

CAN YOU ANSWER THESE QUESTIONS?

1. Prior to Eliyahu's departure from this world, Elisha did not want to leave his side. Describe his motives and what actually occurred.
2. Elisha requested from Eliyahu, "Let a double portion of your spirit be upon me." How could Eliyahu grant Elisha something that he himself didn't possess?
3. Describe the circumstances that led to the human sacrifice offered by the king of Moab.
4. Describe the dedication to Torah studies in Yisrael during the reign of Ahab's son Yehoram.
5. Why was Gehazi, Elisha's servant, punished with leprosy?

This and much more will be addressed in the fifth lecture of this series:

"Elisha: In the Footsteps of Elijah (*Eliyahu*)"

To derive maximum benefit from this lecture, keep these questions in mind as you listen to the lecture and read through the outline. Go back to these questions once again at the end of the lecture and see how well you answer them.

PLEASE NOTE: This outline and source book were designed as a powerful tool to help you appreciate and understand the basis of Jewish History. Although the lectures can be listened to without the use of the outline, we advise you to read the outline to enhance your comprehension. Use it, as well, as a handy reference guide and for quick review.

**This lecture is dedicated to the merit and honor of
Dr. and Mrs. Gabriel Sosne and their family
and to the memory and *Li-ilui Nishmas* Rebbetzin Anne Laure Vadnai**

חנה בת ר' אברהם ע"ה

THE EPIC OF THE ETERNAL PEOPLE
Presented by Rabbi Shmuel Irons

Series XVII Lecture #5

ELISHA: IN THE FOOTSTEPS OF ELIJAH (*ELIYAHU*)

I. The Death of Ahaziah

ויפֿשע מואב בישראל אחרי מות אחאב: ויפל אחזיה בעד השבכה בעליתו אשר בשמרון ויחל וישלח מלאכים ויאמר אליהם לכו דרשו בבעל זבוב אלהי עקרון אם אחיה מחלי זה: ומלאך ד' דבר אל אליה התשבי קום עלה לקראת מלאכי מלך שמרון ודבר אליהם המבלי אין א-להים בישראל אתם הלכים לדרש בבעל זבוב אלהי עקרון: ולכן כה אמר ד' המטה אשר עלית שם לא תרד ממנה כי מות תמות וילך אליה: וישבו המלאכים אליו ויאמר אליהם מה זה שבתם: ויאמרו אליו איש | עלה לקראתנו ויאמר אלינו לכו שובו אל המלך אשר שלח אתכם ודברתם אליו כה אמר ד' המבלי אין א-להים בישראל אתה שלח לדרש בבעל זבוב אלהי עקרון לכן המטה אשר עלית שם לא תרד ממנה כי מות תמות: וידבר אליהם מה משפט האיש אשר עלה לקראתכם וידבר אליכם את הדברים האלה: ויאמרו אליו איש בעל שער ואזור עור אזור במתניו ויאמר אליה התשבי הוא: וישלח אליו שר חמשים וחמשי ויעל אליו והנה ישב על ראש ההר וידבר אליו איש הא-להים המלך דבר רדה: ויענה אליהו וידבר אל שר החמשים ואם איש א-להים אני תרד אש מן השמים ותאכל אתך ואת חמשיך ותרד אש מן השמים ותאכל אתו ואת חמשינו: וישב וישלח אליו שר חמשים אחר וחמשי ויען וידבר אליו איש הא-להים כה אמר המלך מהרה רדה: ויען אליה וידבר אליהם אם איש הא-להים אני תרד אש מן השמים ותאכל אתך ואת חמשיך ותרד אש מן השמים ותאכל אתו ואת חמשינו: וישב וישלח שר חמשים שלשים וחמשי ויעל ויבא שר החמשים השלישי וכרע על ברכיו | לנגד אליהו ויתחנן אליו וידבר אליו איש הא-להים תיקר נא נפשי ונפש עבדיך אלה חמשים בעיניך: הנה ירדה אש מן השמים ותאכל את שני שרי החמשים הראשנים ואת חמשיהם ועתה תיקר נפשי בעיניך: וידבר מלאך ד' אל אליהו רד אותו אל תירא מפניו ויקם וירד אותו אל המלך: וידבר אליו כה אמר ד' יען אשר שלחת מלאכים לדרש בבעל זבוב אלהי עקרון המבלי אין א-להים בישראל לדרש בדברו לכן המטה אשר עלית שם לא תרד ממנה כי מות תמות: וימת כדבר ד' | אשר דבר אליהו וימלך יהורם תחתיו בשנת שתים ליהורם בן יהושפט מלך יהודה כי לא היה לו בן: ויתר דברי אחזיהו אשר עשה הלוא המה כתובים על ספר דברי הימים למלכי ישראל: מלכים ב אא-יח

Then Moab rebelled against Israel after the death of Ahab. - And Ahaziah - fell down through a lattice in his upper chamber that was in Samaria, and was sick; and he sent messengers, and said to them, Go, inquire of Baal-Zebub, the god of Ekron, whether I shall recover from this disease. - But the angel of the L-rd said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say to them, Is it not because there is not a G-d in Israel, that you go to inquire of Baal-Zebub, the god of Ekron? And therefore thus said the L-rd, You shall not come down from that bed on which you have gone up, but shall surely die. And Elijah departed. And when the messengers turned back to him (Ahaziah), he said to them, Why have you now turned back? And they said to him, There came a man up to meet us, and said to us, Go, turn back to the king who sent you, and say to him, Thus said the L-rd, Is it not because there is not a G-d in Israel, that you send to inquire of Baal-Zebub the god of Ekron? Therefore you shall not come down from that bed on which you have gone up, but shall surely die. And he said to them, What kind of a man was he who came up to meet you, and told you these words? And they answered him, He was a hairy man, and with a girdle of leather about his loins. And he said, It is Elijah the

Tishbite. Then the king sent to him a captain of fifty with his fifty. And he *went up* to him; and, behold, he sat on the top of a hill. And he spoke to him, You man of G-d, the king had said (has spoken), Come down. And Elijah answered and said to the captain of fifty, If I am a man of G-d, then let fire come down from heaven, and consume you and your fifty. And there came down fire from heaven, and consumed him and his fifty. Again he sent to him another captain of fifty with his fifty. And he answered (lifted up his voice) and said to him, O man of G-d, thus had the king said, Come down quickly. - And Elijah answered and said to them, If I am a man of G-d, let fire come down from heaven, and consume you and your fifty. And the fire of G-d came down from heaven, and consumed him and his fifty. - And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and pleaded with him, and said to him, O man of G-d, I beg you, let my life, and the life of these fifty your servants, be precious in your sight. Behold, there came fire down from heaven, and burned up the two captains of the former fifties with their fifties; therefore let my life now be precious in your sight. And the angel of the L-rd said to Elijah, Go down with him; be not afraid of him. And he arose, and went down with him to the king. And he said to him, Thus said the L-rd, Because you have sent messengers to inquire of Baal-Zebub the god of Ekron, is it not because there is no G-d in Israel to inquire of his word? Therefore you shall not come down off that bed on which you have gone up, but shall surely die. And he died according to the word of the L-rd which Elijah had spoken. And Jehoram (another son of Ahab) reigned in his place in the second year of Jehoram the son of Jehoshaphat king of Judah; because he (Ahaziah) had no son. And the rest of the acts of Ahaziah which he did, are they not written in the Book of the Chronicles of the Kings of Israel? **Kings II 1:1-18**

II. Elisha The Successor of Elijah

A.

וַיְהִי בַהֲעֹלוֹת ד' אֶת אֱלִיהוּ בְּסַעֲרָה הַשָּׁמַיִם וַיִּלֶךְ אֵלָיו וְאֵלִישָׁע מִן הַגִּלְגָּל: וַיֹּאמֶר אֵלָיו אֵל אֱלִישָׁע שֶׁב נָא פֹה כִּי ד' שְׁלַחְנִי עַד בַּיִת אֵל וַיֹּאמֶר אֱלִישָׁע חַי ד' וְחַי נַפְשֶׁךָ אִם אֶעֱזֹבְךָ וַיֵּרְדוּ בַּיִת אֵל: וַיֵּצְאוּ בְנֵי הַנְּבִיאִים אֲשֶׁר בַּיִת אֵל אֶל אֱלִישָׁע וַיֹּאמְרוּ אֵלָיו הִידְעַתָּ כִּי הַיּוֹם ד' לָקַח אֶת אֲדֹנָיֶךָ מֵעַל רֹאשֶׁךָ וַיֹּאמֶר גַּם אֲנִי יָדַעְתִּי הַחַשׁוּ: וַיֹּאמֶר לוֹ אֱלִיהוּ אֱלִישָׁע | שֶׁב נָא פֹה כִּי ד' שְׁלַחְנִי יְרִיחוֹ וַיֹּאמֶר חַי ד' וְחַי נַפְשֶׁךָ אִם אֶעֱזֹבְךָ וַיִּבְאוּ יְרִיחוֹ: וַיִּגְשׁוּ בְנֵי הַנְּבִיאִים | אֲשֶׁר בִּירִיחוֹ אֶל אֱלִישָׁע וַיֹּאמְרוּ אֵלָיו הִידְעַתָּ כִּי הַיּוֹם ד' לָקַח אֶת אֲדֹנָיֶךָ מֵעַל רֹאשֶׁךָ וַיֹּאמֶר גַּם אֲנִי יָדַעְתִּי הַחַשׁוּ: וַיֹּאמֶר לוֹ אֱלִיהוּ שֶׁב נָא פֹה כִּי ד' שְׁלַחְנִי הִירְדְנָה וַיֹּאמֶר חַי ד' וְחַי נַפְשֶׁךָ אִם אֶעֱזֹבְךָ וַיִּלְכוּ שְׁנֵיהֶם: וְחַמְשִׁים אִישׁ מִבְּנֵי הַנְּבִיאִים הֵלְכוּ וַיַּעֲמְדוּ מִנְּגַד מֵרְחוֹק וּשְׁנֵיהֶם עָמְדוּ עַל הַיַּרְדֵּן: וַיִּקַּח אֱלִיהוּ אֶת אֲדָרְתוֹ וַיִּגְלַם וַיִּכֶּה אֶת הַמַּיִם וַיַּחֲצוּ הַנָּה וְהִנֵּה וַיַּעֲבְרוּ שְׁנֵיהֶם בַּחֲרֹבָה: וַיְהִי כַעֲבָרָם וְאֱלִיהוּ אָמַר אֶל אֱלִישָׁע שְׂאֵל מָה אַעֲשֶׂה לָּךְ בְּטָרַם אֶלְקַח מֵעַמְּךָ וַיֹּאמֶר אֱלִישָׁע וַיְהִי נָא פִּי שְׁנַיִם בְּרוּחֶךָ אֵלָי: וַיֹּאמֶר הַקְּשִׁית לְשֹׁאוֹל אִם תִּרְאֶה אֹתִי לָקַח מֵאֲתֶךָ יְהִי לָךְ כֵּן וְאִם אֵין לֹא יִהְיֶה: וַיְהִי הֵמָּה הַלֵּכִים הַלּוֹךְ וְדָבַר וְהִנֵּה רֶכֶב אֵשׁ וְסוּסֵי אֵשׁ וַיִּפְרְדוּ בֵּין שְׁנֵיהֶם וַיַּעַל אֱלִיהוּ בְּסַעֲרָה הַשָּׁמַיִם: וְאֵלִישָׁע רָאָה וְהוּא מִצַּעֵק אָבִי | אָבִי רֶכֶב יִשְׂרָאֵל וּפָרְשָׁיו וְלֹא רָאָהוּ עוֹד וַיַּחֲזֹק בְּבִגְדָיו וַיִּקְרַעֵם לְשְׁנַיִם קְרָעִים: וַיֵּרָם אֶת אֲדָרְתוֹ אֱלִיהוּ אֲשֶׁר נִפְלָה מֵעַלְיוֹ וַיֵּשֶׁב וַיַּעֲמֵד עַל שֹׁפַת הַיַּרְדֵּן: וַיִּקַּח אֶת אֲדָרְתוֹ אֱלִיהוּ אֲשֶׁר נִפְלָה מֵעַלְיוֹ וַיִּכֶּה אֶת הַמַּיִם וַיֹּאמֶר אֵיה ד' אֶ-לֵהִי אֱלִיהוּ אִף הוּא | וַיִּכֶּה אֶת הַמַּיִם וַיַּחֲצוּ הַנָּה וְהִנֵּה וַיַּעֲבֹר אֱלִישָׁע: וַיִּרְאֶהוּ בְנֵי הַנְּבִיאִים אֲשֶׁר בִּירִיחוֹ מִנְּגַד וַיֹּאמְרוּ נָחֵה רוּחַ אֱלִיהוּ עַל אֱלִישָׁע וַיִּבְאוּ לְקִרְאָתוֹ וַיִּשְׁתַּחֲוּ לוֹ אַרְצָה: מַלְכִים ב בִּיא-טו

And it came to pass, when the L-rd would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said to Elisha, Remain here, I beg you; for the L-rd has sent me to Beth-El. And Elisha said to him, As the L-rd lives, and as your soul lives, I will not leave you. And they went down to Beth-El. - And the sons (disciples) of the prophets who were

at Beth-El *came out* to Elisha, and said to him, Do you know that the L-rd will take away your master from your head today? - And he said, Yes, I know it; hold your peace. - And Elijah said to him, Elisha, remain here, I beg you; for the L-rd has sent me to Jericho. - And he said, As the L-rd lives, and as your soul lives, I will not leave you. And they came to Jericho. And the sons (disciples) of the prophets who were at Jericho came to Elisha, and said to him, Do you know that the L-rd will take away your master from your head today? And he answered, Yes, I know it; hold you your peace. And Elijah said to him (Elisha), Remain here, I beg you; for the L-rd has sent me to the Jordan [river]. And he said, As the L-rd lives, and as your soul lives, I will not leave you. - And the two went on. And fifty men of the sons of the prophets went, and stood to look from far away; and the two stood by the Jordan. And Elijah took his mantle, and wrapped it together, and struck the waters, and they parted to one side and to the other, so that the two went over dry ground. - And it came to pass, when they were gone over, that Elijah said to Elisha, Ask what I shall do for you, before I am taken away from you. And Elisha said, I beg you, let a double portion of your spirit be upon me. - And he said, You have asked a difficult thing; nevertheless, if you see me when I am taken from you, it shall be so to you; but if not, it shall not be so. - And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and separated them one from the other; and Elijah went up by a whirlwind to heaven. - And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and its horsemen. - And he saw him no more; and he took hold of his own clothes, and tore them in two pieces. - He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of the Jordan [river]; And he took the mantle of Elijah that fell from him, and struck the waters, and said, Where is the L-rd G-d of Elijah? and when he also had struck the waters, they parted to one side and to the other; and Elisha went over. - And when the sons of the prophets who were in Jericho saw him, they said, The spirit of Elijah does rest on Elisha. And they came to meet him, and bowed to the ground before him. **Kings II 2:1-15**

B.

(1) וַיֹּאמְרוּ אֵלָיו הֲנֵה נָא יֵשׁ אֶת עַבְדֶּיךָ חֲמִשִּׁים אַנְשִׁים בְּנֵי חֵיל יִלְכוּ נָא וַיִּבְקְשׁוּ אֶת אֲדֹנָיְךָ פֶּן נִשְׂאוּ רוּחַ ד' וַיִּשְׁלַכְהוּ בְּאֶחָד הַהָרִים אוֹ בְּאֶחָת הַגְּאֵיוֹת וַיֹּאמְרוּ לֹא תִשְׁלַחוּ: וַיִּפְצְרוּ כּוּ עַד בֶּשׂ וַיֹּאמְרוּ שְׁלַחוּ וַיִּשְׁלַחוּ חֲמִשִּׁים אִישׁ וַיִּבְקְשׁוּ שְׁלֵשָׁה יָמִים וְלֹא מָצְאוּהוּ: וַיָּשׁבוּ אֵלָיו וְהוּא יֹשֵׁב בִּירִיחוֹ וַיֹּאמְרוּ אֲלֵהֶם הֲלוֹא אָמַרְתִּי אֲלֵיכֶם אֵל תֵּלְכוּ: וַיֹּאמְרוּ אַנְשֵׁי הָעִיר אֵל אֱלִישָׁע הֲנֵה נָא מוֹשֵׁב הָעִיר טוֹב כְּאֲשֶׁר אֲדַנִּי רָאָה וְהַמַּיִם רָעִים וְהָאָרֶץ מְשֻׁכָּלֶת: וַיֹּאמְרוּ קָחוּ לִי צִלְחִית חֲדָשָׁה וְשִׂימוּ שָׁם מֶלַח וַיִּקְחוּ אֵלָיו: וַיֵּצֵא אֵל מוֹצָא הַמַּיִם וַיִּשְׁלַךְ שָׁם מֶלַח וַיֹּאמְרוּ כֹה אָמַר ד' רַפְּאֵתִי לַמַּיִם הָאֵלֶּה לֹא יִהְיֶה מִשָּׁם עוֹד מוֹת וּמְשֻׁכָּלֶת: וַיִּרְפוּ הַמַּיִם עַד הַיּוֹם הַזֶּה כַּדְּבַר אֱלִישָׁע אֲשֶׁר דִּבֶּר: וַיַּעַל מִשָּׁם בֵּית אֵל וְהוּא | עָלָה בְּדַרְדָּר וּבְנַעֲרִים קְטַנִּים יֵצְאוּ מִן הָעִיר וַיִּתְקַלְסוּ בוּ וַיֹּאמְרוּ לוֹ עָלָה קָרַח עָלָה קָרַח: וַיִּפֶן אַחֲרָיו וַיִּרְאֵם וַיִּקְלָלֵם בְּשֵׁם ד' וַתִּצְאָנָה שְׁתֵּי דְבָיִם מִן הָעִיר וַתִּבְקַעְנָה מֵהֶם אַרְבַּעַיִם וּשְׁנַיִם יְלָדִים: וַיִּלְךְ מִשָּׁם אֵל הַר הַכְּרִמֶּל וּמִשָּׁם שָׁב שְׁמֵרוֹן: מַלְכִים בּוֹ: טז-כה

And they said to him, Behold now, there are with your servants fifty strong men; let them go, we beg you, and seek your master; lest perhaps the spirit of the L-rd has taken him up, and cast him upon some mountain, or in some valley. - And he said, you shall not send. And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not. And when they came again to him, for he remained at Jericho, he said to them, Did I not say to you, Go not? And the men of the city said to Elisha, Behold, we beg you, the situation of this city is pleasant, as our lord sees; but the water is bad, and the ground barren. And he said, Bring me a new jar, and put salt in it. And they brought it to him. And he went forth to the spring of the waters, and cast the salt in there, and said, Thus said the L-rd, I

have healed these waters; there shall not be from there any more death or miscarriage. And the waters were healed until this day, according to the saying of Elisha which he spoke. - And he went up from there to Beth-El; and as he was going up by the way, there came out little children from the city, and mocked him, and said to him, Go up, you bald head; go up, you bald head. And he turned back, and looked on them, and cursed them in the name of the L-rd. And there came out two female bears from the wood, and tore forty two children of them. And he went from there to Mount Carmel, and from there he returned to Samaria. **Kings II 2:16-25**

(2) אמר רבי יוחנן משום רבי מאיר: כל שאינו מלוה ומתלוה כאילו שופך דמים, שאילמלי ליווהו אנשי יריחו לאלישע לא גירה דובים לתינוקות, שנאמר: (מלכים ב' ב) ויעל משם בית אל והוא עלה בדרך ונערים קטנים יצאו מן העיר ויתקלסו בו ויאמרו לו עלה קרח עלה קרח, אמרו לו: עלה שהקרחת עלינו את המקום. מאי ונערים קטנים? אמר ר' אלעזר: שמנוערים מן המצות, קטנים - שהיו מקטני אמנה. תנא: נערים היו, ובזבזו עצמן כקטנים. . . . (מלכים ב' ב) ויפן אחריו ויראם ויקללם בשם ד' מה ראה אמר רב: ראה ממש, כדתניא, רבן שמעון בן גמליאל אומר: כל מקום שנתנו חכמים עיניהם או מיתה או עוני ושמואל אמר: ראה שכולן נתעברה בהן אמן ביום הכיפורים ורבי יצחק נפחא אמר: בלורית ראה להן כאמוריים ורבי יוחנן אמר: ראה שלא היתה בהן לחלוחית של מצוה. ודלמא בזרעייהו ניהוה הוה אמר רבי אלעזר: לא במ ולא בזרעם עד סוף כל הדורות. (מלכים ב' ב) ותצאנה שתים דובים מן היער ותבקענה מהם ארבעים ושני ילדים רב ושמואל, חד אמר: נס, וחד אמר: נס בתוך נס. מאן דאמר נס - יער הוה, דובים לא הוו מ"ד נס בתוך נס לא יער הוה ולא דובים הוו. וליהוי דובים ולא ליהוי יער דבעית. אמר רבי חנינא: בשביל ארבעים ושנים קרבנות שהקריב בלק מלך מואב, הובקעו מישראל ארבעים ושנים ילדים. איני והאמר רב יהודה אמר רב: לעולם יעסוק אדם בתורה ובמצות ואף על פי שלא לשמה, שמתוך שלא לשמה בא לשמה, שבשכר ארבעים ושנים קרבנות שהקריב בלק מלך מואב, זכה ויצתה ממנו רות, שיצא ממנו שלמה שכתוב ביה (מלכים א' ג) אלף עולות יעלה שלמה, ואמר רבי יוסי בן חוני: רות בתו של עגלון בנו של בלק היתה תאותו מיהא לקללה הוי. סוטה מו: -מו.

R. Yohanan said in the name of R. Meir: [Upon leaving a city,] whoever does not escort others or allow himself to be escorted is as though he sheds blood; for had the men of Jericho escorted Elisha he would not have stirred up bears against the children, as it is said (Kings II 2:23), "And he went up from there to Beth-El; and as he was going up by the way, there came out little children from the city, and mocked him, and said to him, Go up, you bald head; go up, you bald head." What they said to him was, "Go up, you who has made this place bald for us!" - What is the meaning of, "little children"? R. Eleazar said: Ne'arim [children] means they were bare [menu'arim] of precepts; "little" means they were little of faith. - A Tanna taught: They were youths [ne'arim] but they behaved like little children. . . . "And he turned back, and looked on them, and cursed them in the name of the L-rd." (ibid. 24) What did he see? - Rav said: He actually looked upon them, as it has been taught: Rabban Shimon b. Gamaliel says: Wherever the Sages set their eyes there is either death or calamity. Shmuel said: He saw that their mothers had all become conceived with them on the Day of Atonement. R. Yitzchak Nafcha (the smith) said: He saw that their hair was plaited as with Amorites. - R. Yohanan said: He saw that there was no sap of the commandments in them. But perhaps there would have been such in their descendants! R. Elazar said: Neither in them nor in their descendants unto the end of all generations. "And there came out two female bears from the wood, and tore forty two children of them." (ibid.) Rav and Shmuel [differ in their interpretation]; one said it was a miracle, while the other said it was a miracle within a miracle. He who said it was a miracle did so because there was a forest but there were no bears; he who said it was a miracle within a miracle did so because there was no forest nor were there any bears. [But according to the latter interpretation]

there need have been [provided] bears but not a forest! [It was required] because [the bears] would have been frightened. R. Hanina said: On account of the forty-two sacrifices which Balak, king of Moab, offered, (Numbers 23:1, 14, 29) were forty-two children cut off from Israel. But it is not so; for Rav Yehudah has said in the name of Rav: Always should a man occupy himself with Torah and the commandments even though it be not for their own sake, for from [occupying himself with them] not for their own sake he comes to do so for their own sake; because as a reward for the forty-two sacrifices which Balak, king of Moab, offered, he merited that Ruth should issue from him and from her issued Solomon concerning whom it is written: A thousand burnt-offerings did Solomon offer! And R. Yose b. Honi said: Ruth was the daughter of Eglon the son of Balak! Nevertheless his desire was to curse Israel. **Sotah 46b-47a**

C.

ויהורם בן אחאב מלך על ישראל בשמרון בשנת שמינה עשרה ליהושפט מלך יהודה ומלך שתים עשרה שנה: ויעשה הרע בעיני ד' רק לא כאביו וכאמו ויסר את מצבת הבעל אשר עשה אביו: רק בחטאות ירבעם בן נבט אשר החטיא את ישראל דבק לא סר ממנה: ומישע מלך מואב היה נקד והשיב למלך ישראל מאה אלף כרים ומאה אלף אילים צמר: ויהי כמות אחאב ופשע מלך מואב במלך ישראל: ויצא המלך יהורם ביום ההוא משמרון ויפקד את כל ישראל: וילך וישלח אל יהושפט מלך יהודה לאמר מלך מואב פשע בי התלך אתי אל מואב למלחמה ויאמר אעלה כמוני כמוך כעמי כעמך כסוסי כסוסיך: ויאמר אי זה הדרך נעלה ויאמר דרך מדבר אדום: וילך מלך ישראל ומלך יהודה ומלך אדום ויסבו דרך שבעת ימים ולא היה מים למחנה ולבהמה אשר ברגליהם: ויאמר מלך ישראל אהה כי קרא ד' לשלשת המלכים האלה לתת אותם ביד מואב: ויאמר יהושפט האין פה נביא לד' ונדרשה את ד' מאותו ויען אחד מעבדי מלך ישראל ויאמר פה אלישע בן שפט אשר יצק מים על ידי אליהו: ויאמר יהושפט יש אותו דבר ד' וירדו אליו מלך ישראל ויהושפט ומלך אדום: ויאמר אלישע אל מלך ישראל מה לי ולך לך אל נביאי אביו ואל נביאי אמו ויאמר לו מלך ישראל אל כי קרא ד' לשלשת המלכים האלה לתת אותם ביד מואב: ויאמר אלישע חי ד' צ-באות אשר עמדתי לפניו כי לולי פני יהושפט מלך יהודה אני נשא אם אביט אליך ואם אראך: ועתה קחו לי מנגן והיה כנגן המנגן ותהי עליו יד ד': ויאמר כה אמר ד' עשה הנחל הזה גבים | גבים: כי-כה | אמר ד' לא תראו רוח ולא תראו גשם והנחל ההוא ימלא מים ושתיתם אתם ומקניכם ובהמתכם: ונקל זאת בעיני ד' ונתן את מואב בידכם: והכיתם כל עיר מבצר וכל עיר מבחור וכל עץ טוב תפילו וכל מעיני מים תסתמו וכל החלקה הטובה תכאבו באבנים: ויהי בבקר כעלות המנחה והנה מים באים מדרך אדום ותמלא הארץ את המים: וכל מואב שמעו כי עלו המלכים להלחם בם ויצעקו מכל חגר חגרה ומעלה ויעמדו על הגבול: וישפיתו בבקר והשמש זרחה על המים ויראו מואב מנגד את המים אדמים כדם: ויאמרו דם זה החרב נחרבו המלכים ויכו איש את רעהו ועתה לשלל מואב: ויבאו אל מחנה ישראל ויקמו ישראל ויכו את מואב וינסו מפניהם ויכו בה והכות את מואב: והערים יחרסו וכל חלקה טובה ישליכו איש אבנו ומלאוה וכל מעין מים יסתמו וכל עץ טוב יפילו עד השאיר אבניה בקיר חרשת ויסבו הקלעים ויכוה: וירא מלך מואב כי חזק ממנו המלחמה ויקח אותו שבע מאות איש שלף חרב להבקיע אל מלך אדום ולא יכלו: ויקח את בנו הבכור אשר ימלך תחתיו ויעלהו עלה על החמה ויהי קצף גדול על ישראל ויסעו מעליו וישבו לארץ: מלכים ב גא-כו

And Jehoram, the son of Ahab, began to reign over Israel in Samaria in the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. And he did evil in the sight of the L-rd; but not like his father, or like his mother; for he put away the image of Baal that his father had made. Nevertheless he held fast to the sins of Jeroboam the son of Nebat, which made Israel sin; he departed not from that. And Mesha king of Moab was a sheep breeder, and delivered to the king of Israel a hundred thousand lambs, and a hundred thousand rams, with the wool. But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel. And king

Jehoram went from Samaria *the same time*, and mustered all Israel. - And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab has rebelled against me; will you go with me against Moab to battle? And he said, I will go up; I am as you are, my people as your people, and my horses as your horses. - And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom. - And the king of Israel went, and the king of Judah, and the king of Edom; and they made a circuit of seven days' journey; and there was no water for the camp, and for the animals that followed them. And the king of Israel said, Alas! that the L-rd had called these three kings together, to deliver them to the hand of Moab! - But Jehoshaphat said, Is there not here a prophet of the L-rd, that we may inquire of the L-rd by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, who poured water on the hands of Elijah. - And Jehoshaphat said, The word of the L-rd is with him. And the king of Israel and Jehoshaphat and the king of Edom went down to him. And Elisha said to the king of Israel, What have I to do with you? Go to the prophets of your father, and to the prophets of your mother. And the king of Israel said to him, No; for the L-rd has called these three kings together, to deliver them to the hand of Moab. - And Elisha said, As the L-rd of hosts lives, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward you, nor see you. - But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the L-rd came upon him. - And he said, Thus said the L-rd, Make this valley full of ditches. For thus said the L-rd, you shall not see wind, neither shall you see rain; yet that valley shall be filled with water, that you may drink, both you, and your cattle, and your beasts. And this is but a light thing in the sight of the L-rd; He will deliver the Moabites also to your hand. And you shall strike every fortified city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones. And it came to pass in the morning, when the meal offering (*minchah*) was offered, that, behold, there came water by the way of Edom, and the country was filled with water. - And when all the Moabites heard that the kings came to fight against them, they gathered all who were able to put on armor, and upward, and stood in the border. - And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood; And they said, This is blood; the kings have fought together, and they have struck one another; now therefore, Moab, to the plunder. And when they came to the camp of Israel, Israel rose up and defeated the Moabites, - so that they fled before them; but *they* went forward striking the Moabites. And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees; only in Kir-Haraseth left they its stones; and the slingers surrounded it, and struck it. - And when the king of Moab saw that the battle was too hard for him, he took with him seven hundred men who drew swords, to break through to the king of Edom; but they could not. Then he took his eldest son who should have reigned in his place, - and offered him for a burnt offering upon the wall. And there was great indignation upon Israel; and they departed from him, and returned to their own land. **Kings II 3:1-27**

(2) ריש לקיש אמר: כל אדם שכועס, אם חכם הוא חכמתו מסתלקת ממנו, אם נביא הוא נבואתו מסתלקת ממנו. אם חכם הוא חכמתו מסתלקת ממנו ממש. דכתיב (במדבר לא): ויקצף משה על פקודי החיל וגו' וכתוב (במדבר לא) ויאמר אלעזר הכהן אל אנשי הצבא הבאים למלחמה זאת חקת התורה אשר צוה ד' את משה וגו' מכלל דמשה איעלם מיניה. אם נביא הוא נבואתו מסתלקת ממנו מאלישע, דכתיב (מלכים ב ג) לולי פני יהושפט מלך יהודה אני נשא אם אביט אליך ואם אראך וגו' וכתוב (מלכים ב ג) ועתה קחו לי מנגן והיה כנגן המנגן ותהי עליו יד ד' וגו'. פסחים סו:

Resh Lakish said: As to every man who becomes angry, if he is a Sage, his wisdom departs from him; if he is a prophet, his prophecy departs from him. If he is a Sage, his wisdom departs from

him: [we learn this] from Moses. For it is written (Numbers 31:14), “And Moses was angry with the officers of the host etc.,” and it is written (ibid. 21), “And Eleazar the Priest said unto the men of war that went to the battle: This is the statute of the law which the L-rd has commanded Moses etc.,” hence it follows that it had been forgotten by Moses. If he is a prophet, his prophecy departs from him: [we learn this] from Elisha. Because it is written (Kings II 3:14), “were it not that I regard the presence of Johoshaphat the king of Judah, I would not look toward you, nor see you;” and it is written (ibid. 15), “But now bring me a minstrel, And it came to pass, when the minstrel played, that the hand of the L-rd [i.e., the spirit of prophecy] came upon him.”

Pesachim 66b

(3) אין שכינה שורה לא מתוך עצבות ולא מתוך עצלות ולא מתוך שחוק ולא מתוך קלות ראש ולא מתוך שיחה ולא מתוך דברים בטלים, אלא מתוך דבר שמחה של מצוה, שנאמר (מלכים ב' ג) ועתה קחו לי מנגן והיה כנגן המנגן ותהי עליו יד ד'. שבת ל:

The Divine Presence rests [upon] man] neither through gloom, nor through sloth, nor through frivolity, nor through levity, nor through talk, nor through idle chatter, save through a matter of joy in connection with a precept, as it is said (Kings II 3:15), “But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the L-rd came upon him.” **Shabbos 30b**

D.

וְאִשָּׁה אַחַת מִנְּשֵׁי בְנֵי הַנְּבִיאִים צָעָקָה אֶל אֱלִישָׁע לֵאמֹר עֲבָדְךָ אִישִׁי מֵת וְאַתָּה יָדַעְתָּ כִּי עֲבָדְךָ הָיָה יָרֵא אֶת ד' וְהִנְשָׂה בָּא לְקַחַת אֶת שְׁנֵי יְלָדָי לֹו לְעֲבָדִים: וַיֹּאמֶר אֵלֶיהָ אֱלִישָׁע מָה אַעֲשֶׂה לָּךְ הַגִּידִי לִי מִה יֵשׁ לָּךְ בְּבֵית וְתֹאמְרִי אֵינִי לְשִׁפְחָתְךָ כֹּל בְּבֵית כִּי אִם אֶסוּד שְׁמֶן: וַיֹּאמֶר לָכִי שְׂאֲלִי לָּךְ כָּלִים מִן הַחוּץ מֵאַתָּה כָּל שְׂכָנֶיךָ כָּלִים רַקִּים אֶל תִּמְעִיטִי: וּבָאת וְסָגַרְתְּ הַדְּלֵת בְּעֵדְךָ וּבְעֵד בְּנֶיךָ וַיִּצְקֶתְּ עַל כָּל הַכָּלִים הָאֵלֶּה וְהִמְלֵא תְּסִיעִי: וְתִלְךְ מֵאַתָּה וְתִסָּגַר הַדְּלֵת בְּעֵדָה וּבְעֵד בְּנֵיהָ הֵם מִגִּשִׁים אֵלֶיהָ וְהִיא מוֹצֵקֶת: וַיְהִי | כְּמִלְאֵת הַכָּלִים וְתֹאמְרִי אֶל בְּנֵה הַגִּישָׁה אֵלַי עוֹד כָּלִי וַיֹּאמֶר אֵלֶיהָ אֵינִי עוֹד כָּלִי וַיַּעֲמֵד הַשְּׁמֶן: וְתָבֵא וְתִגַּד לְאִישׁ הָאֵל—לְהִים וַיֹּאמֶר לָכִי מְכָרִי אֶת הַשְּׁמֶן וְשָׁלַמְתִּי אֶת נְשִׂיךָ וְאֶת בְּנֶיךָ תְּחִי בְּנוֹתָר: מַלְכִים ב ד-א-ז

And there cried a certain woman of the wives of the sons of the prophets to Elisha, saying, Your servant my husband is dead; and you know that your servant feared the L-rd; and the creditor has come to take to him my two sons to be slaves. - And Elisha said to her, What shall I do for you? tell me, what have you in the house? And she said, Your maidservant had not any thing in the house, save a jar of oil. Then he said, Go outside, borrow utensils from all your neighbors, empty utensils; borrow not a few. And when you come in, you shall close the door upon you and upon your sons, and shall pour out into all those utensils, and you shall set aside that which is full. And she went from him, and closed the door upon her and upon her sons, who brought the utensils to her; and she poured out. And it came to pass, when the utensils were full, that she said to her son, Bring me yet a utensil. And he said to her, There is not any utensil more. And the oil stopped flowing. Then she came and told the man of G-d. And he said, Go, sell the oil, and pay your debt, and live you and your children off the rest. **Kings II 4:1-7**

E.

וַיְהִי הַיּוֹם וַיַּעֲבֵר אֱלִישָׁע אֶל שׁוֹנִים וְשָׂם אִשָּׁה גְדוֹלָה וְתַחְזֹק בּוֹ לְאַכֵּל לֶחֶם וַיְהִי מִדֵּי עֲבָרוּ יָסַר שְׂמָה לְאַכֵּל לֶחֶם: וְתֹאמְרִי אֶל אִשָּׁה הִנֵּה נָא יָדַעְתִּי כִּי אִישׁ אֶל—לְהִים קְדוֹשׁ הוּא עָבַר עָלֵינוּ תְּמִיד: נַעֲשֶׂה נָא עֲלִית קִיר קִטְנָה וְנָשִׂים לֹו שָׂם מִטָּה וְשָׁלַחַן וְכֶסֶף וּמְנוֹרָה וְהָיָה בְּבֵאוֹ אֵלֵינוּ יָסוּר שְׂמָה: וַיְהִי הַיּוֹם וַיָּבֵא

שָׁמָּה וַיִּסֶר אֶל הָעֲלִיָּה וַיִּשְׁכַּב שָׁמָּה: וַיֹּאמֶר אֶל גִּיחֲזִי נִעְרוּ קָרָא לְשׁוֹנְמִית הַזֹּאת וַיִּקְרָא לָהּ וַתַּעֲמֵד לְפָנָיו: וַיֹּאמֶר לוֹ אָמֵר נָא אֵלֶיָּה הֲנֵה חֲרָדְתָּ | אֵלֵינוּ אֵת כָּל הַחֲרָדָה הַזֹּאת מָה לַעֲשׂוֹת לָךְ הִישׁ לְדַבֵּר לָךְ אֶל הַמֶּלֶךְ אוֹ אֶל שַׂר הַצָּבָא וַתֹּאמֶר בְּתוֹךְ עַמִּי אֲנֹכִי יִשְׁבַּח: וַיֹּאמֶר וּמָה לַעֲשׂוֹת לָהּ וַיֹּאמֶר גִּיחֲזִי אָבֵל בֶּן אִיזָן לָהּ וַאֲשֵׁה זֶקֶן: וַיֹּאמֶר קָרָא לָהּ וַיִּקְרָא לָהּ וַתַּעֲמֵד בְּפֶתַח: וַיֹּאמֶר לְמוֹעֵד הַזֶּה כָּעֵת חָיָה אֶת חֲבֻקַת בֶּן וַתֹּאמֶר אֶל אֲדֹנָי אִישׁ הָאֵל-לֹהִים אֶל תִּכְזֹב בְּשִׁפְחָתְךָ: וַתַּהַר הָאִשָּׁה וַתֵּלֵד בֶּן לְמוֹעֵד הַזֶּה כָּעֵת חָיָה אֲשֶׁר דִּבֶּר אֵלֶיָּה אֱלֹהֵי-שָׁמָּה: וַיִּגְדֵל הַיֶּלֶד וַיְהִי הַיּוֹם וַיֵּצֵא אֶל אָבִיו אֶל הַקְּצָרִים: וַיֹּאמֶר אֶל אָבִיו רֵאשִׁי | רֵאשִׁי וַיֹּאמֶר אֶל הַנַּעֲרָה שָׂאָהּ אֶל אִמּוֹ: וַיִּשָּׂאָהּ וַיְבִיאָהּ אֶל אִמּוֹ וַיֵּשֶׁב עַל בְּרִכְיָה עַד הַצָּהָרִים וַיִּמָּת: וַתַּעַל וַתִּשְׁכַּבְהוּ עַל מִטַּת אִישׁ הָאֵל-לֹהִים וַתִּסְגֹּר בְּעָדוֹ וַתֵּצֵא: וַתִּקְרָא אֶל אִשָּׁה וַתֹּאמֶר שְׁלַחָה נָא לִי אֶחָד מִן הַנַּעֲרִים וְאַחַת הָאֲתָנוֹת וְאֶרְוֶצָה עַד אִישׁ הָאֵל-לֹהִים וְאֶשׁוּבָה: וַיֹּאמֶר מִדּוּעַ אֶת הַלֵּכֶת אֵלָיו הַיּוֹם לֹא חֹדֶשׁ וְלֹא שַׁבָּת וַתֹּאמֶר שְׁלוֹ: וַתַּחֲבֹשׁ הָאֲתָנוֹן וַתֹּאמֶר אֶל נַעֲרָה נְהַג וְלָךְ אֶל תַּעֲצֹר לִי לְרֹכֵב כִּי אִם אֲמַרְתִּי לָךְ: וַתֵּלֶךְ וַתְּבוֹא אֶל אִישׁ הָאֵל-לֹהִים אֶל הַר הַכְּרָמֶל וַיְהִי כִּרְאוֹת אִישׁ הָאֵל-לֹהִים אֶתָּה מִנְּגִיד וַיֹּאמֶר אֶל גִּיחֲזִי נִעְרוּ הֲנֵה הַשׁוֹנְמִית הַלְזוּ: עֵתָה רוּץ נָא לְקִרְאָתָהּ וַאֲמַר לָהּ הַשְׁלוֹ לָךְ הַשְׁלוֹ לְאִישׁךָ הַשְׁלוֹ לְיֶלֶד וַתֹּאמֶר שְׁלוֹ: וַתָּבֵא אֶל אִישׁ הָאֵל-לֹהִים אֶל הָהָר וַתַּחֲזֹק בְּרַגְלָיו וַיִּגֹּשׁ גִּיחֲזִי לְהִדְפָּה וַיֹּאמֶר אִישׁ הָאֵל-לֹהִים הֲרִפָּה לָהּ כִּי נִפְשָׁה מָרָה לָהּ וְד' הָעֲלִים מִמֶּנִּי וְלֹא הִגִּיד לִי: וַתֹּאמֶר הַשְּׂאֵלְתִי בֶּן מֵאֵת אֲ-דֹנָי הֲלֹא אֲמַרְתִּי לֹא תִשְׁלָה אֹתִי: וַיֹּאמֶר לְגִיחֲזִי חֲגֹר מִתְּנִיךְ וְקַח מִשְׁעֲנָתִי בְיָדְךָ וְלָךְ כִּי תִמְצָא אִישׁ לֹא תִבְרַכְנוּ וְכִי יִבְרַכְךָ אִישׁ לֹא תַעֲנֶנּוּ וְשִׁמְתָּ מִשְׁעֲנָתִי עַל פְּנֵי הַנַּעֲרָה: וַתֹּאמֶר אִם הַנַּעֲרָה חִי ד' וְחִי נִפְשָׁךְ אִם אֶעֱזָבְךָ וַיִּקָּם וַיֵּלֶךְ אַחֲרֶיהָ: וְגִיחֲזִי עָבַר לְפָנֶיהֶם וַיִּשֶׁם אֶת הַמִּשְׁעֲנָתַת עַל פְּנֵי הַנַּעֲרָה וַאֲיִן קוֹל וַאֲיִן קֶשֶׁב וַיֵּשֶׁב לְקִרְאָתוֹ וַיִּגֵּד לוֹ לֵאמֹר לֹא הִקִּיץ הַנַּעֲרָה: וַיָּבֵא אֱלֹהֵי שָׁמָּה וְהִנֵּה הַנַּעֲרָה מֵת מִשְׁכָּב עַל מִטַּתוֹ: וַיָּבֵא וַיִּסְגֹּר הַדֶּלֶת בְּעַד שְׁנֵיהֶם וַיִּתְפַּלֵּל אֶל ד': וַיַּעַל וַיִּשְׁכַּב עַל הַיֶּלֶד וַיִּשֶׁם פִּיו עַל פִּיו וַעֲיִנָּיו עַל עֵינָיו וְכַפָּיו עַל כַּפָּיו וַיִּגְהַר עָלָיו וַיִּחַם בְּשַׂר הַיֶּלֶד: וַיֵּשֶׁב וַיֵּלֶךְ בְּבֵית אַחַת הֲנֵה וְאַחַת הֲנֵה וַיַּעַל וַיִּגְהַר עָלָיו וַיִּזְוֹרֵר הַנַּעֲרָה עַד שְׁבַע פְּעָמִים וַיִּפְקַח הַנַּעֲרָה אֶת עֵינָיו: וַיִּקְרָא אֶל גִּיחֲזִי וַיֹּאמֶר קָרָא אֶל הַשׁוֹנְמִית הַזֹּאת וַיִּקְרָאָהּ וַתְּבוֹא אֵלָיו וַיֹּאמֶר שְׂאִי בְנֶךָ: וַתָּבֵא וַתִּפֹּל עַל רַגְלָיו וַתִּשְׁתַּחוּ אַרְצָה וַתִּשָּׂא אֶת בְּנָהּ וַתֵּצֵא: מַלְכִים ב ד:ח-לז

And it happened one day, that Elisha passed to Shunem, where there was a wealthy woman; and she urged him to eat bread. And so it was, that whenever he passed by, he turned in there to eat bread. And she said to her husband, Behold now, I perceive that this is a holy man of G-d, who passes by us *continually*. Let us make a little chamber, I beg you, on the wall; and let us set for him there a bed, and a table, and a stool, and a lampstand; and it shall be, when he comes to us, that he shall turn in there. - And it happened one day, that he came there, and he turned into the chamber, and lay there. And he said to Gehazi his servant, Call this Shunemmite. And when he had called her, she stood before him. And he said to him, Say now to her, Behold, you have been careful to take all this trouble for us. What is to be done for you? *Would you be spoken for to the king, or to the captain of the army?* And she answered, I live among my own people. - And he said, What then is to be done for her? And Gehazi answered, Truly she has no child, and her husband is old. And he said, Call her. And when he had called her, she stood in the door. And he said, About this season, in the coming year, you shall *embrace* a son. And she said, No, my lord, you man of G-d, do not lie to (falsely promise or disappoint) your maidservant. - And the woman conceived, and bore a son at that season that Elisha had said to her, in the following year. And one day, when the child was grown, he went out to his father to the reapers. And he said to his father, My head, my head. And he said to a lad, Carry him to his mother. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. And she went up, and laid him on the bed of the man of G-d, and closed the door upon him, and went out. And she called to her husband, and said, Send me, I beg you, one of the young men, and one of the donkeys, that I may run to the man of G-d, and come again. And he said, Why will you go to him today? It is neither new moon, nor sabbath. And she said, It shall be well. - Then she saddled a

donkey, and said to her servant, Drive, and go forward; do not slacken the pace, unless I bid you. And she went and came to the man of G-d to Mount Carmel. And it came to pass, when the man of G-d saw her far away, that he said to Gehazi his servant, Behold, yonder is that Shunemmite; Run now, I beg you, to meet her, and say to her, Is it well with you? Is it well with your husband? Is it well with the child? And she answered, It is well. And when she came to the man of G-d to the hill, she caught him by the feet; but Gehazi came near to thrust her away. And the man of G-d said, Let her alone; for her soul is grieved inside her; and the L-rd hid it from me, and did not tell me. - Then she said, Did I ask my lord for a son? Did I not say, Do not deceive me? Then he said to Gehazi, Gird up your loins, and take my staff in your hand, and go your way; if you meet any man, greet him not; and if any greets you, do not answer him back; and lay my staff upon the face of the child. - And the mother of the child said, As the L-rd lives, and as your soul lives, I will not leave you. And he arose, and followed her. And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor sound. Therefore he went back to meet him, and told him, saying, The child is not awakened. And when Elisha came into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and closed the door upon the two of them, and prayed to the L-rd. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child; and the flesh of the child became warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him; and the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said, Call this Shunemmite. And he called her. And when she came to him, he said, Take up your son. Then she went in, and fell at his feet, and bowed to the ground, and took up her son, and went out. **Kings II 4:8-37**

F.

וְאֵלִישָׁע שָׁב הַגִּלְגָּל וְהָרַעַב בְּאֶרֶץ וּבְנֵי הַנְּבִיאִים יֹשְׁבִים לִפְנֵי וַיֹּאמֶר לְנַעֲרוֹ שְׁפֹת הַסִּיר הַגְּדוֹלָה וּבִשְׁלֵל נִזְיָד לְבְנֵי הַנְּבִיאִים: וַיֵּצֵא אֶחָד אֶל הַשְּׂדֵה לְלַקֵּט אֹרֶת וַיִּמְצָא גֶפֶן שְׂדֵה וַיִּלְקֹט מִמֶּנּוּ פִקְעֹת שְׂדֵה מְלֹא בִגְדוֹ וַיָּבֵא וַיִּפְלַח אֶל סִיר הַנִּזְיָד כִּי לֹא יָדְעוּ: וַיִּצְקוּ לְאֲנָשִׁים לֶאֱכֹל וַיְהִי כְּאֹכֹל מִהַנִּזְיָד וְהֵמָּה צָעֲקוּ וַיֹּאמְרוּ מוֹת בְּסִיר אִישׁ הָאֶל-לֵהִים וְלֹא יָכֹלוּ לֶאֱכֹל: וַיֹּאמֶר וַקְחוּ קֶמַח וַיִּשְׁלַךְ אֶל הַסִּיר וַיֹּאמֶר צַק לֵעָם וַיֹּאכְלוּ וְלֹא הָיָה דָּבָר רָע בְּסִיר: וְאִישׁ בָּא מִבְּעַל שְׁלֵשָׁה וַיָּבֵא לְאִישׁ הָאֶל-לֵהִים לֶחֶם בְּכוּרִים עֲשׂוּרִים לֶחֶם שְׁעָרִים וְכֹרֶמֶל בְּצֻקְלָנוּ וַיֹּאמֶר תֵּן לֵעָם וַיֹּאכְלוּ: וַיֹּאמֶר מִשְׁרָתוֹ מָה אַתָּן זֶה לִפְנֵי מֵאָה אִישׁ וַיֹּאמֶר תֵּן לֵעָם וַיֹּאכְלוּ כִּי כֹה אָמַר ד' אֹכֹל וְהוֹתֵר: וַיִּתֵּן לִפְנֵיהֶם וַיֹּאכְלוּ וַיִּוֹתְרוּ כְּדָבָר ד': מַלְכִים ב ד:לח-מד

And Elisha came again to Gilgal; - and there was a famine in the land; and the sons (disciples) of the prophets were sitting before him; and he said to his servant, Set on the great pot, and boil a pottage for the sons of the prophets. And one went out to the field to gather herbs, and found a wild vine, and gathered of it his lap full of wild gourds, and came and sliced them into the pot of pottage; and they knew not what they were. And they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O you man of G-d, there is death in the pot. And they could not eat of it. But he said, Then bring meal (flour). And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot. - And there came a man from Baal-Shalisha, and brought the man of G-d bread of the first fruits, twenty loaves of barley, and fresh ears of grain in its husk. - And he said, Give to the people, that they may eat. And his servant said, What, should I set this before a hundred men? He said again, Give the people, that they may eat; for thus said the L-rd, They shall eat, and shall leave of it. And he set it before them, and they ate, and left of it, according to the word of the L-rd. **Kings II 4:38-44**

G.

וְנִעַמְן שׁוֹר צָבָא מֶלֶךְ אֲרָם הָיָה אִישׁ גָּדוֹל לְפָנָי אֲדֹנָיו וְנִשְׂא פָנָיִם כִּי בּוֹ נָתַן ד' תְּשׁוּעָה לְאֲרָם וְהָאִישׁ הָיָה גְבוּר חַיִל מְצָרַע: וְאֲרָם יָצְאוּ גְדוּדִים וַיִּשְׁבּוּ מֵאֶרֶץ יִשְׂרָאֵל נֹעְרָה קַטְנָה וְתַהֲי לְפָנָי אִשֶׁת נְעַמְן: וְתֹאמַר אֶל גְּבֵרְתָהּ אַחֲלֵי אֲדֹנָי לְפָנָי הִנְבִּיא אֲשֶׁר בְּשִׁמְרוֹן אִזּוּ יֵאָסֵף אֹתוֹ מְצָרַעְתּוֹ: וַיָּבֵא וַיַּגִּד לְאֲדֹנָיו לֵאמֹר כִּזְזַת וְכִזְזַת דְּבָרָה הִנְעִרָה אֲשֶׁר מֵאֶרֶץ יִשְׂרָאֵל: וַיֹּאמֶר מֶלֶךְ אֲרָם לֵךְ בֵּא וְאֶשְׁלַחָה סֹפֵר אֶל מֶלֶךְ יִשְׂרָאֵל וְיִלְךְ וַיִּקַּח בְּיָדוֹ עֶשֶׂר כַּפְרֵי כֶסֶף וְשֵׁשֶׁת אֲלָפִים זָהָב וְעֶשֶׂר חֲלִיפוֹת בַּגְּדִים: וַיָּבֵא הַסֹּפֵר אֶל מֶלֶךְ יִשְׂרָאֵל לֵאמֹר וְעַתָּה כְּבוֹא הַסֹּפֵר הַזֶּה אֵלַיךְ הִנֵּה שְׁלַחְתִּי אֵלַיךְ אֶת נְעַמְן עַבְדִּי וְאִסְפַּתוּ מְצָרַעְתּוֹ: וַיְהִי כִּקְרָא מֶלֶךְ יִשְׂרָאֵל אֶת הַסֹּפֵר וַיִּקְרַע בְּגָדָיו וַיֹּאמֶר הֲאֵלֹהִים אֲנִי לְהִמִּית וּלְהַחְיֹת כִּי זֶה שְׁלַח אֵלַי לְאִסְפֹּף אִישׁ מְצָרַעְתּוֹ כִּי אִךְ דַּעוּ נָא וּרְאוּ כִּי מִתְאַנֶּה הוּא לִי: וַיְהִי כְשִׁמְעַ | אֱלִישָׁע אִישׁ הָאֵלֹהִים כִּי קָרַע מֶלֶךְ יִשְׂרָאֵל אֶת בְּגָדָיו וַיִּשְׁלַח אֶל הַמֶּלֶךְ לֵאמֹר לְמָה קָרַעְתָּ בְּגָדֶיךָ יָבֵא נָא אֵלַי וַיִּדַע כִּי יֵשׁ נְבִיא בְּיִשְׂרָאֵל: וַיָּבֵא נְעַמְן בְּסוּסָיו וּבְרִכְבוֹ וַיַּעֲמֵד פֶּתַח הַבַּיִת לְאֱלִישָׁע: וַיִּשְׁלַח אֵלָיו אֱלִישָׁע מֵלֶאדָּךְ לֵאמֹר הַלֹּךְ וְרַחֲצֵתָ שְׁבַע פְּעָמִים בִּירְדֵן וַיִּשְׁבּ בְּשֹׁרֶךְ לֵךְ וּטְהַר: וַיִּקְצַף נְעַמְן וַיִּלְךְ וַיֹּאמֶר הִנֵּה אֲמַרְתִּי אֵלַי | יֵצֵא יָצוֹא וְעַמְד וְקָרָא בְּשֵׁם ד' אֵלֹהֵי וְהִנִּיף יָדוֹ אֶל הַמָּקוֹם וְאִסְפֹּף הַמְצָרַע: הֲלֹא טוֹב אֲבָנָה [אֲמַנָּה] וּפְרַפֵּר נִהְרֹת דְּמִשְׁק מִכָּל מִימֵי יִשְׂרָאֵל הֲלֹא אֶרְחַץ בָּהֶם וּטְהַרְתִּי וַיִּפֶן וַיִּלְךְ בַּחֲמָה: וַיִּגְשׁוּ עַבְדָּיו וַיִּדְבְּרוּ אֵלָיו וַיֹּאמְרוּ אָבִי דְבַר גָּדוֹל הִנְבִּיא דְבַר אֵלַיךְ הֲלֹא תַעֲשֶׂה וְאִךְ כִּי אָמַר אֵלַיךְ רַחֵם וּטְהַר: וַיִּרַד וַיִּטְבַּל בִּירְדֵן שְׁבַע פְּעָמִים כַּדְּבַר אִישׁ הָאֵלֹהִים וַיִּשְׁבּ בְּשׁוֹרוֹ כְּבִשׁוֹר נֹעַר קֹטֵן וּטְהַר: וַיִּשְׁבּ אֶל אִישׁ הָאֵלֹהִים הוּא וְכָל מַחֲנֵהוּ וַיָּבֵא וַיַּעֲמֵד לְפָנָיו וַיֹּאמֶר הִנֵּה נָא יַדְעִתִּי כִּי אֵין אֵלֹהִים בְּכָל הָאָרֶץ כִּי אִם בְּיִשְׂרָאֵל וְעַתָּה קַח נָא בְּרָכָה מֵאֵת עַבְדְּךָ: וַיֹּאמֶר חֵי ד' אֲשֶׁר-עַמְדַתִּי לְפָנָיו אִם אֶקַּח וַיִּפְצַר בּוֹ לְקַחַת וַיִּמָּאן: וַיֹּאמֶר נְעַמְן וְלֹא יִתֵּן נָא לְעַבְדְּךָ מִשָּׂא צְמֹד פְּרָדִים אֲדַמָּה כִּי לֹא יַעֲשֶׂה עוֹד עַבְדְּךָ עֲלֵה וְזָבַח לְאֱלֹהִים אַחֲרֵי כִּי אִם לֹד': לְדְבַר הַזֶּה יִסְלַח ד' לְעַבְדְּךָ כְּבוֹא אֲדֹנָי בֵּית רַמּוֹן לְהַשְׁתַּחֲוֹת שְׁמָה וְהוּא | נִשְׁעַן עַל יָדֵי וְהַשְׁתַּחֲוִיתִי בֵּית רַמּוֹן בְּהַשְׁתַּחֲוִיתִי בֵּית רַמּוֹן יִסְלַח (כְּתִיב וְלֹא קָרִי) נָא ד' לְעַבְדְּךָ כְּדְבַר הַזֶּה: וַיֹּאמֶר לוֹ לֵךְ לְשָׁלוֹ | וַיִּלְךְ מֵאֲתוֹ כְּבֵרֶת אֶרֶץ: וַיֹּאמֶר גִּיחֲזִי נֹעַר אֱלִישָׁע אִישׁ הָאֵלֹהִים הִנֵּה | חִשַּׁף אֲדֹנָי אֶת נְעַמְן הָאֲרָמִי הַזֶּה מִקַּחַת מִיָּדוֹ אֶת אֲשֶׁר הִבִּיא חֵי ד' כִּי אִם רְצִיתִי אַחֲרָיו וְלִקְחַתִּי מֵאֲתוֹ מֵאוֹמָה: וַיִּרְדֶּף גִּיחֲזִי אַחֲרָיו נְעַמְן וַיִּרְאֶה נְעַמְן רֵץ אַחֲרָיו וַיִּפֹּל מֵעַל הַמֶּרְכָּבָה לְקִרְאָתוֹ וַיֹּאמֶר הַשְׁלוֹ': וַיֹּאמֶר | שְׁלוֹ' אֲדֹנָי שְׁלַחְנִי לֵאמֹר הִנֵּה עַתָּה זֶה בָּאוּ אֵלַי שְׁנֵי נְעָרִים מֵהַר אֶפְרַיִם מִבְּנֵי הַנְּבִיאִים תְּנָה נָא לָהֶם כֶּסֶף כֶּסֶף וְשִׁתִּי חֲלִפוֹת בַּגְּדִים: וַיֹּאמֶר נְעַמְן הוּאֵל קַח כַּפְרֵי וַיִּפְרֹץ בּוֹ וַיִּצַּר כַּפְרִים כֶּסֶף בְּשְׁנֵי חֲרָטִים וְשִׁתִּי חֲלִפוֹת בַּגְּדִים וַיִּתֵּן אֶל שְׁנֵי נְעָרָיו וַיִּשְׂאוּ לְפָנָיו: וַיָּבֵא אֶל הַעֲפֹל וַיִּקַּח מִיָּדָם וַיִּפְקַד בְּבַיִת וַיִּשְׁלַח אֶת הָאֲנָשִׁים וַיִּלְכוּ: וְהוּא בָּא וַיַּעֲמֵד אֶל אֲדֹנָיו וַיֹּאמֶר אֵלָיו אֱלִישָׁע מֵאִין גִּיחֲזִי וַיֹּאמֶר לֹא הֵלֶךְ עַבְדְּךָ אֲנָה וְאֲנָה: וַיֹּאמֶר אֵלָיו לֹא לְבִי הֵלֶךְ כְּאֲשֶׁר הִפֵּךְ אִישׁ מֵעַל מֶרְכָּבָתוֹ לְקִרְאָתְךָ הַעַת לְקַחַת אֶת הַכֶּסֶף וְלִקְחַת בַּגְּדִים וְזִיתִים וְכַרְמִים וְצֹאן וְבָקָר וְעַבְדִּים וְשִׁפְחוֹת: וְצָרַעַת נְעַמְן תִּדְבַּק בְּךָ וּבְזֶרְעֶךָ לְעוֹלָם וַיֵּצֵא מִלְּפָנָיו מְצָרַע כְּשִׁלְגָה: מַלְכִים ב הֵא-כז

And Naaman, captain of the army of the king of Aram, was a great man with his master, and highly esteemed, because by him the L-rd had given deliverance to Aram; - he was also a mighty man in valor, but he was a leper. - And the Arameans had gone out in raiding parties, and had brought captive from the land of Israel a little girl; and she waited on Naaman's wife. And she said to her mistress, Would (the prayers before) G-d (be uttered by) my lord were with (in the presence of) the prophet who is in Samaria! for he would heal him of his leprosy. And one went in, and told his lord, saying, Thus and thus said the maid who is from the land of Israel. - And the king of Aram said, Go to, go, and I will send a letter to the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of garments. And he brought the letter to the king of Israel, saying, And when this letter reaches you, know that I have sent Naaman my servant to you, that you may cure him of his leprosy. And it came to pass, when the king of Israel read the letter, that he tore his clothes, and said, Am I G-d, to kill and to make alive, that this man sends me a man to cure him of his leprosy? Only consider, I beg

you, how he seeks a quarrel with me. - And it was so, when Elisha the man of G-d heard that the king of Israel had torn his clothes, he sent to the king, saying, Why have you torn your clothes? Let him come now to me, and he shall know that there is a prophet in Israel. - And Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger to him, saying, Go and wash (immerse) in the Jordan seven times, and your flesh shall come back to you, and you shall be clean. - But Naaman was angry, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the L-rd his G-d, and wave his hand over the place, and cure the leper. - Are not Amana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? And he turned and went away in a rage. And his servants came near, and spoke to him, and said, My father, if the prophet had bid you do some great thing, would you not have done it? How much rather then, when he said to you, Wash, and be clean? So he went down, and dipped himself seven times in the Jordan, according to the saying of the man of G-d; and his flesh was restored like the flesh of a little child, and he was clean. And he returned to the man of G-d, he and all his company, and came, and stood before him; and he said, Behold, now I know that there is no G-d in all the earth, but in Israel; now therefore, I beg you, take a blessing of your servant. But he said, As the L-rd lives, before whom I stand, I will receive none. And he urged him to take it; but he refused. - And Naaman said, If not, let then, I beg you, be given to your servant two mules' burden of earth? - for your servant will henceforth offer neither burnt offering nor sacrifice to other gods, but to the L-rd. In this thing the L-rd pardon your servant, that when my master goes to the house of Rimmon to worship there, - and he leans on my hand, and I bow myself in the house of Rimmon; when I bow down myself in the house of Rimmon, the L-rd pardon your servant in this thing. And he said to him, Go in peace. - And when he departed from him a short distance Gehazi, the servant of Elisha the man of G-d, said, Behold, my master had spared Naaman this Aramean, in not receiving at his hands that which he brought; but, as the L-rd lives, I will run after him, and take something from him. And Gehazi followed after Naaman. And when Naaman saw him running after him, he alighted down from the chariot to meet him, and said, Is all well? And he said, All is well. My master had sent me, saying, Behold, just now came to me from Mount Ephraim two young men of the sons of the prophets; give them, I beg you, a talent of silver, and two changes of garments. And Naaman said, Be pleased to accept two talents. And he urged him, and tied two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they carried them before him. And when he came to the hill, he took them from their hand, and he put them in the house; and he let the men go, and they departed. But he went in, and stood before his master. And Elisha said to him, Where do you come from, Gehazi? And he said, Your servant went nowhere. And he said to him, Went not my heart with you, when the man turned back from his chariot to meet you? Is it a time to receive money, and to receive garments, and olive orchards, and vineyards, and sheep, and oxen, and menservants, and maidservants? The leprosy therefore of Naaman shall cleave to you, and to your seed forever. And he went out from his presence a leper as white as snow. **Kings II 5:1-27**

H.

(1) וַיֹּאמְרוּ בְנֵי הַנְּבִיאִים אֶל אֱלִישָׁע הִנֵּה נָא הַמָּקוֹם אֲשֶׁר אֲנַחְנוּ יֹשְׁבִים שָׁם לְפָנֶיךָ צָר מִמֶּנּוּ: נִלְכָּה נָא עַד הַיַּרְדֵּן וְנִקְחָה מִשָּׁם אִישׁ קוֹרָה אַחַת וְנַעֲשֶׂה לָנוּ שָׁם מָקוֹם לְשִׁבְתָּ שָׁם וַיֹּאמְרוּ לְכוּ: וַיֹּאמֶר הָאָחִיד הוֹאֵל נָא וְלֵךְ אֶת עַבְדֶּיךָ וַיֹּאמְרוּ אֲנִי אֵלֶיךָ: וַיֵּלֶךְ אִתָּם וַיָּבֹאוּ הַיַּרְדֵּנָה וַיִּגְזְרוּ הָעֵצִים: וַיְהִי הָאָחִיד מִפִּיל הַקּוֹרָה וְאֶת הַבְּרִזָּל נָפַל אֶל הַמַּיִם וַיִּצְעַק וַיֹּאמֶר אֲהֵה אֲדָנִי וְהוּא שְׂאוּל: וַיֹּאמֶר אִישׁ הָאֶלֶּם—לֵהִים נָפַל וַיִּרְאֶהוּ אֶת הַמָּקוֹם וַיִּקְצַב עֵץ וַיִּשְׁלֹךְ שָׁמָּה וַיִּצְפֹּף הַבְּרִזָּל: וַיֹּאמֶר הָרֶם לָךְ וַיִּשְׁלַח יָדוֹ וַיִּקְחָהוּ: מַלְכִים בּוֹ
וַיֹּאמְרוּ בְנֵי הַנְּבִיאִים אֶל אֱלִישָׁע הִנֵּה נָא הַמָּקוֹם אֲשֶׁר אֲנַחְנוּ יֹשְׁבִים שָׁם לְפָנֶיךָ צָר מִמֶּנּוּ: נִלְכָּה נָא עַד הַיַּרְדֵּן וְנִקְחָה מִשָּׁם אִישׁ קוֹרָה אַחַת וְנַעֲשֶׂה לָנוּ שָׁם מָקוֹם לְשִׁבְתָּ שָׁם וַיֹּאמְרוּ לְכוּ: וַיֹּאמֶר הָאָחִיד הוֹאֵל נָא וְלֵךְ אֶת עַבְדֶּיךָ וַיֹּאמְרוּ אֲנִי אֵלֶיךָ: וַיֵּלֶךְ אִתָּם וַיָּבֹאוּ הַיַּרְדֵּנָה וַיִּגְזְרוּ הָעֵצִים: וַיְהִי הָאָחִיד מִפִּיל הַקּוֹרָה וְאֶת הַבְּרִזָּל נָפַל אֶל הַמַּיִם וַיִּצְעַק וַיֹּאמֶר אֲהֵה אֲדָנִי וְהוּא שְׂאוּל: וַיֹּאמֶר אִישׁ הָאֶלֶּם—לֵהִים נָפַל וַיִּרְאֶהוּ אֶת הַמָּקוֹם וַיִּקְצַב עֵץ וַיִּשְׁלֹךְ שָׁמָּה וַיִּצְפֹּף הַבְּרִזָּל: וַיֹּאמֶר הָרֶם לָךְ וַיִּשְׁלַח יָדוֹ וַיִּקְחָהוּ: מַלְכִים בּוֹ

And the sons of the prophets said to Elisha, Behold now, the place where we live with you is too small for us. Let us go, we beg you, to the Jordan, and take there every man a log, and let us make us a place there, where we may live. And he answered, Go. And one said, Be pleased, I beg you, to go with your servants. And he answered, I will go. And he went with them. And when they came to the Jordan, they cut down trees. But as one was felling a log, the ax head fell to the water; and he cried, and said, Alas, master! for it was borrowed. And the man of G-d said, Where did it fall? And he showed him the place. And he cut down a stick, and threw it in there; and made the iron float. And he said, Take it up to you. And he put out his hand, and took it.
Kings II 6:1-7

(2) רבנן דחה מקמיה, דכתיב: (מלכים ב' ו) ויאמרו בני הנביאים אל אלישע הנה נא המקום אשר אנחנו יושבים שם לפניך צר ממנו, מכלל דעד האידנא לא הוה דחיק. סוטה מז.

He drove the Rabbis from before him, as it is written (Kings II 6:1), “And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with you is too small for us.” Hence, up to then it had not been too small. **Sotah 47a**

TIMELINE (ACCORDING TO THE GAON OF VILNA)

<u>DATE</u> (סדר עולם)	<u>KINGS OF JUDAH</u>	<u>KINGS OF ISRAEL</u>
835 BCE - ב' תתקכ"ה	Solomon שלמה	Solomon שלמה
795 BCE - ב' תתקס"ה	Rehoboam רחבעם	Jeroboam ירבעם בן נבט
778 BCE - ב' תתקפ"ב	Abijam אבִיָּם	
775 BCE - ב' תתקפ"ה	Asa אָסָא	
774 BCE - ב' תתקפ"ו		Nadab נָדָב בֶּן יִרְבְּעָם
773 BCE - ב' תתקפ"ז		Baasha בַּעֲשָׂא בֶּן אֶחְזִיָּהּ
750 BCE - ג' י'		Elah אֵלָה בֶּן בַּעֲשָׂא
749 BCE - ג' י"א		Zimri זִמְרִי
749 BCE - ג' י"א		Omri עֲמֹרִי
738 BCE - ג' כ"ב		Ahab אַחָאָב בֶּן עֲמֹרִי
734 BCE - ג' כ"ז	Jehoshaphat יהושָפָט	
717 BCE - ג' מ"ג		Ahaziah אַחְזִיָּהוּ בֶּן אַחָאָב
716 BCE - ג' מ"ד		Jehoram יְהוֹרָם בֶּן אַחָאָב
709 BCE - ג' נ"א	Jehoram יְהוֹרָם	
705 BCE - ג' נ"ה	Ahaziah אַחְזִיָּהוּ	
704 BCE - ג' נ"ו	Athaliah עֲתַלְיָהוּ בַת אַחָאָב	Jehu יְהוּא בֶּן יְהוֹשָפָט
698 BCE - ג' ס"ב	Joash יוֹאָשׁ בֶּן אַחְזִיָּהוּ	
676 BCE - ג' פ"ד		Jehoahaz יְהוֹאָחָז בֶּן יְהוּא
659 BCE - ג' ק"א		Jehoash יְהוֹאָשׁ בֶּן יְהוֹאָחָז
658 BCE - ג' ק"ב	Amaziah אַמְצִיָּה	
645 BCE - ג' קט"ו		Jeroboam יִרְבְּעָם בֶּן יוֹאָשׁ
630 BCE - ג' ק"ל	Azariah (עוזיה) עֲזַרְיָה	
607 BCE - ג' קנ"ג		Zechariah זְכַרְיָהוּ בֶּן יִרְבְּעָם
606 BCE - ג' קנ"ד		Shallum שְׁלוֹם בֶּן יְבֹשָׁפֶט
606 BCE - ג' קנ"ד		Menahem מְנַחֵם בֶּן גְּדִי
596 BCE - ג' קס"ד		Pekahiah פְּקַחְיָה בֶּן מְנַחֵם
594 BCE - ג' קס"ו		Pekah פְּקַח בֶּן רַמְלִיָּהוּ
593 BCE - ג' קס"ז	Jotham יוֹתָם	
577 BCE - ג' קפ"ג	Ahaz אַחָז	
574 BCE - ג' קפ"ו		Hoshea הוֹשֵׁעַ בֶּן אֵלָה
561 BCE - ג' קצ"ט	Hezekiah חֲזַקְיָהּ	
555 BCE - ג' ר"ה	גלות של עשרת השבטים	End of the Monarchy in Israel
532 BCE - ג' רכ"ח	Manasseh מְנַשֶּׁה	
477 BCE - ג' רפ"ג	Amon אָמוֹן	
475 BCE - ג' רפ"ה	Josiah יֹאשִׁיָּהוּ	
444 BCE - ג' שט"ז	Jehoahaz יְהוֹאָחָז	
444 BCE - ג' שט"ז	Jehoiakim יְהוֹיָקִים	
433 BCE - ג' שכ"ז	Jehoiachin יְהוֹיָכִין	
432 BCE - ג' שכ"ח	Zedekiah צְדַקְיָהוּ	
421 BCE - ג' של"ט	חורבן הבית וגלות יהודה	End of the Monarchy in Judah