

Ask The Rabbi – November 16 2021

Question:

1. Did Lot have sons? We see in verse 12 mention of bringing sons, daughters, and son in law out of the city because of the coming destruction. Lot talks to his son in laws, and does bring his daughters with him, but there is no further mention about sons.
2. In verses 15-16 we see the angels took them by the hand and led them, leaving them outside the city. Then verse 17 tells us they were to flee the entire area. I'm curious why there were only taken to the city limit, instead of to their final destination.
This passage reminds me of gospel passages such as Luke 21: 21-22 about fleeing to the hills and getting out of the city. Therefore I'm thinking this story of Lot and his wife is meant as a parallel.
3. I have been thinking about why Lot's wife would have turned into a column of salt, as opposed to turning into something else. I keep thinking that salt has something to do with covenants?

Response:

1. Did Lot have sons? We see in verse 12 mention of bringing sons, daughters, and son in law out of the city because of the coming destruction. Lot talks to his son in laws, and does bring his daughters with him, but there is no further mention about sons.

Does Lot have any sons?

Based on the verse referenced in the question,

Gen 19:12 The men said to Lot, "Do you have any people here besides yourself? Whomever you have in the city—son-in-law, your sons, your daughters—bring them out of this place;

It appears that the Men / Angels who are staying with Lot and have come to inform him of the city's pending doom, pose this as a question. Thus the visitors were not aware of who resided in Lot's family.

Are there any other people who reside with you. We are made aware of Lot's daughters earlier through Lot's offering them to the hostile crowd who wanted the men in order to have sex with them.

Gen 19:5 They called Lot and said to him, "Where are the men who came to stay with you tonight? Bring them out to us! We want to have sex with them!"

Gen 19:6 Lot went out to them and stood in the doorway, closing the door behind him,

Gen 19:7 and said, "Please, my brothers, don't do such a wicked thing.

Gen 19:8 Look here, I have two daughters who are virgins. Please, let me bring them out to you, and you can do with them what seems good to you; but don't do anything to these men, since they are guests in my house."

Interestingly Lot reveals that his daughters are still virgins, yet they are married and Lot references his sons-in-law. It would appear, long before the concept of the Jewish wedding is revealed later there was the concept of betrothal at the time of Avraham. For we read of this very same dynamic pertaining to Yosef and Miryam...

Mat 1:18 Here is how the birth of Yeshua the Messiah took place. When his mother Miryam was engaged to Yosef, before they were married, she was found to be pregnant from the Ruach HaKodesh.

Mat 1:19 Her husband-to-be, Yosef, was a man who did what was right; so he made plans to break the engagement quietly, rather than put her to public shame.

Mat 1:20 But while he was thinking about this, an angel of Adonai appeared to him in a dream and said, "Yosef, son of David, do not be afraid to take Miryam home with you as your wife; for what has been conceived in her is from the Ruach HaKodesh.

Mat 1:21 She will give birth to a son, and you are to name him Yeshua, [*which means 'Adonai saves,'*] because he will save his people from their sins."

Mat 1:22 All this happened in order to fulfill what Adonai had said through the prophet,

Mat 1:23 "The virgin will conceive and bear a son, and they will call him 'Immanu El." (The name means, "God is with us.")

Mat 1:24 When Yosef awoke he did what the angel of Adonai had told him to do—he took Miryam home to be his wife,

Mat 1:25 but he did not have sexual relations with her until she had given birth to a son, and he named him Yeshua.

Thus the foundation of what we are familiar with and conveyed in our Passover Haggadah pertaining to the fourth cup, The Cup of Hallel (Praise) and also known as The Cup of The Kingdom is the foundational aspect of the marriage from a Jewish perspective.

We are able to understand the fullness of Pesach (Passover) through the Jewish wedding:

Shiddukhin, the first phase of the process, means “match” and starts with the selection of the bride.

Eyrusin, the second phase, meaning “betrothal.” is the formal, one-year period when the two parties receive the betrothal blessings and become officially engaged. It is when the Bridegroom goes off to prepare a place for His bride.

Nissuin, the third and final phase of the Jewish wedding, completing and therefore fulfilling the promise of enjoining the bridegroom to His bride. Upon completion of the wedding we celebrate with a feast, a Wedding Feast.

2a. In verses 15-16 we see the angels took them by the hand and led them , leaving them outside the city. Then verse 17 tells us they were to flee the entire area. I’m curious why there were only taken to the city limit, instead of to their final destination.

Lot's wife apparently lagged behind. She turned and watched the flaming sulfur fall from the sky, consuming everything she valued. Then it consumed her. The Hebrew for “looked back” (nabat) means more than to glance over one’s shoulder. It means “to regard, to consider, to pay attention to.”

נָבַט

nâbat

naw-bat'

A primitive root; to *scan*, that is, **look intently** at; by implication to **regard with pleasure, favor or care**: - (cause to) **behold**, consider, look (down), regard, **have respect**, see.

The Scriptures don't say whether her death was a punishment for valuing her old life so much that she hesitated in obeying, or if it was a simple consequence of her reluctance to leave her life quickly. Either she identified too much with the city—and joined it—or she neglected to fully obey God's warning, and she died.

The Bible isn't clear whether Lot's wife was covered in the salt that rained down with the brimstone or if her remains were dusted with a coating of salt later. But it is interesting that she is described as a "pillar." (netseeb) The Hebrew for "pillar" refers to a garrison or a deputy, that is, something set to watch over something else. The image of Lot's wife standing watch over the Dead Sea area—where to this day no life can exist—is a poignant reminder

נָצַב נֶצִיב

n^{ets}îyb n^{ets}ib

nets-eeb', nets-eeb'

From [H5324](#); something *stationary*, that is, a *prefect*, **a military post, a statue**: - **garrison**, officer, pillar.

As to the journey where the Men / Angels only took them to the edge of the city.

Gen 19:15 When morning came, the angels told Lot to hurry. "Get up," they said, "and take your wife and your two daughters who are here; otherwise you will be swept away in the punishment of the city."

Gen 19:16 But he dallied, so the men took hold of his hand, his wife's hand and the hands of his two daughters—Adonai was being merciful to him—and led them, leaving them outside the city.

The responsibility of the journey belonged to them. The Men / Angels removed them from the city, from direct contact for what would transpire, thus they were out of direct harm. The responsibility now resided on Lot and his family to make the journey, to decide Sodom or Safety?

Is this not an image of God pouring out His wrath upon the earth or Revelation 16. Is this not a similar image of God pouring out His judgment upon Egypt. In all cases, there is a responsibility upon us.

- Egypt, - Applying the blood of the lamb
- Revelation – Accepting the work of the Lamb and His blood

For Lot and His family it was accepting the words of the Men / Angels who came for them.

All require trusting in Adonai.

2b. This passage reminds me of gospel passages such as Luke 21: 21-22 about fleeing to the hills and getting out of the city. Therefore I'm thinking this story of Lot and his wife is meant as a parallel.

Luk 21:21 Those in Y'hudah must escape to the hills, those inside the city must get out, and those in the country must not enter it.

Luk 21:22 For these are the days of vengeance, when everything that has been written in the Tanakh will come true.

There are most certainly thematic links between Lot and his family and the children of Isra'el. The warning conveyed by the angels to Lot are relatable to the warning conveyed by Yeshua, pertaining to a future tragedy

that will befall Yerushalayim. Yet the reasons for the destruction of each place are different, (Adonai pouring out His judgment upon the cities while Rome destroys a nation, yet permitted by Adonai to occur) I will share more about this in another question.

3. I have been thinking about why Lot's wife would have turned into a column of salt, as opposed to turning into something else. I keep thinking that salt has something to do with covenants?

Consider Yeshua's words to His Jewish audience during His sermon on the mount...

Mat 5:13 "You are salt for the Land. But if salt becomes tasteless, how can it be made salty again? It is no longer good for anything except being thrown out for people to trample on.

*Jewish believers are **salt**, a seasoning and a preservative, **for the Land** of Israel (see [Mat 5:5](#)), that is, for the Jewish people, and **light for the world**, for the Gentiles, as taught in [Isa 49:6](#).*

Isa 49:5 So now Adonai says—he formed me in the womb to be his servant, to bring Ya`akov back to him, to have Isra'el gathered to him, so that I will be honored in the sight of Adonai, my God having become my strength—

[Isa 49:6](#) he has said, "It is not enough that you are merely my servant to raise up the tribes of Ya`akov and restore the offspring of Isra'el. I will also make you a light to the nations, so my salvation can spread to the ends of the earth."

God established a "covenant of salt" ([Num 18:19](#)) (as pertains to the duties of the priests found in Numbers 18,

[Num 18:19](#) All the contributions of holy things which the people of Isra'el offer to Adonai I have given to you, your sons and your daughters with you; this is a perpetual law, an eternal covenant of salt before Adonai for you and your descendants with you."

Which is applied to King David and his descendants - that is, to the Messiah-in [2Ch 13:5](#).

2Ch 13:5 Don't you know that Adonai, the God of Isra'el, gave rulership over Isra'el to David forever, to him and his descendants, by a covenant of salt [*which is unbreakable*]?

Thus there is a salt aspect to covenant where it is to provide seasoning, (distinction) and act as a preservative (to keep and maintain)

Question:

What does the age of the Goy (Gentiles) mean in relation to Luke 21:24 and it coming to an end?

Response:

Luk 21:20 "However, when you see Yerushalayim surrounded by armies, then you are to understand that she is about to be destroyed.

Luk 21:21 Those in Y'hudah must escape to the hills, those inside the city must get out, and those in the country must not enter it.

Luk 21:22 For these are the days of vengeance, when everything that has been written in the Tanakh will come true.

Luk 21:23 What a terrible time it will be for pregnant women and nursing mothers! For there will be great distress in the Land and judgment on the people.

Luk 21:24 Some will fall by the edge of the sword, others will be carried into all the countries of the Goyim, and Yerushalayim will be trampled down by the Goyim until the age of the Goyim has run its course.

Excerpt from Jewish New Testament Commentary by David Stern:

Many believe the prophetic message in the final part of this verse has been fulfilled in our own days, after nearly two thousand years. If so, it constitutes a powerful argument for believing in Yeshua.

The verse's opening passage, "**Some will fall by the edge of the sword**," was initially fulfilled in the rebellion of 66-70, when over a million Jews may have perished (see below). Moreover, its fulfillment was grievously repeated throughout history, often by those who called themselves Christians and claimed to be acting in the name of the Jewish Messiah. The phrase, "the edge of the sword." is found also in [Jer 21:7](#) and [Sir 28:18](#) (in the Apocrypha).

The second clause, "**Others will be carried into all the countries of the Goyim**," could stand as a heading for a history of the Jewish Diaspora. Josephus (*Wars of the Jews* 6:9:1, 3) states that 1,100,000 Jews were slain and 97,000 carried away captive as slaves by the Romans in the war of 66-70. The Diaspora is predicted as early as in the words of Moses ([Deu 28:63-68](#)) and dates at least to the Assyrian conquest of Israel (722 B.C.E.) and the Babylonian Captivity (586 B.C.E.; see [Ezr 9:7](#)). But the Roman slaughter and destruction brought the Jewish nation to an end: the Diaspora, in a national sense, had previously been partial; now and in the Second Rebellion (132-135 C.E.) it became all but total.

And Yerushalayim will be trampled down by the Goyim until the age (literally, "seasons") of the Goyim has run its course. Consider this prophecy in the light of

- [Psa 79:1](#) ("O God, *Goyim* have come into your inheritance; they have defiled your holy Temple; they have laid Yerushalayim in heaps")
- [Isa 63:18](#) ("... our adversaries have trampled down your sanctuary")
- [Dan 9:26](#) ("After sixty-two sevens Messiah will be cut off, with nothing left to him; and the people of a prince yet to come will destroy the city and the sanctuary.... ").

The Romans permitted Jews to continue living in Jerusalem after 70 C.E., but in the wake of the Second Rebellion under the false messiah Shim'on Bar-Kosiba all Jews were expelled, and the city, now entirely Gentile, was renamed Aelia Capitolina. (However, Jews continued to live in B'nei-B'rak, Yavneh, Tzippori, Tiberias and other locations throughout the Land of Israel. In fact, there has been a Jewish presence in *Eretz-*

Israel continuously since the time of King David.)

- Roman rule continued until 324 CE
- The Byzantine Empire controlled Jerusalem until 614 CE
- The Persians governed briefly until 629 CE
- In 638 CE Muslim Arabs conquered the Holy City; and the Ummayyads, ruling from Damascus, built the Dome of the Rock mosque on what was believed to be the site of the Jewish Temple
- In 691 CE The Abbasid Arabs took over
- In 750 CE their capital was Baghdad.
- The Egyptians imposed their rule in 878 CE
- The Crusaders, thinking they were acting in the name of Yeshua, came to the Holy Land in 1096 CE "to reclaim it from the infidels." In 1099 CE they not only defeated the Muslims but massacred all the Jews they could find.
- The Crusaders in turn were driven out in 1187 CE by the Kurdish Ayyubid leader Salach-ed-Din (Saladin).
- Battles between Crusaders and Muslim Arabs continued until 1244 CE, with dominion being established by the Egyptian Mamluks in 1250 CE; formerly military slaves of the Ayyubids, they had overthrown their masters.
- Suleiman (= Solomon) the Great displaced them in 1517 CE, and his Ottoman Turks held sway in the Holy Land for 400 years until they were defeated by Britain's General Allenby in World War I.
- The British Mandate given by the League of Nations lasted until 1948, when, in the wake of the Nazi Holocaust, the world's conscience was momentarily pricked enough to permit the State of Israel to be established by a just-over-two-thirds vote of the United Nations General Assembly. By the U. N. plan of 1947 Jerusalem was to have been an internationalized city, but when five Arab countries attacked Israel within hours of her independence she fought back and conquered the western, more modern part of Jerusalem. Nevertheless the Old City of Jerusalem, the portion the present verse speaks about, which includes the Temple site, was occupied by Jordan until the Six-Day War. On June 8, 1967, the Israeli army entered the Old City and converged on the Western ("Wailing") Wall, liberating Yerushalayim at last.

Many regard that as the moment when Yeshua's prophecy was fulfilled-1,897 years of Gentile rule over Yerushalayim came to an end, and she is no longer "trampled down by the *Goyim*," because "the age of the *Goyim* has run its course"; at last Yeshua's words have come true.

Those who adhere to Replacement theology-also called Covenant theology, Dominion theology, Kingdom Now theology, Christian Reconstructionism, and (in England) Restorationism-hold that the Church is the "new" or "spiritual" Israel, having replaced the "old" Israel, the Jews, as God's people. According to this view the Jewish people no longer have promises from God, only curses; therefore they deny any significance after 70 C.E. to the "times of the Gentiles." The falseness of this interpretation follows logically if Replacement theology itself is refuted-for which see references in [Mat 5:5](#).

