in Sodom – like maybe in a little town just up the road?

Here is how Torah recounts Lot's response to his second miraculous salvation experience in as many *parshot*:

*Lot said to them, "Oh, not so, my lord.
See now, your servant has found favor in your sight,
and you have magnified your lovingkindness,
which you have shown to me in saving my life.
I can't escape to the mountain, lest evil overtake me, and I die.
See now, this city is near to flee to, and it is a little one.
Oh let me escape there (isn't it a little one?), and my soul will live."
[Genesis 19:19-20]*

That *does it*. The Holy One now speaks. The angels are out of it. And the Holy One says [forgive the literary paraphrase], "***Fine, Lot, if that's what you think you want – but get out of my Face, NOW!***"

*He said to him, "Behold, I have granted your request concerning this thing also,
that I will not overthrow the city of which you have spoken.
Hurry, escape there, for I can't do anything until you get there."
[Genesis 19:21-22]*

The Holy One exhibits *incredible patience* with Lot. All for Avraham, His friend and covenant partner, of course.

Lot Safely Arrives at Tzo'ar Before the Destruction Comes

I grew up with a mental picture of Lot and his family running out of Sodom as the fire and brimstone were falling, as the tar pits were exploding, and as the sulfur and salt were bursting forth from the earth. I pictured Lot's wife stopping just for a second as she cleared the city limits of Sodom, and hurriedly casting a glance backward at the destruction, then turning into salt.

But that is simply not how it happened. The Holy One waited for Lot and his family not just to *get out* of Sodom – but to *get to complete safety* in Tzoar.

Not one tar pit exploded, not one fragment of brimstone, sulfur or salt fell, and not one flame of fire touched Sodom until Lot and his family—including his infamous wife – were *completely out of harm's way*.

After Lot and his family were safely deposited in their chosen place of refuge in Tzoar, still nothing happened in Sodom until the following sunrise. Only then did the Holy One allow the judgment to commence.

Talk about mercy, grace, and covenant faithfulness. For Torah tells us:

Ha-shemesh yatza al-ha-aretz v'Lot ba Tzo'arah

The sun was risen on the eretz and Lot was at Tzo'ar.

V'Adonai himtir al-Sodom v'al-Amorah gofrit

And then the Holy One rained on Sodom and on `Amorah

v'esh m'et Adonai min-ha-shamayim

sulfur and fire from the Holy One out of the sky.

V'yahafoch et-he'arim ha-El v'et kol-ha-kikar

He overthrew those cities, and all the plain,

v'et kol-yoshvei he'arim

and all the inhabitants of the cities,

v'tzemach ha-adamah

and that which grew on the ground.

[Genesis 19:24-25]

For Lot's wife it was not enough. She was safe, Beloved. She had been *saved*. She was *free and clear*. She should have been tucked away safely in the inn at Tzoar. But she couldn't bear the loss of Sodom and her lifestyle there. How she got away from Lot, how far she got from the inn at Tzoar where the Holy One's angels had safely tucked her away the night before, and how far back toward Sodom she ran before 'it' happened, we are not told. Here is all we know:

Vatabet ishto me'acharav

But his wife looked back from behind him,

vatehi netziv melach

and she became a pillar of salt.

[Genesis 19:26]

Such is the tragedy of Lot's wife. Oh that we and our children may learn to never reject so great a salvation as the Holy One our God and faithful covenant partner has wrought for us.

We are called by the Master to be *the salt of the earth*. May we never be content to harden into a mere *standing pillar of salt* instead.

What is the difference, you ask? A standing pillar of salt is a lifeless lump of unrefined sodium chloride which stands as a testimony of *grace rejected and forfeited* and *destiny unfulfilled*; the salt of the earth, on the other hand, is a clump of the same substance which the Holy One has taken in His Hands, broken into pieces, ground to fine dust, filtered for impurities, and scattered wherever He thinks it is needed.

The Outcry Principle

Remember that in yesterday's aliyah of Torah the Holy One had advised his friend Avraham:

***“The outcry against Sodom and G’morrah is so great
and their sin is so grievous that I will go down and see
if what they have done is as bad as the outcry that has reached me.”***

[Genesis 18:20-21]

Did you ever wonder where the **outcry** referenced in this verse came from, who uttered it, or of what it consisted?

Consider the “outcry” to which the Holy One says He was responding [see the verses quoted above - Genesis 18:20-21]. It was surely not an outcry for mercy, as it clearly called out for, and resulted in, judgment. Is it possible that Lot may have been “sent”, by circumstances arranged by the Holy One, to Sodom, to raise up a harvest of righteousness - or to bring the inevitable judgment of the Holy One upon the city.

If you look at the Biblical usages of the word our English Bibles translate as ‘outcry’ you will begin to understand. The word refers to *screams of anguish*, uttered by victims of violence. Sodom and G’morrah were not just *sinful*. They were *torture chambers*.

AT WHAT POINT Does Humanity’s Sin Bring About the Holy One’s Judgment?

Today's aliyah brings up an interesting point. What type and what degree of evil will cause the Holy One to send judgment? All one has to do is read today's aliyah to be convinced that Sodom was irredeemable, and wholly given to evil. But what about New York City, San Francisco, Amsterdam, Tel Aviv, Dallas, and Johannesburg? What about Los Angeles, New Orleans, London, Bangkok, Bonn, Cape Town, Mexico City, Manila, Peking and Paris? What about Texarkana?

What about the cities all of us know, where we or our relatives live and trade?
What keeps these cities from the judgment they deserve?

There are many *theories* of course. Some say it is *our prayers* and our *groanings of intercession* that staves off judgment.

Others say it is *the presence in each of those cities of a scattering of those who seek the Holy One's righteousness* in the midst of the evil - that very scattering being a manifestation of the mercy of the Holy One.

Still others say it is *just not 'time'* on the Holy One's calendar for such judgments to rain down.

It is interesting that instantly Avraham knew what the result of a visit to Sodom by the *malachim* the Holy One had sent would be. He responded to the Holy One in yesterday's aliyah:

“Will you sweep away the righteous with the wicked?”

[Genesis 18:23]

Avraham must have known Sodom and G'morrah pretty well. He did not take time to ponder if the people in those cities were really as wicked as “reported”. He knew that, if anything, they were worse.

So before Avraham Avinu let the Holy One leave he tried to negotiate around what he in his heart knew was the only just and righteous decision the Holy One could make.

All he thought to ask for the Holy One granted. It was not enough.

Avraham Surveys the Aftermath

And when it was all over Avraham knew exactly what to expect. He got up the next morning and immediately went to look in the direction of the cities of the plain to see what, if anything, was left.

*Avraham got up early in the morning
to the place where he had stood before the Holy One.*

*He looked toward Sodom and `Amorah,
and toward all the land of the plain, and looked
and saw that the smoke of the land went up as the smoke of a furnace.*

[Genesis 19:28-29]

Hotel California, it seems, has *burned down*. As the song says: “*You can check out any time you like - but you can never leave.*”

The Strange Case of Lot’s ‘Righteousness’

In today’s B’rit Chadasha reading from II Kefa [Peter], in the context of a drash Kefa writes to us about the sure punishment which awaits false prophets and false teachers that raise their voices in the Messianic fellowship, Kefa pontificates a little about Lot - and about the reasons the Holy One poured out judgment on Sodom and G’morrah. Here is what Kefa says on the subject:

*... and turning the cities of Sodom and `Amorah into ashes,
[the Holy One] condemned them to destruction,
having made them an example to those who would live ungodly;
and [He] delivered **righteous Lot**, who was very distressed
by the lustful life of the wicked.*

*For that **righteous man** dwelling among them,
was tormented in his **righteous soul**
from day to day with seeing and hearing lawless deeds . . .*

[II Peter 2:6-8]

We know, of course, from reading the Torah that Avraham was *far from perfect*. We also know that Lot was by no means *as righteous as Avraham*. How then can Kefa, even in the course of a *drash* on false prophets and false teachers, ascribe ‘righteousness’ to **Lot**? What level of righteousness are we to believe, based upon reading this, that Lot possessed?

We are, of course, not to assume that Lot was seen by the Holy One as having the same level of righteousness *as Avraham* [to whom righteousness was credited in connection with his ‘*aman*’-ing of the Holy One]. Nor are we to assume that Lot was seen by the Holy One as having the same level of righteousness *as Noah* [blameless in his generation].

At best, based upon what we have seen, it appears Lot had in the Holy One’s eyes [a] some level of *imputed righteousness* received by reason of his relationship with and former period of close association with Avraham, and [b] the level of *personal righteousness* which stops short of adopting the **sh’ma** lifestyle for oneself and one’s family, but *at least recognizes, and is grieved by, evil in its most egregious forms*.

After all, the only thing we are told about the level of righteousness Lot was seen by the Holy One as having is that Lot “*was very distressed by the lustful life of the wicked, and was tormented in his righteous soul from day to day with seeing and hearing lawless deeds.*”

Hmmm.

There is a great lesson to be learned from Torah's description of Lot's 'righteousness', Dear Reader.

The level of righteousness with which Lot is credited as having appears to be a level of righteousness quite inferior to that of Avraham, whom the Holy One knew [and who knew the Holy One] intimately, who *'taught his children and his household to keep the way of the Holy One, and do righteousness and justice'*.

The level of righteousness with which Lot is credited is a level of righteousness that, strangely enough, *tends to make its possessor miserable instead of blessed*. Instead of yielding *shalom* [peace, wholeness, harmony, and well-being], joy, hope, love, faithfulness and goodness, health and life, the level of 'righteousness' Lot exemplified yields only 'distress' [i.e., *he . . . was very distressed . . .*] and 'torment' [i.e., *he . . . was tormented in his righteous soul . . .*].

The righteousness of Lot, it appears, is like that of a man or woman who has *tasted of the goodness of the Holy One*, and had *walked in His covenant for awhile*, but who sadly *cannot bring himself to surrender to it wholeheartedly*. The 'righteousness' of Lot appears to be that of a person who *truly loves the things of the Holy One . . . but* who, alas, finds he or she *loves the things of the world just a little bit more* - and thus, though he or she *fully believes in the one true God and willingly acknowledges the superiority of His just and true ways*, still chooses to live a *personal life full of compromises*.

Here is the point. *What good did it do* Beloved for Lot, for his family, or for the world – for Lot to be '*very distressed by the lustful life of the wicked*' and to be '*tormented in his righteous soul from day to day with seeing and hearing lawless deeds . . . ?*'

What good does it do for us, for our families, or for the world, for us to share Lot's distress and torment over the lustful lives lived and the lawless deeds done in our world? What good is such a form of 'righteousness' indeed?

Ah, but there is a *better way*. There is a much, much *deeper level of righteousness* than Lot ever knew. There is a kind of righteousness that, though far short of perfection, is full of *joy and blessedness and goodness and hope and peace*. There is a kind of righteousness that rings with sounds of *laughter*, and *bears much fruit*.

If you have not found such a kind of ‘righteousness’, Dear Reader, I offer these words of counsel: *Sell all you have - and surrender all you think you know - to find it.* And when you have found it embrace it with all your strength, and *walk in it* all the days of your life. And if you will do this Beloved you will, even without intending to, *teach it to your children* – just like our father Avraham did.

Questions For Today’s Study

1. At what point do you think Lot recognized that the men who came to his city were angels of the Holy One. Explain your answer by listing the events that occurred [verses 1-14] and stating why you think Lot did or did not recognize that the men were angels of the Holy One when those events occurred.

2. After the wickedness of the men of Sodom [Sodom] was clearly demonstrated in connection with the incident at Lot’s house, the angelic messengers told Lot their mission was to bring about Sodom’s destruction.

[A] Explain the question asked of Lot by the angels in verse 10. Do you think this has anything to do with Genesis 18:32?

[B] What, according to verse 12, caused the Holy One to send these angels to destroy Sodom?

[C] Was Lot saved from the destruction around them on account of his being righteous? [Hint: Don’t answer until you read today’s B’rit Chadasha!]

[D] Why do you think Lot’s daughters were spared?

[E] Why do you think Lot’s wife became a pillar of salt? Why do you think she looked back?

[F] Why did Lot not want to go to the mountains as the angels instructed him? [Hint: Look back at Genesis 13:10].

[G] Where did Lot want to go instead of the mountains?

[H] What time of day were the cities of the plain destroyed?

[I] According to verse 24, how were Sodom and G’morah [Gomorra] destroyed?

[J] Where did Avraham go to view the destruction?

[K] Describe what Avraham saw when he looked toward Sodom and G’morah.

[L] What is the area around Sodom and G’morah now called?

3. In today’s Haftarah reading a wealthy woman provides a room of her home for Elisha to stay in.

[A] What do you think was the woman’s reason/motivation for assisting Elisha in this way?

[B] What did the woman’s reply [verse 13] to Elisha’s question mean?

4. In today's B'rit Chadasha reading from II Kefa [Peter], we read Kefa's perspective on Lot and on the reason why the Holy One poured out judgment on Sodom and G'morrah.

[A] What does Kefa [Peter] say the destruction of Sodom and G'morah are an 'example' of? Explain what you think this means.

[B] How does Kefa say that the sin of the society of Sodom and G'morah affected Lot?

[C] What sins of the society in which you live bother you?

[D] What sins of the society in which you live are you willing to overlook and compromise with in order to continue to enjoy the economic and social benefits of living in that society?

May you never forfeit the Holy One's His Grace or lightly esteem His salvation.

The Rabbi's son

Meditation for Today's Study

Psalm 140:4-5

*Keep me, O Holy One, from the hands of the wicked;
Preserve me from violent men,
Who have purposed to make my steps stumble.*

*The proud have hidden a snare for me, and cords;
They have spread a net by the wayside;
they have set traps for me.*

Selah