

SODOM – A SELECTION OF IMAGES

(WITH A REBUTTAL OF ITS PRESUMED
LOCATION IN JORDAN)

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Figure 1: *Sodom* used to be the southeast bound of Canaan; the ancient Valley of *Siddim* tallies with the shallow south basin of the Dead Sea.¹ | Gen 14:2–3, 8.



Figure 2: Aerial view of the light-coloured site approx. 2 miles south of *Neve Zohar* (Israel); Sodom covers an area of approx. 1.5 sq mi.



Figure 3: The shore of the 300m-deep *Yam ha-Melach* ('Sea of Salt') northeast of *Sodom* – its surface elevation is -430m (the lowest place on earth).



Figure 4: View from the entrance of *Sodom* towards the Dead Sea.



Figure 5: Fragment of the northern city wall.



Figure 6: The gate of *Sodom* – the right tower's top eroded away | Gen 19:1; Jash 16:5.

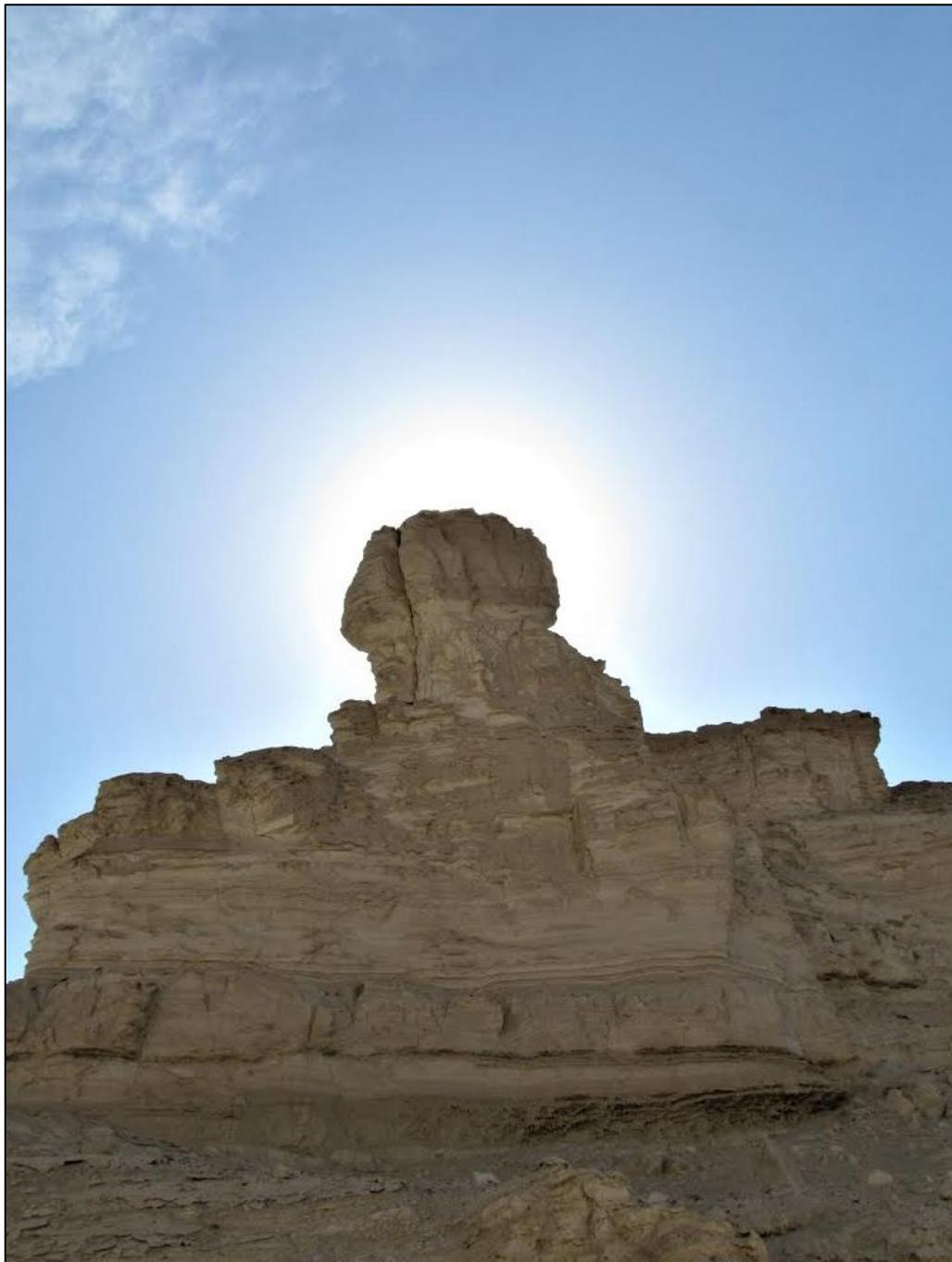


Figure 7: Sphinx at Sodom's entrance – cf. sphinx in front of *Gomorrhah* (above) and the eroded sphinx-shape in *Admah* (below).²



Figure 8: Segment of a traditional Canaanite double wall.



Figure 9: Leftovers of a detached house with turret.

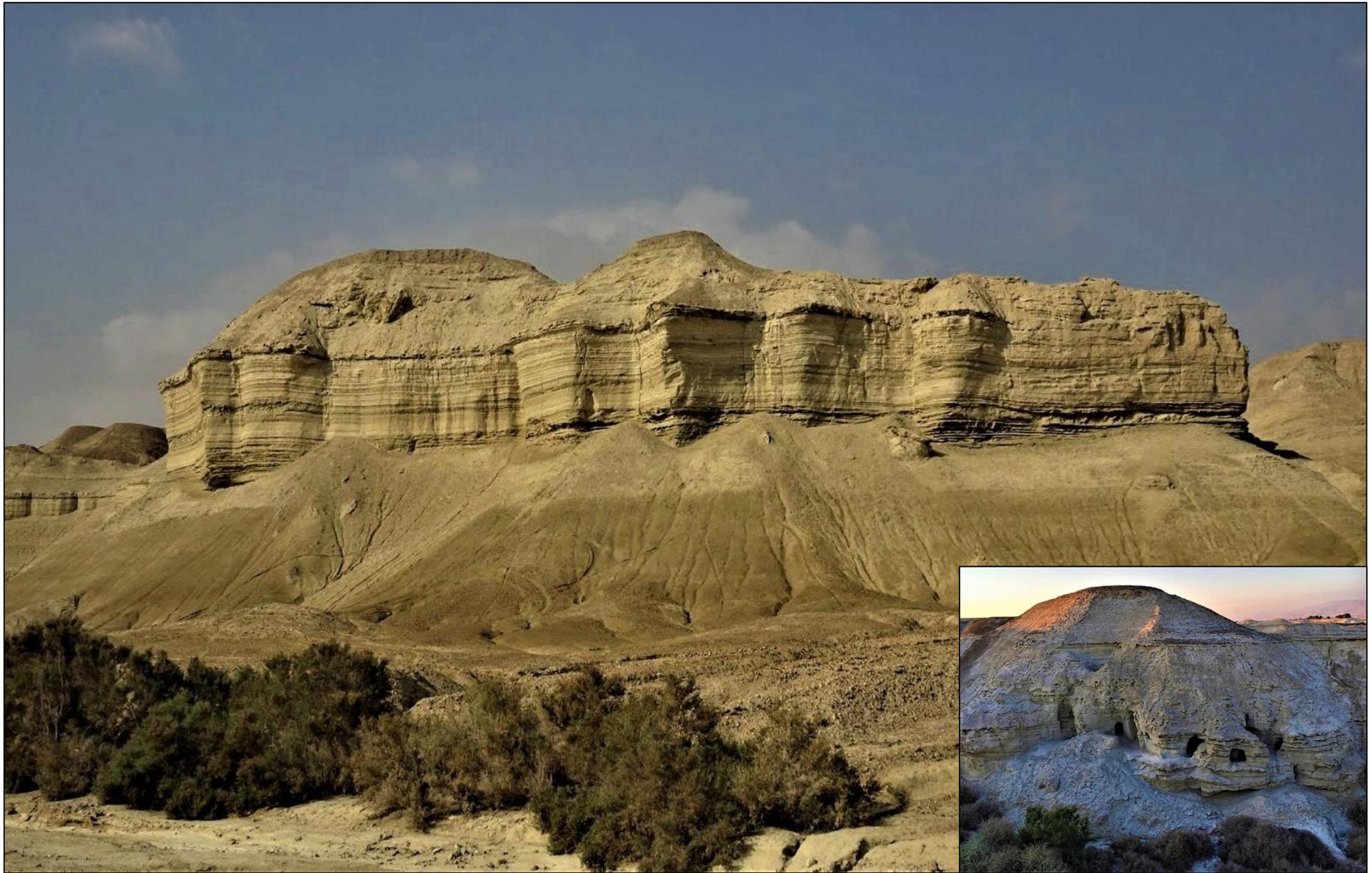


Figure 10: Heavily eroded façade of houses – cf. well-preserved façade of houses in *Admah* (bottom right).



Figure 11: Ashen remains lining the road into the city.³



Figure 12: Vestiges of buildings.



Figure 13: A boulevard, ash filled side streets, and eroded rows of houses set against brown dolomite; *Sodom* was destroyed through fire and sulfur in 1897 BCE.⁴



Figure 14: Sulfur nodules – embedded in vitrified ash and with burn ring.⁵



Figure 15: Burning of a sulfur nodule (Photo: Discovered Media)



Figure 16: Temple-tomb exhibiting narrow spaced columns, capitals, and masonry.



Figure 17: Inside the *Nabal Pratzim* ('Valley of Wrath').



Figure 18: Formations in the *Nahal Pratzim*, note the preserved doorway (top middle).



Figure 19: Close-up.



Figure 20: A slightly more frontal view of the edifice.



Figure 21: Old b/w image of the edifice shown in Fig. 20 (Photo Archive, Yad Izhak Ben-Zvi | Gideon Shiftan Collection)⁶

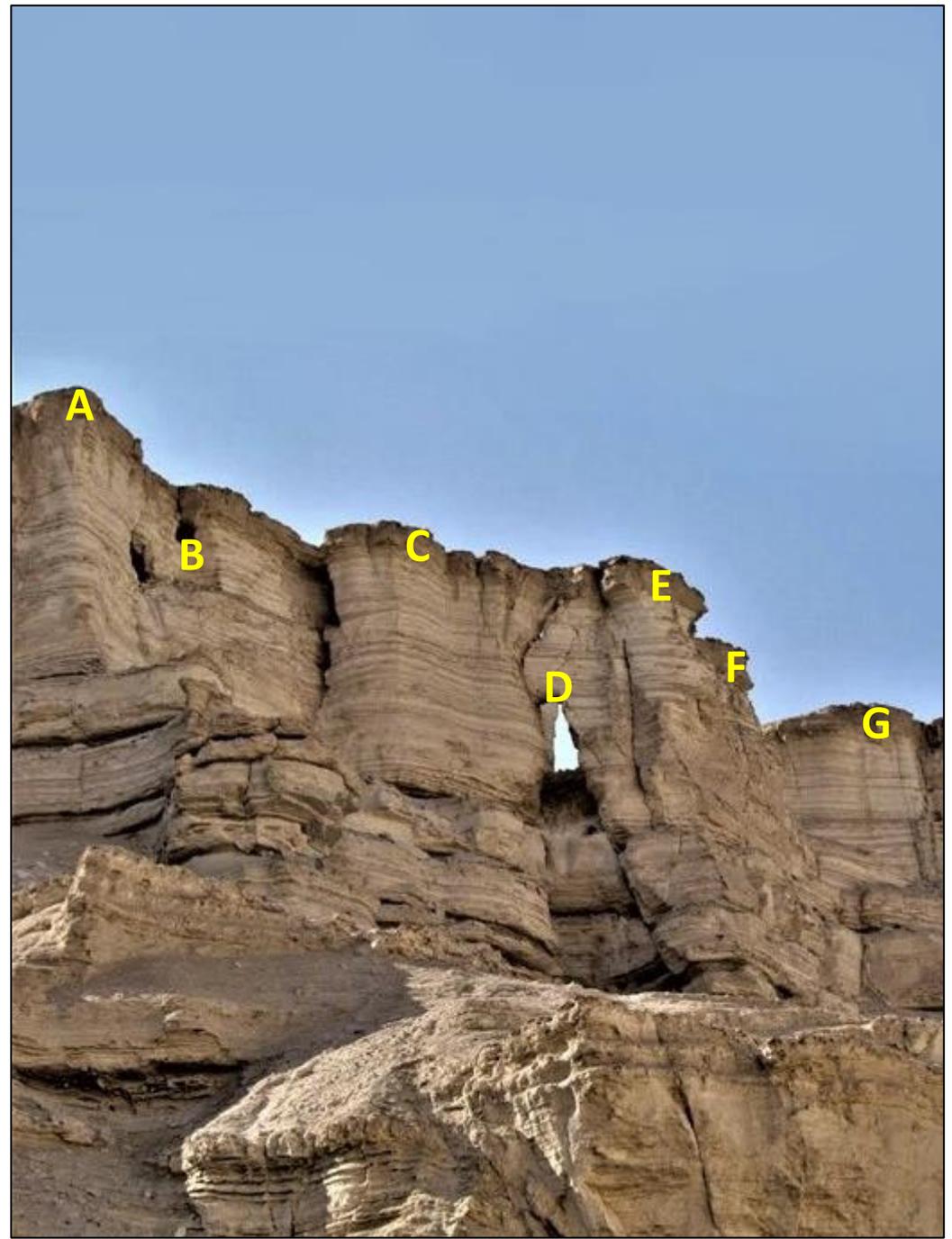
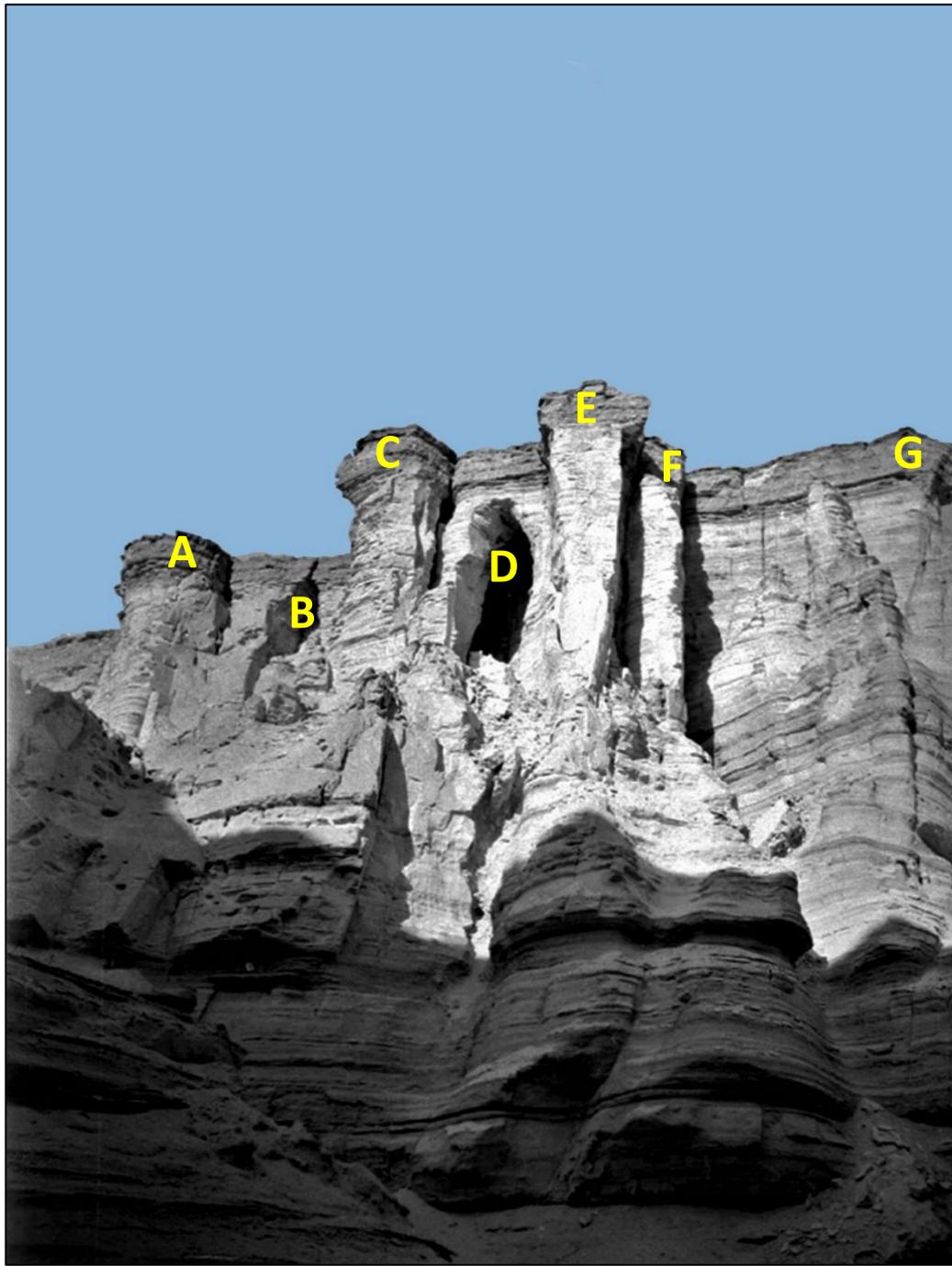


Figure 22: The building photographed in 1938 (left, with colorized sky) and again in 2020 (right), showing the high amount of erosion in the last 80 years.



Figure 23: Similar shapes as in Fig. 22; the curved top sections appear to be ‘Egyptian gorges’ (cf. the cavetto cornice of the *Kom Ombo* temple 30 miles north of Aswan).

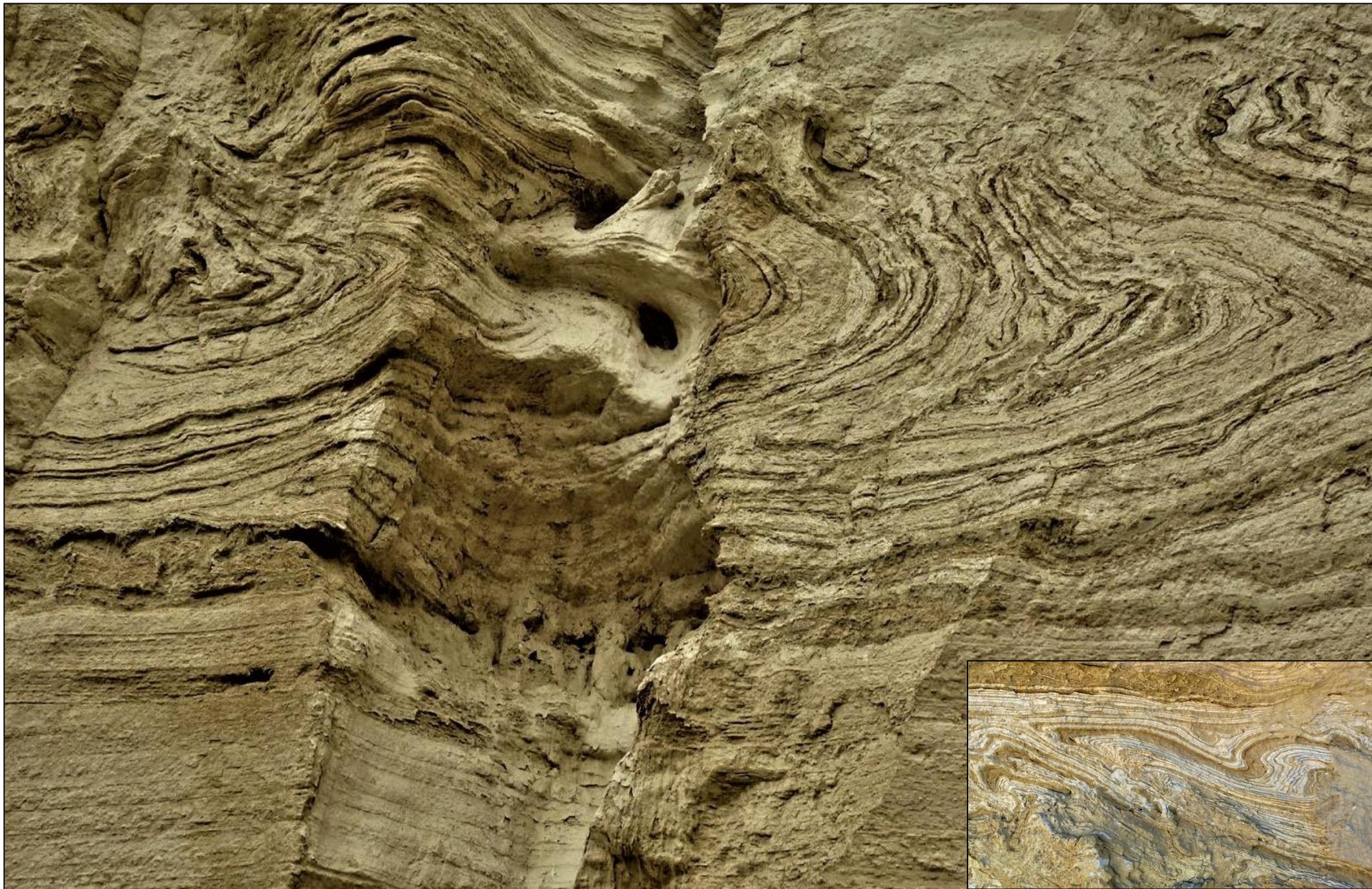


Figure 24: Close-up of an exterior house wall: alternating layers of calcium carbonate & calcium sulfate caused by thermal ionization – cf. folds in *Gomorrah*.⁷



Figure 25: Ziggurat – the squarish indentations held beams to support the floors of the various levels (cf. right the Ziggurat in *Gomorrah* | left the Bent Pyramid in *Dahshur*)



Figure 26: Magnified entrance area of the Ziggurat in Fig. 25 (note the 90° angles).



Figure 27: Piles of stark ash sloping into a wadi.⁸



Figure 28: Ruin surrounded by ash debris.



Figure 29: Road leading to the Judean mountains (note the *cornices*, i.e. the ledges topping the buildings).



Figure 30: City periphery.



Figure 31: Entrance to the *Nabal Sedom* (“Valley of Sodom”).



Figure 32: Interior of the *Nahal Sedom*.



Figure 33: Ruin in the Valley of *Sodom*.



Figure 34: Various calcareous formations.



Figure 35: Perpendicular contours denoting man-made architecture.



Figure 36: Eroded house façades (cf. below façades in *Zeboim*).



Figure 37: Outskirts of *Sodom* (Credit: Zion Ozeri).



Figure 38: The ashen city from afar.

Appendix

Miscellaneous Features of Sodom's Vicinity



Figure 39: Road sign of the *Sodom-Arad* road which was opened in 1964; the inter-city highway begins in the *Sodom* region and terminates some 40 miles inland.

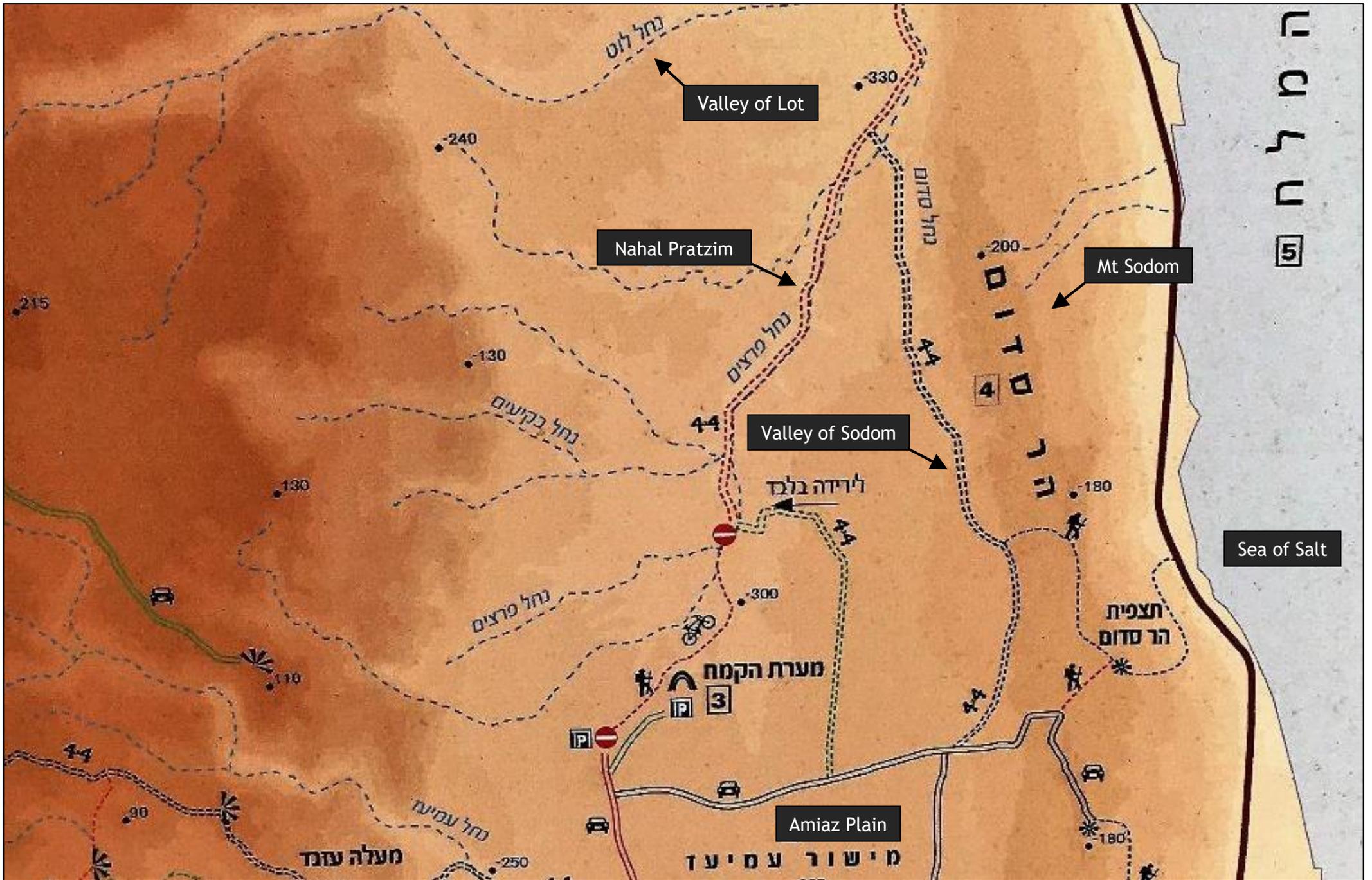


Figure 40: Hiking map displayed at the entrance.



Figure 41: Southend of *Sodom* (Amiaz plain and ridge of *Har Sedom* in the background)⁹



Figure 42: East side of *Har Sedom* with a rock-salt pillar (center) signposted as ‘Lot’s wife’¹⁰ (note the ashen structure in the top left of the photo).



Figure 43: *Zoar* (heb. צֶעַר ‘insignificance’) is located approx. 8 miles south of Sodom.



Figure 44: Aerial view of *Zoar*.¹¹



Figure 45: Sinkholes (“claypits”) at *Ein Gedi* – 5 miles north of Gomorrah | Gen 14:10.¹²

Notes

- ¹ While the analyses of lake level curves during the Pleisto- and Holocene can be ignored, the paper corroborates the *Battle of Siddim* in the early 2nd millennium BCE: “[At that time,] the southern subbasin of the Dead Sea was dry or at least partly dry and served as a battleground.” R. Bookman et al., “Quaternary Lake Levels in the Dead Sea Basin,” in *New Frontiers in Dead Sea Paleoenvironment Research*, ed. Y. Enzel (Boulder, CO, 2006), 166. The identification of the Valley of *Siddim* with the southern basin is clinched by its sinkholes, see note 12.
- ² Deities protecting the entrance to the city reflect the centuries-long interaction between Canaan, Babylon, and Egypt. Across Israel we find that Canaan adopted foreign culture including temple-towers and imagery of scarabs and winged sphinxes. Scarabs and ivories depicting human-headed and falcon-headed sphinxes were found at Jericho, Megiddo, Gezer, and Lachish. See Daphna Ben-Tor, *Scarabs, Chronology, and Interconnections: Egypt and Palestine in the Second Intermediate Period* (Göttingen, 2007), 178. Lachish as well as Sodom, Gomorrah, and Admah were built by descendants of Mitzrayim (‘Egyptians’). See M. Gaster, *The Chronicles of Jerahmeel or The Hebrew Bible Historiale* (London, 1899), 58.
- ³ Despite an outer crust, the ash easily disintegrates into particles the consistency of talcum powder. Sulfur dioxide (SO₂) released during burning reacts with limestone (CaCO₃) to form compounds containing sulfur and calcium which in turn oxidise into calcium sulfate (CaSO₄) or gypsum. Consequently, the ash-like substance is largely composed of calcium sulfate as well as calcium carbonate and sulfur. It is exactly the residue one would expect to find if a limestone city had been set ablaze through burning sulfur.
- ⁴ The burning metropolis, being called a *furnace*, typifies **(a)** the temporary destruction of the earth by fire (Lk 17:29–30; 2 Pet 3:10; Jash 19:57) and **(b)** the eternal destruction of the lost by fire (Jude 1:7). Unlike the Noachian Flood and the identification of Sodom, neither the fire flood to come nor the eternal fire pit will be ridiculed or negated by the academia.
- ⁵ These photos were taken in Gomorrah which exhibits the same features as Sodom; sulfur nodules were already found in Sodom in 1924: ***“If we are finding mistakes in travellers’ accounts of this place, it is not so with the Biblical account. God rained fire and brimstone upon the Cities of the Plain. Now, brimstone is brimstone, even though used in a miracle. And a region on which brimstone was rained will show brimstone. Well, it does; we picked up pure sulphur, in pieces as big as the end of my thumb.”*** Melvin Grove Kyle, *Explorations at Sodom* (London, 1928), 52. The type of sulfur found in the five ashen cities is not of geothermal origin and nowhere else extant (which should not surprise if it came down from above). Once the flaming brimstone had been smothered out by ash, it was encapsulated in crystalline sulfur; the unburned pellet separated from the capsule through erosion. The nodules are 95–98% elemental sulfur with trace amounts of magnesium, causing an extremely high-temperature burn.

Notes (cont.)

- ⁶ Gideon Shiftan (1910–1994) was a geology photographer. The original image name is *Nahal Pratzim*; the image entry for the location reads ‘Sodom’ ([File:PikiWiki Israel 13442 Nahal Pratzim.jpg - Wikimedia Commons](#)).
- ⁷ It seems unlikely that the base of the edifice suffered regional earthquakes while the superstructure consisting of towers, doorways, window openings, and roof sections is the result of lake-level fluctuations during a prolonged seismic calm period. The swirling layers of ash are the outcome of burning sodium and calcium at approx. 2500°C, causing surface ionization, i.e. the attraction and repelling of positive and negative ions.
- ⁸ The erosion caused by the conflagration extends to the bedrock; the walkable paths are therefore at a much lower elevation than the ashen structures.
- ⁹ Unlike Gomorrah, Sodom was not built on a plain, and only its northern end displays the remains of walls. The city’s terrain slopes downwards from north to south and terminates at the Amiaz plain. Sodom’s conflagration would have resembled a 100-ft-deep giant fire pit, and its burning temperature likely exceeded that of the other cities (which would account for fewer traces). Accordingly, Sodom is always listed first and the *Book of Jasher* calls the cities of the plain *the cities of Sodom* or *Sodom and its cities* (Jash 19:44–46).
- ¹⁰ Josephus saw the ‘Pillar of Salt’ (*Ant.* 1.11.4.) and confirms its location at the southend of the Dead Sea. Yet, while Gen 19:26 and Jash 19:53 describe how Lot’s wife ‘Ado’ became *a pillar of salt*, size and location of this erosional structure rule out its biblical authenticity.
- ¹¹ Though initially spared, *Zoar* was destroyed after Lot had left it (Gen 19:30); referencing the cities of the plain, Josephus writes: **“There are still the remainders of that divine fire, and the traces of the five cities [Sodom, Gomorrah, Admah, Zeboim, Zoar] are still to be seen.”** *Wars* 4.8.4, cf. Wisdom of Solomon 10:6–7: **“It was she [wisdom] who rescued a righteous man when the ungodly were perishing, and he escaped the fire that descended on the Five Cities, which were turned into a smoking waste as a testimony of their wickedness; with plants that bear fruit before they ripen, and a pillar of salt standing there as a memorial of an unbelieving soul.”**
- ¹² Gen 14:10, CJB: ***The Siddim Valley was full of clay pits; and when the kings of S’dom [Sodom] and ‘Amora [Gomorrah] fled, some fell into them; while the rest fled to the hills.*** In 1987, the first sinkholes formed 2 miles north of *Sodom*, caused by the same reason as 3,900 years ago: the drying up of the Dead Sea. While the ancient sinkholes may have contained some tar (‘bitumen’), *chemar* (חמר) is better rendered ‘slime’ or ‘clay’ given that modern sinkholes are formed in marly mud and gravel. See A. Frumkin and E. Raz, “Collapse and subsidence associated with salt karstification along the Dead Sea,” *Carbonates and Evaporites* 16 (2001): 117–130.

Brief Rebuttal of Sodom's Identification as *Tall El-Hammam*

1 Kin 7:46 | Dr. Steven Collins' assertion that the Hebrew word *kikar* refers exclusively to a circular area immediately north of the Dead Sea is false. We find the same plain of the Jordan which Lot saw in Gen 13:10 (*kikar ha-yardein*) also 35 km north of Collins' disk. The 'Plain of the Jordan' is synonymous with the 'Jordan Valley' which stretches from the Kinneret to the Dead Sea, and by extension to the Aravah. Only a Western Gentile would translate *kikar ha-yardein* as 'disk of the Jordan' and then paint a circle above the Dead Sea. Whether the Jericho Valley appears to some oval, circular, triangular, or rectangular, is fairly irrelevant since it is the flatness of e.g. bread that caused the term *kikar* to be applied to a plain, rather than its shape (*kikar* means 'loaf'). While *kikar* can refer to a roundabout, today's Rabin Square in Tel Aviv is square-shaped and is called *Kikar Rabin* because the primary meaning of *kikar* is not 'circle' but 'flat' (even the Aramaic Targumim render *kikar* as 'plain' (*meisara*, cf. Heb *misor*). Thus, 'The Land of Kikkar' on which Collins' entire argument rests, is a false premise.

Gen 13:10–11 | The passage does *not* state that Lot saw all the cities of the plain, but that he saw "**all the plain**" being well watered (the part visible to him). Lot went initially east towards the plain to avoid hiking over 70 km of foothills before reaching Sodom; after he had reached the Jordan plain, he turned south (note: in those days, there was no town named *Zoar*, only a small Canaanite settlement called *Bela*; the Syriac preserves the correct rendering *Zoan*, the most fertile region in Goshen, cf. Psa 78:10).

Deut 34:1–3 | When Moses stood on Mt. Nebo, his vision of Canaan commenced with a view towards the north "**as far as Dan**," that is, as far as Canaan's northern edge, and it ended with a gaze towards the south, "**as far as Zoar**," to wit, as far as Canaan's southern edge. This was after Sodom's destruction by which time Lot's former refuge was well known. Since tiny Zoar was at the southern extremity of Canaan, it was invisible for Lot. But as we have seen, the *Zoar* listed in Gen 13:10 is not some speck in Canaan; the verse simply likens the lush Jordan plain to the lush fields in the vicinity of *Zoan* in Goshen (cf. the reading in the Syriac Peshitta).

Wars 4.8.4 | In the first century, Josephus portrayed *Zoar's* southern location; referencing the Dead Sea, he wrote: "**The length of this lake is five hundred and eighty furlongs [70 miles]; where it is extended as far as Zoar in Arabia [Petraea], and its breadth is an hundred and fifty [18 miles].**" No part of *Arabia Petraea* was north of the Dead Sea; *Arabia Petraea* commenced south of the Dead Sea. And Eusebius confirms that *thalassa hé babykë* is the "**Dead Sea or Asphalt Lake between Jericho and Zoara [Zoar]**" (Onom. 261). Dr. Steven Collins' alleged *Zoar* is 15 miles east of Jericho, which would shorten the Dead Sea quite a bit. It should be more than obvious that *Sodom* being near *Zoar* cannot be north of the Dead Sea.

Ezek 16:3, 46 | Since Sodom was close to Zoar, and Zoar was in the south, Scripture also confirms Sodom's southern location: "**Thus says Adonai Elohim to Jerusalem: Your older sister was Samaria who lived north of you. Your younger sister was Sodom who lived south of you.**" Although the prophet employs figurative language, allegories always convey truth. Today, the ruins of Samaria can be seen 50 miles north of Jerusalem, and the ruins of Sodom can be seen 50 miles south of Jerusalem (*Tall el-Hammam* is 25 miles east-northeast of Jerusalem).

Brief Rebuttal of Sodom's Identification as *Tall El-Hammam* (cont.)

Gen 10:19 | Sodom, as all the other cities of the plain, marked the borders of Canaan (resembling a rectangle): ***“The territory of Canaan extended from Sidon [in the NORTH] to Gerar, as far SOUTH as Gaza; then EAST, all the way over to Sodom, Gomorrah, Admah, Zeboim, as far NORTH as Lasha.”*** Together with Lasha, the cities of the plain are lying on a north-south axis, and since Canaan's eastern border was 250 miles long, they must have been located at a significant distance from each other (with Sodom delineated as being east of Gaza and south of Jerusalem). The cities of the plain can therefore not form a cluster in some ‘Cloud Cuckoo Land of Kikar.’ Besides, in Abraham's day Canaan did not include land east of the Jordan River.

Gen 14:7 (Targum Onkelos) | ***“[Kedar-laomer] smote all the fields of the Amalkaah [Amalekites], and also the Amoraah [Gomorrahites] who dwelt in Ein-Gadey [Ein Gedi].”*** *Ein Gedi* is 5 miles north of Gomorrah (near Masada and the Lynch Strait). Even if one negates the latter location, Gomorrah can scarcely be in today's Jordan, some 50 km northeast of *Ein Gedi*. Those Gomorrahites lived in *Ein Gedi* because it was close to Gomorrah, and since Sodom & Gomorrah were neighbors, the former cannot be north of the Dead Sea.

Jash 19:60 | If Lot had to cross the Jordan to reach Sodom, we would expect to find it mentioned in Scripture; yet Scripture is silent. Lot *did* cross the Jordan, but only after the conflagration: ***“And after this Lot and his two daughters went away from there, and he dwelt on the other side of the Jordan with his two daughters and their sons.”*** After leaving his cave near Zoar, Lot crossed the Jordan together with his two daughters and their sons *Moab & Ammon*. Since their descendants settled east of the Jordan, is it not evident that Lot crossed the Jordan from west to east?

The above should suffice to relegate ‘Sodom in Jordan’ to the dustbin of historical revisionism. For a more comprehensive rebuttal including the chronological difficulties of Collins' claims, see S. Turpin, “Biblical Problems with Identifying Tall el-Hammam as Sodom,” ARJ 14 (2021): 45–59 [available online at: [tall-el-hammam_sodom.pdf \(answersingenesis.org\)](http://tall-el-hammam_sodom.pdf(answersingenesis.org))].

The Book of Jasher

Chapter 18

11 In those days all the people of Sodom and Gomorrah, and of the whole five cities, were exceedingly wicked and sinful against the Lord and they provoked the Lord with their abominations, and they strengthened in aging abominably and scornfully before the Lord, and their wickedness and crimes were in those days great before the Lord.

The Book of Jasher (cont.)

12 And they had in their land a very extensive valley, about half a day's walk, and in it there were fountains of water and a great deal of herbage surrounding the water.

13 And all the people of Sodom and Gomorrah went there four times in the year, with their wives and children and all belonging to them, and they rejoiced there with timbrels and dances.

14 And in the time of rejoicing they would all rise and lay hold of their neighbor's wives, and some, the virgin daughters of their neighbors, and they enjoyed them, and each man saw his wife and daughter in the hands of his neighbor and did not say a word.

15 And they did so from morning to night, and they afterward returned home each man to his house and each woman to her tent; so they always did four times in the year.

16 Also when a stranger came into their cities and brought goods which he had purchased with a view to dispose of there, the people of these cities would assemble, men, women and children, young and old, and go to the man and take his goods by force, giving a little to each man until there was an end to all the goods of the owner which he had brought into the land.

17 And if the owner of the goods quarrelled with them, saying, What is this work which you have done to me, then they would approach to him one by one, and each would show him the little which he took and taunt him, saying, I only took that little which thou didst give me; and when he heard this from them all, he would arise and go from them in sorrow and bitterness of soul, when they would all arise and go after him, and drive him out of the city with great noise and tumult.

18 And there was a man from the country of Elam who was leisurely going on the road, seated upon his ass, which carried a fine mantle of divers colors, and the mantle was bound with a cord upon the ass.

19 And the man was on his journey passing through the street of Sodom when the sun set in the evening, and he remained there in order to abide during the night, but no one would let him into his house; and at that time there was in Sodom a wicked and mischievous man, one skilful to do evil, and his name was Hedad.

20 And he lifted up his eyes and saw the traveler in the street of the city, and he came to him and said, Whence comest thou and whither dost thou go?

The Book of Jasher (cont.)

21 And the man said to him, I am traveling from Hebron to Elam where I belong, and as I passed the sun set and no one would suffer me to enter his house, though I had bread and water and also straw and provender for my ass, and am short of nothing.

22 And Hedad answered and said to him, All that thou shalt want shall be supplied by me, but in the street thou shalt not abide all night.

23 And Hedad brought him to his house, and he took off the mantle from the ass with the cord, and brought them to his house, and he gave the ass straw and provender whilst the traveler ate and drank in Hedad's house, and he abode there that night.

24 And in the morning the traveler rose up early to continue his journey, when Hedad said to him, Wait, comfort thy heart with a morsel of bread and then go, and the man did so; and he remained with him, and they both ate and drank together during the day, when the man rose up to go.

25 And Hedad said to him, Behold now the day is declining, thou hadst better remain all night that thy heart may be comforted; and he pressed him so that he tarried there all night, and on the second day he rose up early to go away, when Hedad pressed him, saying, Comfort thy heart with a morsel of bread and then go, and he remained and ate with him also the second day, and then the man rose up to continue his journey.

26 And Hedad said to him, Behold now the day is declining, remain with me to comfort thy heart and in the morning rise up early and go thy way.

27 And the man would not remain, but rose and saddled his ass, and whilst he was saddling his ass the wife of Hedad said to her husband, Behold this man has remained with us for two days eating and drinking and he has given us nothing, and now shall he go away from us without giving anything? and Hedad said to her, Be silent.

28 And the man saddled his ass to go, and he asked Hedad to give him the cord and mantle to tie it upon the ass.

29 And Hedad said to him, What sayest thou? And he said to him, That thou my lord shalt give me the cord and the mantle made with divers colors which thou didst conceal with thee in thy house to take care of it.

30 And Hedad answered the man, saying, This is the interpretation of thy dream, the cord which thou didst see, means that thy life will be lengthened out like a cord, and having seen the mantle colored with all sorts of colors, means that thou shalt have a vineyard in which thou wilt plant trees of all fruits.

The Book of Jasher (cont.)

31 And the traveler answered, saying, Not so my lord, for I was awake when I gave thee the cord and also a mantle woven with different colors, which thou didst take off the ass to put them by for me; and Hedad answered and said, Surely I have told thee the interpretation of thy dream and it is a good dream, and this is the interpretation thereof.

32 Now the sons of men give me four pieces of silver, which is my charge for interpreting dreams, and of thee only I require three pieces of silver.

33 And the man was provoked at the words of Hedad, and he cried bitterly, and he brought Hedad to Serak judge of Sodom.

34 And the man laid his cause before Serak the judge, when Hedad replied, saying, It is not so, but thus the matter stands; and the judge said to the traveler, This man Hedad telleth thee truth, for he is famed in the cities for the accurate interpretation of dreams.

35 And the man cried at the word of the judge, and he said, Not so my Lord, for it was in the day that I gave him the cord and mantle which was upon the ass, in order to put them by in his house; and they both disputed before the judge, the one saying, Thus the matter was, and the other declaring otherwise.

36 And Hedad said to the man, Give me four pieces of silver that I charge for my interpretations of dreams; I will not make any allowance; and give me the expense of the four meals that thou didst eat in my house.

37 And the man said to Hedad, Truly I will pay thee for what I ate in thy house, only give me the cord and mantle which thou didst conceal in thy house.

38 And Hedad replied before the judge and said to the man, Did I not tell thee the interpretation of thy dream? the cord means that thy days shall be prolonged like a cord, and the mantle, that thou wilt have a vineyard in which thou wilt plant all kinds of fruit trees.

39 This is the proper interpretation of thy dream, now give me the four pieces of silver that I require as a compensation, for I will make thee no allowance.

40 And the man cried at the words of Hedad and they both quarrelled before the judge, and the judge gave orders to his servants, who drove them rashly from the house.

The Book of Jasher (cont.)

41 And they went away quarrelling from the judge, when the people of Sodom heard them, and they gathered about them and they exclaimed against the stranger, and they drove him rashly from the city.

42 And the man continued his journey upon his ass with bitterness of soul, lamenting and weeping.

43 And whilst he was going along he wept at what had happened to him in the corrupt city of Sodom.

Chapter 19

1 And the cities of Sodom had four judges to four cities, and these were their names, Serak in the city of Sodom, Sharkad in Gomorrah, Zabnac in Admah, and Menon in Zeboyim.

2 And Eliezer Abraham's servant applied to them different names, and he converted Serak to Shakra, Sharkad to Shakrura, Zebnac to Kezobim, and Menon to Matzlodin.

3 And by desire of their four judges the people of Sodom and Gomorrah had beds erected in the streets of the cities, and if a man came to these places they laid hold of him and brought him to one of their beds, and by force made him to lie in them.

4 And as he lay down, three men would stand at his head and three at his feet, and measure him by the length of the bed, and if the man was less than the bed these six men would stretch him at each end, and when he cried out to them they would not answer him.

5 And if he was longer than the bed they would draw together the two sides of the bed at each end, until the man had reached the gates of death.

6 And if he continued to cry out to them, they would answer him, saying, Thus shall it be done to a man that cometh into our land.

7 And when men heard all these things that the people of the cities of Sodom did, they refrained from coming there.

8 And when a poor man came to their land they would give him silver and gold, and cause a proclamation in the whole city not to give him a morsel of bread to eat, and if the stranger should remain there some days, and die from hunger, not having been able to obtain a morsel of bread, then at his death all the people of the city would come and take their silver and gold which they had given to him.

The Book of Jasher (cont.)

9 And those that could recognize the silver or gold which they had given him took it back, and at his death they also stripped him of his garments, and they would fight about them, and he that prevailed over his neighbor took them.

10 They would after that carry him and bury him under some of the shrubs in the deserts; so they did all the days to any one that came to them and died in their land.

11 And in the course of time Sarah sent Eliezer to Sodom, to see Lot and inquire after his welfare.

12 And Eliezer went to Sodom, and he met a man of Sodom fighting with a stranger, and the man of Sodom stripped the poor man of all his clothes and went away.

13 And this poor man cried to Eliezer and supplicated his favor on account of what the man of Sodom had done to him.

14 And he said to him, Why dost thou act thus to the poor man who came to thy land?

15 And the man of Sodom answered Eliezer, saying, Is this man thy brother, or have the people of Sodom made thee a judge this day, that thou speakest about this man?

16 And Eliezer strove with the man of Sodom on account of the poor man, and when Eliezer approached to recover the poor man's clothes from the man of Sodom, he hastened and with a stone smote Eliezer in the forehead.

17 And the blood flowed copiously from Eliezer's forehead, and when the man saw the blood he caught hold of Eliezer, saying, Give me my hire for having rid thee of this bad blood that was in thy forehead, for such is the custom and the law in our land.

18 And Eliezer said to him, Thou hast wounded me and requirest me to pay thee thy hire; and Eliezer would not hearken to the words of the man of Sodom.

19 And the man laid hold of Eliezer and brought him to Shakra the judge of Sodom for judgment.

20 And the man spoke to the judge, saying, I beseech thee my lord, thus has this man done, for I smote him with a stone that the blood flowed from his forehead, and he is unwilling to give me my hire.

The Book of Jasher (cont.)

21 And the judge said to Eliezer, This man speaketh truth to thee, give him his hire, for this is the custom in our land; and Eliezer heard the words of the judge, and he lifted up a stone and smote the judge, and the stone struck on his forehead, and the blood flowed copiously from the forehead of the judge, and Eliezer said, If this then is the custom in your land give thou unto this man what I should have given him, for this has been thy decision, thou didst decree it.

22 And Eliezer left the man of Sodom with the judge, and he went away.

25 And a poor man came into the city to seek a maintenance, and he remained in the city some days, and all the people of Sodom caused a proclamation of their custom not to give this man a morsel of bread to eat, until he dropped dead upon the earth, and they did so.

26 And Paltith the daughter of Lot saw this man lying in the streets starved with hunger, and no one would give him any thing to keep him alive, and he was just upon the point of death.

27 And her soul was filled with pity on account of the man, and she fed him secretly with bread for many days, and the soul of this man was revived.

28 For when she went forth to fetch water she would put the bread in the water pitcher, and when she came to the place where the poor man was, she took the bread from the pitcher and gave it him to eat; so she did many days.

29 And all the people of Sodom and Gomorrah wondered how this man could bear starvation for so many days.

30 And they said to each other, This can only be that he eats and drinks, for no man can bear starvation for so many days or live as this man has, without even his countenance changing; and three men concealed themselves in a place where the poor man was stationed, to know who it was that brought him bread to eat.

31 And Paltith daughter of Lot went forth that day to fetch water, and she put bread into her pitcher of water, and she went to draw water by the poor man's place, and she took out the bread from the pitcher and gave it to the poor man and he ate it.

32 And the three men saw what Paltith did to the poor man, and they said to her, It is thou then who hast supported him, and therefore has he not starved, nor changed in appearance nor died like the rest.

33 And the three men went out of the place in which they were concealed, and they seized Paltith and the bread which was in the poor man's hand.

The Book of Jasher (cont.)

34 And they took Paltith and brought her before their judges, and they said to them, Thus did she do, and it is she who supplied the poor man with bread, therefore did he not die all this time; now therefore declare to us the punishment due to this woman for having transgressed our law.

35 And the people of Sodom and Gomorrah assembled and kindled a fire in the street of the city, and they took the woman and cast her into the fire and she was burned to ashes.

Photos of Gomorrah, Admah, and Zeboim are available at:

[\(PDF\) GOMORRAH – A SELECTION OF IMAGES \(researchgate.net\)](#)

[\(PDF\) ADMAH – A SELECTION OF IMAGES \(researchgate.net\)](#)

[\(PDF\) ZEBOIM – A SELECTION OF IMAGES \(researchgate.net\)](#)

