

# *Shiur L'Yom Revi'i*<sup>1</sup>

[Wednesday's Study]

READINGS: *Torah Vayera:* Genesis 19:30-38  
*Haftarah:* II Kings 4:14-17  
*B'rit Chadasha:* II Peter 2:9-11

*Afraid to stay in Tzoar, he and his two daughters lived in a cave.*  
[Genesis 19:30]

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Today's Meditation is Psalm 140:6-11;

This Week's Amidah Prayer Focus is Petition No. 1, *Da'at*, The Prayer for Knowledge

Sodom, G'morrah and the 'cities of the plain' are no more. Lot and his two daughters have taken refuge in a cave. They think the world is over – and perhaps rightfully so. For anyone who loved Sodom, who depended upon its economy for their sustenance, and who delighted in its culture for their socialization and entertainment, the world might as well have been over. Sodom is gone. The Mighty Babylon of the Jordan Rift Valley has fallen. And that, for Lot and his daughters – was just too much to bear.

## *Alas For Cities Lacking Any Remnant of Faithful Witnesses*

The reason Sodom and the other cities of the Plain were destroyed turns out not to be, as most theologians and religious leaders teach, that those cities were inhabited by tens of thousands of Godless evildoers who engaged in horrible forms of depravity and debauchery there. Such is the case in every city, in every nation, in every generation. Cities are not destroyed by the Holy One for such a reason. Cities are not destroyed by the Holy One simply because there is evil – no matter what the substance or the quantity of it - present in them. The reason Sodom and the other cities of the Plain were destroyed was something much more stunning and sad.

Those cities were destroyed not because of the presence of rampant evil in them, but because they lacked any witness of Divine Love to offset and redeem people from the horrible effects of that rampant evil. The cities of the Plain had to be destroyed by a Righteous and Caring Creator because there were not in them even 10 people who loved the Holy One, sh'ma-ed His Voice, and walked in His Ways. There were not, in those cities, even a shadow of a faithful remnant who could stand in the gap, intercede, testify to and demonstrate the kindness of the Creator,

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offset the rising tide of perversion, and call forth the sparks of holiness in the city's residents and visitors.

For the entire region to be spared judgment what would have been necessary was not that there have been 10 people in the Plain that were as righteous as men like Noah or Avraham. That would be hard in any city. All that would have been necessary for Sodom and the other cities of the Plain to be spared however was for there to have been 10 people living there who were even as minimally righteous as Lot. Had there been just 10 people who like Lot were just "tormented in their righteous souls from day to day with seeing and hearing lawless deeds" the entire populace would have been spared. That is the mercy – and the wisdom - of the Holy One. But alas, there were not 10 such people in Sodom – or anywhere in the Plain. The eyes of the Holy One looked to and fro, and lo, there were nowhere close to that many. For that reason, the one man who possessed even a minimal level of righteousness – Lot – was spared by the Holy One with his household. But the cities themselves were destroyed, lest their perversion infect and pollute the whole earth.

This is the time for Lot and his family to arise, overcome, transcend and carry on. Are they up for it? Are you and your family, Dear Reader?

### ***The Frightening Legacy of Seared Consciences***

Remember that the Holy One had sent *Avraham* to save the peoples of Sodom from their enemies/captors from the East just a few years before this happened [Genesis 14]. That military invasion had been a dire prophetic warning, providing one last opportunity to turn to the God of Avraham, and walk in His ways.

The warning so graciously given by the Holy One had, however, been *ignored* by the residents of Sodom and the other Cities of the Plain. The opportunity to start over on a foundation of humility and holiness had been wasted – indeed rebuked and scoffed at. See e.g. **Genesis 19:9**. If anything the cities of the plain became even more decadent and consumed by evil after the Holy One sent Avraham to rescue than they had been before the armies of the Eastern kings invaded.

Alas, we are learning through our study of Torah that neither the *intercession* nor the *righteous example* of the most God-fearing man in the world can bring about the salvation of any person or nation whose consciences have been seared by perversion so badly that they *simply do not want to be saved from it*. Lot's wife is an example. But she is by no means the only one. Even Lot resisted every attempt of the Holy One to provide him and his household salvation. Angels had to drag Lot and his family from the city against their will. **Genesis 19:15-18**. It is stunning

how much affection even we who should know better maintain in our hearts for the things of this world – things that are bent on destroying us. We seem to especially cling to the familiar icons and institutions of the lawless cultures in which we live. Yes, this is idolatry. Yes, it is real. Yes it is prevalent. Yes, it will destroy us and our families if we do not turn from it and return to the Holy One and His Ways.

***The Last and Determinative Witness –  
The Way the Sanctified Ones of the Most High  
Are Viewed and Treated***

The Holy One, we now know, had heard a loud and bitter *outcry* against the decadent cities of the lush, tropical, oil-rich Jordan River Valley. In response to this outcry, we learned, the Holy One sent *a delegation of angels* to Sodom to test the true character of the people there.

The test revealed the utter and irreversible depravity of the residents of the men of Sodom. The presence of angels in the city clearly revealed that there was not even a trace of the fear of the Holy One, not a smidgeon of a cubit of love of His ways – and indeed, nothing whatever but perversion and the pursuit of pleasure - in the hearts of the residents of the Plain. Alas, there was *no faithful remnant*. There were no faithful witnesses. There was no spark of holiness. There was not an ounce of love of the Creator – much less His Ways – anywhere in the Plain. As a result, now the entire Jordan Rift Valley has been shaken, and the vast petroleum deposits the Holy One had placed in that valley first exploded, then were sealed off and hidden for the latter days by a heavy covering of brimstone and salt.

Before our eyes is a scene of destruction so intense that it will change the face of the Jordan Valley – and indeed the world – forever. The southern end of the lush tropical valley of the Jordan River has been turned into a *wasteland* subsequent generations will call ‘the Dead Sea’.

Today’s aliyah is about the traumatic aftermath of that traumatic event – i.e. what happened after the smoke cleared and the molten salt cooled and crystallized. Are you ready for another shocker?

***The Days of Deepest Darkness –  
Without So Much As A Mention of His Name***

Today’s aliyah is remarkable largely for what we do not see. Nowhere in today’s aliyah is the Holy One mentioned. Nor, in fact, is any reference made to Him whatsoever.

Today's events take place seemingly without any thought of, and totally isolated from (if that were possible) the Holy One. Even Avraham, though he is alive and well, and thriving, is apparently forgotten (by the subjects of today's aliyah, though not by the Holy One or by us his progeny). This aliyah is about self-obsessed human beings being consumed with their own emotions, caught up in their own priorities, deceived by their own false perceptions of reality, and driven to folly by their unspiritual concepts of what is good, evil, moral, immoral, right, wrong, fair, unfair, just, and unjust.

Each person we read about in today's aliyah is going to do what seems right in his or her own eyes. And that cannot turn out well – for anyone concerned. Thank Heaven the Holy One can redeem and make something good come from even our deepest, darkest days of folly.

### ***Tzoar: Not Exactly What Lot Expected***

Today's subjects are Lot and his daughters, and their actions after the destruction of Sodom, G'morrah, and the cities of the plain. Their world - all they knew - has been destroyed. Lot's wife - the girls' mother - has perished before their eyes. The betrothed husbands of the daughters have been swept away in the fire and brimstone. The small city of *Tzoar* to which they fled is a smoldering wasteland, probably still trembling with life-threatening aftershocks, and virtually uninhabitable due to the fallout, the smoke, the ashes, the salt showers, and the heat and stench of burning tar pits.

It is customarily believed and oft-times confirmed that in times of danger and devastation people will focus upon the Holy One, turning to Him out of desperation. But Torah records that such is *not always the case*. In Lot's case the "post-traumatic stress disorder" or "shellshock", and perhaps the grief and guilt, became the focus of his life, and the result was that he allowed himself to be separated from whatever relationship he had with the Holy One.

One would hope, if not expect, that in the face of such trials a "righteous man" would turn to the Holy One, seek and receive his counsel, be led by the Holy One, and start life over in righteousness and harmony with the Holy One's divine ways. Whatever the reason, this does not appear to be what happened with Lot.

Lot's final spiral of his descent started in yesterday's aliyah, when his first response to being saved by an angel of the Holy One from the destruction of Sodom was to argue with that very angel. The angel had told him:

***"Flee for your lives!  
Don't look back, and don't stop anywhere in the plain!"***

*Flee to the mountains or you will be swept away!”*

[Genesis 19:17]

But Lot would not “*sh’ma*” [i.e. listen, hear, take to heart, obey, and incorporate into one’s life as life-giving, life-redirecting truth]. Lot could not bear to leave the life he had chosen. He had chosen the wealth of the petroleum deposits of the Jordan valley - the place of tar pits. He wanted to stay “in the plain”, apparently to rebuild his wealth, and start over, only without the evil surroundings of Sodom.

The Holy One *granted Lot’s wish*. But this, like many things, reminds us that we must be careful what we ask for. Tzoar was, you see, not at all what Lot expected. The vast petroleum deposits that had promised wealth untold were no longer usable, but were either burning or buried beneath the salt and brimstone, sealed for a future day. No longer was the Plain of the Jordan a ‘lush, tropical valley’.

Once Lot and his daughters got to Tzoar they realized starting over was not going to be what they had expected. There was for all practical purposes *no Tzoar left* - at least not as Lot had known it. Reluctantly, Lot took his daughters and ran into the mountains - grudgingly doing at last what the angel had instructed him back when the destruction began. Lot sought for himself and his family a cave - and he hid. But note what Torah does not say happened in that cave. Torah does not tell us that in those critical hours Lot or his daughters either sought the Holy One or so much as said ‘*Thank you*’ for the preserving of their lives. Torah does not indicate they tried to find either Avraham (Lot knew well the places Avraham ‘hung out’) or Melchizedek (who was only a few miles away, a little further up in the mountains). Torah does not indicate that they, as had Noach and his family, built an altar and/or worshipped the Holy One – much less called upon His Name. Apparently Lot did none of these things.

### ***Epic Failure To Pass on a Crisis-Worthy Faith To the Next Generation***

Could it be that neither Lot nor his wife had ever taught their daughters anything *crisis-worthy* about the Creator and His ways? Could it be that Lot and his wife just never got around to discussing with their children the real issues of how to have a relationship with the Holy One that empowers a human being to overcome and transcend life’s crises and tragedies? Could it be that Lot and his wife left their children totally unprepared for – and uninspired by the prospect of - life outside the cultural norm?

Let that stunning prospect sink in on you for a few moments. Imagine a faith walk and a worldview that neither prepares you for, much less assists you or anyone else through, a time of real crisis. Imagine passing on that kind of faith walk and

worldview as a heritage to your children. That appears to be what Lot did.

We know Lot had a level of relationship with the Holy One. He had, indeed, seen the Holy One do miracles. He had enough of a sense of what healthy behavior is and is not that he bemoaned the spiking perversion in his city. But though he bemoaned the perversion in his city, he did nothing about it. And when the flagrantly perverse city he loved and from the economy of which he drew his income was judged and destroyed, he apparently could not imagine life without its tantalizing comforts. And neither could his adult daughters. Lot's relationship with the Holy One was apparently so shallow and fleshly and material in orientation that he had nothing of significant value to offer his children in the time of crisis. And the sickening things we will read about in today's aliyah of Torah are the natural result.

The picture we see in today's aliyah of Torah is a picture of three people – Lot and his daughters – who simply hunkered down in their chosen cave, surrendered to grief, self-pity, and fear, and never recovered. What is worse, it appears that they isolated themselves *not only* from their fellow men (who were alive and well and very nearby), but from the Holy One as well. ***They seem to have totally lost touch with their God-ordained purpose and destiny in life.***

Please note, however that THE PROBLEM WAS **NOT** THE CAVE. If Lot had *sh'ma*-ed the angels' counsel, and run to the mountains, in the first place, he probably would have been in a cave even earlier. It was **not** separation from man that was Lot's main problem – it was separation from the Holy One. Lot had allowed his immersion in Sodom – and that of his wife and daughters - to sever the drive for contact with God that they had learned from Avraham. They gave up – not on humanity, but on God. Sadly, *abuse of alcohol*, followed by *incest*, followed by *oblivion*, was the recorded result.

*... the firstborn said to the younger, "Behold, I lay last night with my father.*

*Let us make him drink wine again, tonight.*

*You go in, and lie with him, that we may preserve our father's seed."*

*They made their father drink wine that night also.*

*The younger arose, and lay with him.*

*He didn't know when she lay down, nor when she arose.*

*Thus both of Lot's daughters were with child by their father.*

*The firstborn bore a son, and named him Mo'av.*

*The same is the father of the Mo'avim to this day.*

*The younger also bore a son, and called his name Ben-'Ammi.*

*The same is the father of the children of 'Ammon to this day.*

And thus Avraham's descendants obtained their closest neighbors – Moav and

Ammon. Today we call the territory these people occupied the country of “**Jordan**”. But the people themselves have been *scattered to the four winds*. The present occupants of Jordan are largely Arabs, who have dispossessed Moav and Ammon.

***Please Don't Miss the Real Message of the Aliyah!***

The point of this aliyah is *not* for us to assume a self-righteous air, shake our heads, and *condemn* Lot or his daughters. The sad truth is that we, under similar circumstances, very well might have done just as he did - or even worse. This is particularly true considering the alarming, near-total dependence of most men and women of faith on *other men*, and upon *forms of religion* for spiritual truth and training<sup>2</sup>. This abdication of the responsibility for the spiritual life of one's self and one's family and home makes what happened to Lot seem tame.

The glitter, glitz and convenience of 21<sup>st</sup> Century Sodoms and G'morahs, it seems, have proven just as alluring and anesthetizing to us as Lot's Sodom proved to him. And, if and when we in the 21<sup>st</sup> Century finally make the move to leave Sodom and G'morrah, it seems the relative improvement of 21<sup>st</sup> Century Tzoars [perhaps typifying so-called “Christian” or “Jewish” or “Messianic” alternatives to worldly forms of activity?] captivates us, and causes us to fixate and stagnate, and still miss the mark<sup>3</sup>. We will accept anything, it seems, besides actually doing what the Holy One's Torah says is our purpose and destiny, the very essence of the reason we were “chosen” – ***teaching our children, and our households after us, the way of the Holy One, and doing righteousness and justice.*** [See **Genesis 18:19**]. It is not our job - or our place - to condemn Lot. The pot should not call the kettle black. The pleasant ‘caves’ we have built in 21<sup>st</sup> Century America, Europe, Africa, etc. are no better than Lot's.

But let us at least *learn from Lot's example*. The only way of life we can follow is the way of ***sh'ma-ing the Holy One!*** It is not *entertainment*, nor is it *socialization opportunities*, nor is it *education* that our children need. It is not ‘self-esteem’ or a ‘positive self-image’ that will prepare them for the crises and challenges of life. Entertainment and socialization and education and ‘self-esteem’ are all just pipe

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<sup>2</sup> This is not to condemn any specific form or personage of religion. Every religious form and personage needs to be analyzed in light of Torah, and the standard of Torah truth applied to it/them, but that is a different subject for a different day. What I am talking about here is DEPENDENCE upon such things for spiritual development. The Holy One clearly puts upon heads of households the primary responsibility for spiritually nourishing the members of his household. To delegate this responsibility to ANYONE else is to ***lo sh'ma*** the Holy One – and borders on spiritual child abuse and neglect.

<sup>3</sup> It is sort of like leaving Ur of the Chaldees, but then settling in Charan – just on the edge of Chaldean influence – rather than proceeding to the destiny to which we are called. Or, it is like leaving Egypt, but then choosing to wander in the desert rather than enter the promised land to which we have been called.

smoke - different pathways leading to the deep darkness of Lot's cave.

What we and our children need is not better government, better teachers, better schools and churches, a better health care program, or better political systems or politicians. All those things are seductive mirages – anesthetizing distractions of human imagination that offer not one whiff of substantive value to the soul. What our children – and we, for that matter – desperately need are *legitimate, God-initiated God encounters* and life experiences walked out hand-in-Hand with the Holy One rather than according to social custom. What our children and we ourselves need is *engrafting into* - and *daily drawing strength and wisdom from - the covenant the Holy One made with Avraham*.

Each of us has a *covenant with the Holy One*, a *destiny* and a *purpose*. We cannot [consistently at least] rely on *anyone else* to hear from God for us, or to teach our children His truth, and how to apply it in their lives. We will survive and fulfill our destiny - if at all - by one Way, and one Way alone – i.e. by personally seeking, hearing, and heeding, and treasuring, and following, the Words of God.

Can others help equip us and our children? Certainly – especially in the very earliest stages of our walk. But each of us has a responsibility to get equipped – and get our children equipped - as fast as possible, then *move on*. Do not be ‘*ever learning, but never knowing the truth*’.

### ***Reality Check***

What do you think you would do if our Western world was touched by the Holy One's judgment the way Lot's world was? Do you think you would merely escape to another city of the plain, to ply your trade, go to a new religious institution, and/or resume your present lifestyle amongst somewhat less evil people?

If so, it's time for a *reality check*. Surely World Trade Center catastrophes, anthrax-laced packages, school massacres, Beltway snipers, killer tsunamis and Category 5 hurricanes have awakened us at least that much. Wake up and smell the coffee! As the note left at the scene of the Ponderosa Restaurant, Richmond, Virginia, shooting of America's so-called ‘Beltway Sniper’ a few years ago, makes it clear:

***. . . your children are not safe  
anywhere,  
at any time<sup>4</sup> . . .***

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<sup>4</sup> This was the message written in the note found by authorities in the wooded area across from the Ponderosa Restaurant off Interstate Highway 95 in Richmond, Virginia, after the October 19, 2002,



Read that *again*, Dear Reader. Read it *over and over and over again* - until the message sinks in. You see, I do not agree with the guy who wrote that message on very much at all. I certainly do not condone his actions. I am definitely glad he was caught. But the truth of the matter is, for reasons he only partly understood, the words he scribbled on that note ring quite true. The shocking, sickening scandal of the Catholic church<sup>5</sup> which has been publicly unveiled over the past few years should tell us – our children are not safe with ANYONE – even [or perhaps especially<sup>6</sup>] clergymen. Why is this so?

### ***The Non-Delegability of the Duty of Raising Children in the Way They Should Go***

The legal world has a term known as ‘**non-delegable duty**’. This means that certain responsibilities simply cannot be delegated – i.e. shifted onto the shoulders of anyone else. This means that you can, if you choose, get someone else to do those things for you - **but** if they are not done properly – and they will not be - it is **you**, *not the person you hired*, who will be held primarily responsible and accountable.

Spiritually, you see, where your children are concerned the *buck stops with you*. Where *my* children are concerned the buck stops with *me*. Not with the *school system*, the *schoolteacher* or the *school board*. Not with the *coach*. Not with the *priest*, the *pastor* or the *rabbi*. Not with the *youth director*. Not with the *babysitter*. Not with the *peer group*. Not with the *neighbor*. Not with *child-welfare services*. With *me*. With *you*. With *us*.

Oh how we like to delegate our responsibilities regarding our children to others. And the pagans in charge of the nations in which we live in 21<sup>st</sup> Century Western Culture assure us we should do just that. But do you remember what your Bible says about “friendship with the world”?

And so here is a question on which I urge you to ponder in light of the sad story of Lot and his daughters: if everything fell apart around you today, as it did for Lot,

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‘beltway sniper’ shooting a short time after the sundown that brought Shabbat *Lech Lecha* to a close in Hebrew year 5762.

<sup>5</sup> The child molestation problem is by no means limited to the Catholic Church. It is – or will be - a problem in every religious – or secular - organization that entrusts children to adults other than Godly parents. Yes, that includes any local church or synagogue or youth group you or kids may attend or wish to attend. It also includes sports programs, scouting programs, day care programs, youth camps, and slumber party/sleepovers.

<sup>6</sup> Because clergymen in our society are often considered by children and youth as extensions of God, who know the ‘Spiritual stuff’, and who thus occupy a position of trust.

are you and your family prepared to start over with nothing and learn a totally new lifestyle - *a lifestyle totally dependent upon YOUR hearing from and responding to the Holy One*. Are you prepared in case everything changes around you and can never be “fixed”? Perhaps it will never happen, at least in your lives - but perhaps it will. You are well advised to prepare to, as Lot had to, *leave society as you know it*.

I mean *just in case*. But build your preparations around running *to*, not *from*, the Holy One. He is our shield, and our great reward. He is able to shelter us - and our children – if we will only *sh'ma* His Voice.

### ***A Note of Hope – Even In a Bleak Situation***

While what we read in today’s aliyah saddens if not sickens us, it does not alter the Holy One’s inexorable plan for His Creation one whit. The first child born of incest was *Moav* [Moab]. It was from Moav that Ruth descended. It was from Ruth that David descended. It was from David that Messiah descended. All things work together for good for those who love the Holy One, who are called according to His purposes. Never, never, never forget that, Dear Reader!

### ***Questions For Today’s Study***

1. Torah tells us that Lot was afraid to stay in *Tzoar*.

[A] Why do you think Lot was afraid to stay in Tzoar? What was he ‘afraid’ of?

[B] Consider what Avraham saw when he looked in the direction of where the cities of the plain had been. Would you have been ‘afraid’ to stay in Tzoar?

2. Consider what thoughts must have been in Lot’s mind as he decided to leave Tzoar. Put yourself in his position, and write a journal entry for the day he decided to leave Tzoar, expressing how his life had changed since he parted company with Avraham, and how he felt about his past, present, and future. [Hint: Don’t forget that Lot had been pretty well off and usually had a lot of people hanging around him - see Genesis 13:5, 13:7, and 14:16]

3. According to Genesis 19:30 where did Lot and his daughters make their home after leaving Tzoar?

4. Why do you think Lot did not go back to live with Avraham, now that he no longer had the flocks, herds, and herdsmen (all apparently died in Sodom) that had caused the need to separate?

5. Why do you think Lot’s daughters did what they did? Do you think they

considered the Holy One's thoughts and ways before they did what they did? Do you think they prayed or sought wisdom and counsel from the Holy One before doing what they did? Explain what you think was their thought process.

6. In today's Haftarah reading the account of *Elishahu* [Elisha] and the barren woman of Shunem [representative of the Holy One's faithful remnant] continues. The inclusion of the story of this woman and her miraculous conception and birth of a son in the TaNaKh is purposeful and prophetic. Not only does the story remind the Holy One's people of where they *came from* [Avraham, Sarah, and their miracle child Yitschak], but it also points us to where we are "*going*" - because the picture of the annunciation, conception, birth, death and resurrection of the son is prophetic of the annunciation conception, birth, death and resurrection of Messiah Y'shua. The point is that the faithful remnant of the Holy One always appears barren, and is incapable, in itself or its members, of producing the spark of Divine life – *until* the Holy One's Divinely-appointed season! The text of today's passage, in the Hebrew Names Version, reads as follows:

*He [Elishahu] said, "What then is to be done for her?"*  
*Gehazi answered, "Most assuredly she has no son, and her husband is old."*  
*He said, "Call her." When he had called her, she stood in the door.*  
*He said, "At this season, when the time comes round, you will embrace a son."*  
  
*She said, "No, my lord, you man of God, do not lie to your handmaid."*  
*The woman conceived, and bore a son at that season,*  
*when the time came round, as Elisha had said to her.*

[A] What was the political and spiritual situation of the Holy One's people when the events described in today's haftarah aliyah took place?

[B] Whose idea was it for the wealthy woman of Shunem to have a son?

[C] Had this woman asked Elishahu [Elisha] or Gehazi for anything?

[D] How is Elishahu's prophesy over the Shunamite similar to the prophesy of the Holy One over Sarah in Genesis 18:14?

7. In today's reading from the apostolic writings Kefa [Peter] continues warning the Holy One's covenant people about false prophets and teachers in their midst. This is not a radical "new" teaching Kefa is expressing. Y'shua taught the same truth in the parables of the *wheat and the tares* [Matthew 13:24 ff] and of *the dragnet* [Matthew 13:47 ff]. The truth is that every community of faith has – or will have - a *false prophet* and/or *false teacher*, just as the Holy One's people have always had to contend with a Kayin, a Lamech, a Lot, an Ishmael, an Esau, a Laban, an Absalom, a Jezebel, and/or a Judas. The servant is not above his master.

But it is not our task to accuse, slander, ostracize, or "seek and destroy" the false prophets and teachers, as if we were some kind of self-appointed spiritual policemen. Our task is to focus on Torah truth and *mitzvot*-living, avoid

“infection”, and let the Holy One deal with the “tares” and “bad fish” among us in His own way and in His own time.

*The Holy One knows how to deliver the godly out of temptation  
and to keep the unrighteous under punishment for the day of judgment;  
but chiefly those who walk after the flesh in the lust of defilement and despise authority.*

*Daring, self-willed, they are not afraid to speak evil of dignitaries;  
whereas angels, though greater in might and power,  
don't bring a railing judgment against them before the Holy One.*

[A] What according to verse 9 is the difference in the way the Holy One treats *Godly men and women* on the one hand, and *unrighteous people* on the other hand.

[B] How do you think the Holy One distinguishes between “Godly” persons and “unrighteous” persons, for the purpose of making the distinctions discussed in verse 9?

[C] According to the first part of verse 10, judgment is to be especially severe on people who engage in two specific sinful “ways”. What are the two specific types of sinful “ways” which will receive the especially severe judgment?

[D] Think about the two sinful “ways” Kefa is warning us about. How can you recognize in yourself the “seed” form of those sinful ways - what types of conduct and attitudes which, if not ‘nipped in the bud’, do you think will lead to the first such sinful “way”? Answer the same question as to the second sinful “way”.

[E] Explain what you think Kefa is talking about in verses 10-11 of today’s study. [Hint: Read the rest of II Peter, to put this in context, before you answer!]

*May you be sheltered in the strong arms of the Holy One,  
and never depart from His Perfect Will for you.*

### ***The Rabbi’s son***

### ***Meditation for Today’s Study***

Psalm 140:6-11

*I said to the Holy One, "You are my God."  
Listen to the cry of my petitions, O Holy One!  
YHVH, O Holy One, the strength of my **yeshu`ah**,  
You have covered my head in the day of battle.  
O Holy one, don't grant the desires of the wicked.  
Don't let their evil plans succeed, or they will become proud. Selah.*

*As for the head of those who surround me, let the mischief of their own lips cover them.  
Let burning coals fall on them.*

*Let them be thrown into the fire, into miry pits, from where they never rise.  
An evil speaker won't be established in the eretz.  
Evil will hunt the violent man to overthrow him.*