

# Shabbat Va'yeira

12 November 2022 / 18 Cheshvan 5783

Genesis 19:1-21

(1) The two messengers arrived in Sodom in the evening, as Lot was sitting in the gate of Sodom. When Lot saw them, he rose to greet them and, bowing low with his face to the ground, (2) he said, “Please, my lords, turn aside to your servant’s house to spend the night, and bathe your feet; then you may be on your way early.” But they said, “No, we will spend the night in the square.” (3) But he urged them strongly, so they turned his way and entered his house. He prepared a feast for them and baked unleavened bread, and they ate. (4) They had not yet lain down, when the town council [and] the militia of Sodom —insignificant and influential alike, the whole assembly without exception— gathered about the house. (5) And they shouted to Lot and said to him, “Where are the ones who came to you tonight? Bring them out to us, that we may be intimate with them.” (6) So Lot went out to them to the entrance, shut the door behind him, (7) and said, “I beg you, my friends, do not commit such a

בראשית י"ט:א-כ"א

(א) וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים סָדְמָה בְּעָרִב וְלוֹט יָשֵׁב בְּשַׁעַר-סֹדֶם וַיֵּרְאֵה לּוֹט וַיָּקָם לְקַרְאָתָם וַיִּשְׁתַּחוּ אַפְּיָם אֲרָצָה: (ב) וַיֹּאמֶר הִנֵּה נָא-אֲדֹנָי סוּרוּ נָא אֶל-בַּיִת עַבְדְּכֶם וְלִינוּ וְרַחֲצוּ רַגְלֵיכֶם וְהִשְׁכַּמְתֶּם וְהִלַּכְתֶּם לְדַרְכְּכֶם וַיֹּאמְרוּ לֵאמֹר כִּי בְרַחוּב נָלִין: (ג) וַיִּפְצְרוּ-בָם מְאֹד וַיִּסְרוּ אֵלָיו וַיָּבֹאוּ אֶל-בֵּיתוֹ וַיַּעַשׂ לָהֶם מִשְׁתֶּה וּמִצּוֹת אָפֶה וַיֹּאכְלוּ: (ד) טָרֶם יִשְׁכְּבוּ וְאֲנָשֵׁי הָעִיר אֲנָשֵׁי סֹדֶם נִסְבּוּ עַל-הַבַּיִת מִנְעָר וְעַד-זָקֵן כָּל-הָעָם מִקְּצֵה: (ה) וַיִּקְרְאוּ אֶל-לוֹט וַיֹּאמְרוּ לֹו אֵיךְ הָאֲנָשִׁים אֲשֶׁר-בָּאוּ אֵלֶיךָ הַלַּיְלָה הוֹצִיָאֵם אֵלֵינוּ וְנִדְעָה אֹתָם: (ו) וַיֵּצֵא אֶלֵהֶם לַיְלָה הַפְּתִיחָה וְהַדְלַת סֹגֵר אַחֲרָיו: (ז) וַיֹּאמֶר אֶל-נָא אַחֵי תָרְעוּ: (ח) הִנֵּה-נָא לִי שְׁתֵּי בָנוֹת אֲשֶׁר לֹא-יָדְעוּ אִישׁ אוֹצִיָאָה־נָא אֹתָהֶן אֵלֵיכֶם וַעֲשׂוּ לָהֶן כַּטּוֹב בְּעֵינֵיכֶם רַק לֹא-תַעֲשׂוּ הָאֵל-אֶל-

wrong. (8) Look, I have two daughters who have not known a man. Let me bring them out to you, and you may do to them as you please; but do not do anything to the others, since they have come under the shelter of my roof.” (9) But they said, “Stand back! The fellow,” they said, “came here as an alien, and already he acts the ruler! Now we will deal worse with you than with them.” And they pressed hard against that householder —against Lot—and moved forward to break the door. (10) But the agents stretched out their hands and pulled Lot into the house with them, and shut the door. (11) And the people who were at the entrance of the house, low and high alike, they struck with blinding light, so that they were helpless to find the entrance. (12) Then the agents said to Lot, “Whom else have you here? Sons-in-law, your sons and daughters, or anyone else that you have in the city—bring them out of the place. (13) For we are about to destroy this place; because the outcry against them before יהוה has become so great that יהוה has sent us to destroy it.” (14) So Lot went out and spoke to his sons-in-law, who had married his daughters, and said, “Up, get out of this place, for יהוה is about to destroy the city.” But he seemed to his sons-in-law as one who jests. (15) As dawn broke, the

תַּעֲשׂוּ דָבָר כִּי־עַל־כֵּן בָּאוּ בְּצִלָּה  
 קַרְתִּי: (ט) וַיֹּאמְרוּ וְגַשְׁתְּהֶלְאָה  
 וַיֹּאמְרוּ הָאֵתְד בְּא־לְגוֹר וַיִּשְׁפֹּט  
 שְׂפֹט עֲתָה נִרְעֵ לָהֶּ מֵהֶם וַיִּפְצְרוּ  
 בְּאִישׁ בְּלוֹט מְאֹד וַיִּגְשׁוּ לְשֹׁבֵר  
 הַדֹּלֶת: (י) וַיִּשְׁלְחוּ הָאֲנָשִׁים אֶת־  
 יָדָם וַיִּבְיְאוּ אֶת־לוֹט אֲלֵיהֶם הַבַּיִתָּה  
 וְאֶת־הַדֹּלֶת סָגְרוּ: (יא) וְאֶת־  
 הָאֲנָשִׁים אֲשֶׁר־פָּתַח הַבַּיִת הַכּוֹ  
 בְּסַנּוּרִים מְקַטְּנִין וְעַד־גְּדוּל וַיִּלְאוּ  
 לְמִצְאָה הַפֶּתַח: (יב) וַיֹּאמְרוּ הָאֲנָשִׁים  
 אֶל־לוֹט עַד מִי־לָהּ פֹּה חֲתָן וּבְנִיָּה  
 וּבְנֵיתֶיךָ וְכָל אֲשֶׁר־לָהּ בְּעִיר הוֹצֵא  
 מִן־הַמְּקוֹם: (יג) כִּי־מִשְׁחַתִּים אֲנִיחֶנּוּ  
 אֶת־הַמְּקוֹם הַזֶּה כִּי־גִדְלָה צַעֲקוֹתָם  
 אֶת־פְּנֵי יְהוָה וַיִּשְׁלְחֵנוּ יְהוָה  
 לְשַׁחֲתָהּ: (יד) וַיֵּצֵא לוֹט וַיְדַבֵּר וְאֶל־  
 חֲתָנָיו וְלִקְחֵי בְנֵיתָיו וַיֹּאמְרוּ קוּמוּ  
 צֵאוּ מִן־הַמְּקוֹם הַזֶּה כִּי־מִשְׁחַתִּית  
 יְהוָה אֶת־הָעִיר וַיְהִי כַּמְּצַחֵק בְּעֵינָי  
 חֲתָנָיו: (טו) וַיִּכְמוּ הַשַּׁחַר עָלָהּ  
 וַיֵּאֲצִוּ הַמַּלְאָכִים בְּלוֹט לֵאמֹר קוּמוּ  
 קַח אֶת־אִשְׁתְּךָ וְאֶת־שְׁתֵּי בְנֵיתֶיךָ  
 הַנִּמְצָאֹת פֹּתֵתְסָפָה בְּעֹנֵן הָעִיר: (טז)  
 וַיִּתְמַהֲמְהוּ וַיִּחְזְקוּ הָאֲנָשִׁים בְּיָדָם  
 וּבְיַד־אִשְׁתּוֹ וּבְיַד שְׁתֵּי בְנֵיתָיו  
 בְּחִמְלַת יְהוָה עֲלֵיו וַיֵּצְאוּהוּ וַיִּנְחֵהוּ

messengers urged Lot on, saying, “Up, take your wife and your two remaining daughters, lest you be swept away because of the iniquity of the city.” (16) Still he delayed. So the agents seized his hand, and the hands of his wife and his two daughters—in יהוה’s mercy on him—and brought him out and left him outside the city. (17) When they had brought them outside, one said, “Flee for your life! Do not look behind you, nor stop anywhere in the Plain; flee to the hills, lest you be swept away.” (18) But Lot said to them, “Oh no, my lord! (19) You have been so gracious to your servant, and have already shown me so much kindness in order to save my life; but I cannot flee to the hills, lest the disaster overtake me and I die. (20) Look, that town there is near enough to flee to; it is such a little place! Let me flee there—it is such a little place—and let my life be saved.” (21) He replied, “Very well, I will grant you this favor too, and I will not annihilate the town of which you have spoken.

מִחוּץ לְעִיר: (יז) וַיְהִי כִּהְיוּצִיאֲם  
אתֶם הַחוּצָה וַיֹּאמְרוּ הַמַּלְטָּ עַל־  
נַפְשֵׁךָ אֶל־תִּבְיֹט אַחֲרֶיךָ וְאֶל־תַּעֲמֹד  
בְּכַל־הַכְּפֹר הִהְרָה הַמַּלְטָּ פֶּן־תִּסָּפֶה:  
(יח) וַיֹּאמֶר לוֹט אֲלֵהֶם אֶל־נָא  
אֲדַנִּי: (יט) הִנֵּה־נָא מָצָא עַבְדְּךָ חַן  
בְּעֵינֶיךָ וַתִּגְדַּל חֲסִדְךָ אֲשֶׁר עָשִׂיתָ  
עִמָּדִי לְהַחֲיוֹת אֶת־נַפְשִׁי וְאַנְכִי לֹא  
אוּכַל לְהַמְלִיט הִהְרָה פֶּן־תִּדְבַקְנִי  
הָרָעָה וּמָתִי: (כ) הִנֵּה־נָא הָעִיר  
הַזֹּאת קְרִבָּה לָנוּס שָׁמָּה וְהוּא מְצַעֵר  
אִמְלִטָּה נָא שָׁמָּה הֲלֹא מְצַעֵר הוּא  
וַתַּחֲנִי נַפְשִׁי: (כא) וַיֹּאמֶר אֵלָיו הִנֵּה  
נִשְׁאַתִּי פָנֶיךָ גַם לְדַבֵּר הַזֶּה לְבַלְתִּי  
הַפְּכִי אֶת־הָעִיר אֲשֶׁר דִּבַּרְתָּ:

## Haftarah

Ezekiel 18:1-23

(1) The word of the Eternal One came to me: (2) What do you mean by quoting this proverb upon the soil of Israel, “Parents eat sour grapes and their children’s teeth are blunted”? (3) As I live—declares the Eternal One—this proverb shall no longer be current among you in Israel. (4) Consider, all lives are Mine; the life of the parent and the life of the child are both Mine. The person who sins, only he shall die. (5) Thus, if a man is righteous and does what is just and right: (6) If he has not eaten on the mountains or raised his eyes to the fetishes of the House of Israel; if he has not defiled another man’s wife or approached a menstruous woman; (7) if he has not wronged anyone; if he has returned the debtor’s pledge to him and has taken nothing by robbery; if he has given bread to the hungry and clothed the naked; (8) if he has not lent at advance interest or exacted accrued interest; if he has abstained from wrongdoing and executed true justice between man and man; (9) if he has followed My laws and kept My rules and acted honestly—he is righteous. Such a man shall live—declares the Eternal One. (10) Suppose, now, that he has begotten a son who is a ruffian, a

יחזקאל י”ח:א-כ”ג

(א) וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: (ב) מִה־לָּכֶם אַתֶּם מְשַׁלִּים אֶת־הַמִּשְׁלַל הַזֶּה עַל־אֲדָמַת יִשְׂרָאֵל לֵאמֹר אָבוֹת לֹא־כָלוּ בֶסֶר וְשֵׁנֵי הַבְּנִים תִּקְהֶינָה: (ג) חַי־אֲנִי נְאֻם אֲדֹנָי יְהוִה אִם־יִהְיֶה לָּכֶם עוֹד מִשְׁלַל הַמִּשְׁלַל הַזֶּה בְּיִשְׂרָאֵל: (ד) הֵן כָּל־הַנְּפֹשׁוֹת לִי הֵנָּה כֹּנֶפֶשׁ הָאֵב וּכְנֶפֶשׁ הַבֶּן לִי־הֵנָּה הַנְּפֹשׁ הַחַטָּאת הִיא תָמוּת: (ה) וְאִישׁ כִּי־יִהְיֶה צַדִּיק וְעָשָׂה מִשְׁפָּט וּצְדָקָה: (ו) אֶל־הַהָרִים לֹא אָכַל וְעֵינָיו לֹא נִשְׂאָ אֶל־גְּלוּלֵי בַיִת יִשְׂרָאֵל וְאֶת־אִשְׁת־רֵעֵהוּ לֹא טָמְאָ וְאֶל־אִשְׁת־נָדָה לֹא יִקְרַב: (ז) וְאִישׁ לֹא יוֹנֵה חֶבְלָתוֹ חֹב יִשְׁיב גְּזֻלָּה לֹא יִגְזֹל לְחֶמוֹ לְרַעֵב יִתֵּן וְעִירָם יִכְסֶה־בְּגָד: (ח) בְּנִשְׁךָ לֹא־יִתֵּן וְתַרְבִּית לֹא יִקַּח מֵעוֹל יִשְׁיב יְדוֹ מִשְׁפָּט אָמֵת יַעֲשֶׂה בֵּין אִישׁ לְאִישׁ: (ט) בְּחֻקוֹתַי יִהְיֶה וּמִשְׁפָּטֵי שְׁמֵר לַעֲשׂוֹת אָמֵת צַדִּיק הוּא חָיָה יִחְיֶה נְאֻם אֲדֹנָי יְהוִה: (י) וְהוֹלִיד בֶּן־פְּרִיץ שֹׁפֵךְ דָּם וְעָשָׂה אָח מֵאָח מֵאִלָּה: (יא) וְהוּא אֶת־כָּל־אִלָּה לֹא עָשָׂה כִּי גַם אֶל־הַהָרִים אָכַל וְאֶת־אִשְׁת־

shedder of blood, who does any of these things,<sup>d</sup> (11) whereas he himself did none of these things. That is, [the son] has eaten on the mountains, has defiled another man's wife, (12) has wronged the poor and the needy, has taken by robbery, has not returned a pledge, has raised his eyes to the fetishes, has committed abomination, (13) has lent at advance interest, or exacted accrued interest—shall he live? He shall not live! If he has committed any of these abominations, he shall die; he has forfeited his life. (14) Now suppose that he, in turn, has begotten a son who has seen all the sins that his father committed, but has taken heed and has not imitated them: (15) He has not eaten on the mountains or raised his eyes to the fetishes of the House of Israel; he has not defiled another man's wife; (16) he has not wronged anyone; he has not seized a pledge or taken anything by robbery; he has given his bread to the hungry and clothed the naked; (17) he has refrained from oppressing the poor;<sup>e</sup> he has not exacted advance or accrued interest; he has obeyed My rules and followed My laws—he shall not die for the iniquity of his father, but shall live. (18) To be sure, his father, because he practiced fraud, robbed his brother, and acted wickedly among his kin, did die for his

רעהו טמא: (יב) עָנִי וְאֶבְיוֹן הוֹנָה  
 גְּזֻלוֹת גְּזֹל חָבַל לֹא יָשִׁיב וְאֶל־  
 הַגְּלוּלִים נָשָׂא עֵינָיו תוֹעֵבָה עָשָׂה:  
 (יג) בְּנִשְׂךְ נָתַן וְתַרְבִּית לָקַח וְחָי לֹא  
 יִחֶה אֶת כָּל־הַתּוֹעֵבוֹת הָאֵלֶּה עָשָׂה  
 מוֹת יוֹמָת דָּמְיוֹ בֶּן יִהְיֶה: (יד) וְהִנֵּה  
 הוֹלִיד בֶּן וַיֵּרָא אֶת־כָּל־חַטָּאת אָבִיו  
 אֲשֶׁר עָשָׂה וַיֵּרְאֶה וְלֹא יַעֲשֶׂה כָּהֵן:  
 (טו) עַל־הַהָרִים לֹא אָכַל וְעֵינָיו לֹא  
 נָשָׂא אֶל־גְּלוּלֵי בַּיִת יִשְׂרָאֵל אֶת־  
 אֲנֶשֶׁת רֵעֵהוּ לֹא טָמְא: (טז) וְאִישׁ לֹא  
 הוֹנָה חָבַל לֹא חָבַל וְגִזְלָה לֹא גִזַּל  
 לְחַמוֹ לְרָעַב נָתַן וְעָרוֹם כֶּסֶה־בְּגָד:  
 (יז) מֵעַנִי הַשָּׁיִב יָדוֹ נִשְׂךְ וְתַרְבִּית  
 לֹא לָקַח מִשְׁפָּטֵי עָשָׂה בְּחֻקוֹתֵי הַלֵּךְ  
 הוּא לֹא זָמוֹת בַּעֲוֹן אָבִיו חָיָה יִחֶה:  
 (יח) אָבִיו כִּי־עָשָׂק עָשָׂק גְּזֹל גְּזֹל אָח  
 וְאֲשֶׁר לֹא־טוֹב עָשָׂה בְּתוֹךְ עַמּוֹ  
 וְהִנֵּה־מָת בַּעֲוֹנוֹ: (יט) וְאָמַרְתֶּם מַדְעַ  
 לֹא־נָשָׂא הַבֵּן בַּעֲוֹן הָאָב וְהַבֵּן מִשְׁפָּט  
 וצָדִיקָה עָשָׂה אֶת כָּל־חֻקוֹתַי שָׁמַר  
 וַיַּעֲשֶׂה אִתְּם חָיָה יִחֶה: (כ) הַנֶּפֶשׁ  
 הַחַטָּאת הִיא תָמוֹת בֵּן לֹא־יָשָׂא ו  
 בַּעֲוֹן הָאָב וְאָב לֹא יָשָׂא בַּעֲוֹן הַבֵּן  
 צְדִיקַת הַצְּדִיק עָלְיוֹ תִהְיֶה וְרָשַׁעַת  
 (רשע) [הַרְשָׁע] עָלְיוֹ  
 תִהְיֶה: {ס} (כא) וְהַרְשָׁע כִּי

iniquity; (19) and now you ask, “Why has not the son shared the burden of his father’s guilt?” But the son has done what is right and just, and has carefully kept all My laws: he shall live! (20) The person who sins, he alone shall die. A child shall not share the burden of a parent’s guilt, nor shall a parent share the burden of a child’s guilt; the righteousness of the righteous shall be accounted to him alone, and the wickedness of the wicked shall be accounted to him alone. (21) Moreover, if the wicked one repents of all the sins that he committed and keeps all My laws and does what is just and right, he shall live; he shall not die. (22) None of the transgressions he committed shall be remembered against him; because of the righteousness he has practiced, he shall live. (23) Is it my desire that a wicked person shall die?—says the Eternal One. It is rather that he shall turn back from his ways and live.

יָשׁוּב מִכָּל־חַטָּאתוֹ אֲשֶׁר עָשָׂה וְשָׁמַר  
אֶת־כָּל־חֻקֹּתַי וְעָשָׂה מִשְׁפָּט וּצְדָקָה  
חַיָּה יְחִיָּה לֹא יָמוּת: (כב) כָּל־פְּשָׁעָיו  
אֲשֶׁר עָשָׂה לֹא יִזְכְּרוּ לוֹ בְּצִדְקָתוֹ  
אֲשֶׁר־עָשָׂה יְחִיָּה: (כג) הַחֶפֶץ אֶחָפֶץ  
מוֹת רָשָׁע נְאֻם אֲדֹנָי יְהוִה הֲלוֹא  
בְּשׁוּבוֹ מִדַּרְכָּיו וְחִיָּה: {ס}