

# Torat Imecha NACH YOMI B'IYUN



## Sefer Melachim II: Mrs. Sara Malka Winter

### 1. מלכים ב' ג': כ"ז

וַיִּקַּח אֶת־בְּנוֹ הַבְּכוֹר אֲשֶׁר־יָמְלֹךְ תַּחְתָּיו וַיַּעֲלֵהוּ עָלָה עַל־הַחֲמָה וַיְהִי קֶצֶף־גָּדוֹל עַל־יִשְׂרָאֵל וַיִּסְעוּ מִעָלָיו וַיָּשָׁבוּ לָאָרֶץ:

So he took his first-born son, who was to succeed him as king, and offered him up on the wall as a burnt offering. A great wrath came upon Israel, so they withdrew from him and went back to [their own] land.

### 2. רד"ק על מלכים ב' ג': כ"ז

ויקח את בנו הבכור. פי' אדוני אבי ז"ל כי בן מלך אדום הראוי למלוך תחתיו היה ברשות מלך מואב ומפני זה בא עם שני המלכים כי חשב להוציא בעזרתם בנו מתחת יד מלך מואב וכשחשב מלך מואב להבקיע אל מלך אדום ולא יכול לקח בקצפו את בן מלך אדום והעלהו על החומה ושרפו לעיני אביו זהו ויעלהו עולה ששרפו כמו ששורפין העולה:

ויהי קצף גדול על ישראל. ממלך אדום כי חשב כי בעזרתם יוציא בנו מתחת יד מלך מואב וזהו שאמר הכתוב על שרפו את עצמות מלך אדום לשיד. ורבי אחי ר' משה ז"ל פי' כי כאשר חשב להבקיע מלך מואב אל מלך אדום אז לקח בנו באותה המלחמה חטפו מהם והעלהו על החומה ושרפו לעיני אביו ויהי קצף גדול על ישראל ממלך אדום שלא עזרהו להצילו מידם.

ובדרש עולה שאל מלך מואב מפני מה אומה זו ראויה לנסים האלה אמרו לו אברהם אביהם העלה את בנו עולה אמר להם אף אני אעשה כן והעלה את בנו עולה וחלקו בדבר זה מהם אמרו לשם שמים העלה אותו וזה שאמר ויהי קצף גדול על ישראל שנתקצף הקדוש ברוך הוא עליהם כי מלך מואב לא חמל על בנו כשחשב לעשות בו רצון האל וישראל היו מקציפים אותו בכל יום והוא חשב לעשות רצון האל ואינו כמו שאמרו אשר לא צויתו זה יפתח שהעלה את בתו ולא עלתה על לבי זה מישע מלך מואב שהעלה את בנו

מהם אמרו כי לע"ג העלה ומפני זה חסר וי"ו החמה כי היה עובד לחמה והעלה את בנו לחמה ומה שאמר ויהי קצף גדול שנזכרו עונותיהן של ישראל באותה שעה שגם הם היו שורפים את בניהם לע"ג ולאשרה ואמר הכתוב וכמשפטי הגוים לא עשיתם ואמרו רז"ל כמתוקנים שבהם לא עשיתם כמקולקלים שבהם עשיתם:

"And he took his eldest son". My lord, my father, may he rest in peace, interpreted it to mean that the son of the Edomite king, who was fit to rule under him, was in the possession of the king of Moab. And for this reason he came with the two kings, for he planned to use their help to bring his son out from under the hand of the king of Moab. But when the king of Moab considered attacking

the king of Edom, he could not bear to take the son of the king of Edom in his anger. He took him up to the wall and burned him in the sight of his father. This is 'and he took him up as an offering,' meaning he burned him as offerings are burned.

"And there was great wrath against Israel from the king of Edom, for he thought that with their help he would bring his son out from under the hand of the king of Moab. This is what the verse means when it says about burning the bones of the king of Edom into lime. Rabbi Achi explained, 'When the king of Moab planned to attack the king of Edom, he seized his son from them in that war and took him up to the wall and burned him in the sight of his father. And there was great wrath against Israel from the king of Edom, as he did not help them to rescue him from their hands.'

"And in the Midrash, 'and he took him up as an offering,' King Moab asked why this nation deserved these miracles. They said to him, 'Their father Abraham offered his son as an offering.' He said to them, 'I too will do the same,' and he offered his son as an offering. And they argued about this matter; they said for the sake of Heaven he offered him. This is what it means when it says, 'and there was great wrath against Israel,' as the Holy One, blessed be He, was angry with them because the king of Moab did not spare his son when he planned to do the will of God. And Israel was angry at him every day, for he thought to do the will of God, but it was not like they said, 'for I did not command this,' like Jephthah who offered his daughter, which did not occur to me to save King Moab who offered his son.

"They said because he offered to the sun, and for this reason the letter 'vav' is missing from the word 'sun,' because he served the sun and offered his son to the sun. And what the verse says, 'and there was great wrath,' they remembered the sins of Israel at that moment, that they too were burning their sons to idols and Asherahs. And the scripture says, 'You have not done according to the judgments of the nations,' and our sages said, 'You did not do like the righteous among them; you did like the corrupted among them.'"

### 3. מלכים ב' ד:א

וְאִשָּׁה אַחַת מִנְּשֵׁי בְנֵי־הַנְּבִיאִים צָעָקָה אֶל־אֵלִישָׁע לֵאמֹר עֲבַדְךָ אִישִׁי מֵת וְאַתָּה יָדַעְתָּ כִּי עֲבַדְךָ הָיָה יְרֵא אֶת־יְהוָה וְהַנִּשָּׂה בָּא לִקְחַת אֶת־שְׁנֵי יְלָדָי לִזֵּי לַעֲבָדִים:

A certain woman, the wife of one of the disciples of the prophets, cried out to Elisha: "Your servant my husband is dead, and you know how your servant revered GOD. And now a creditor is coming to seize my two children as slaves."

### 4. מלכים א' ח:ד

וַיְהִי בְהַכְרִית אִיזָבֵל אֶת נְבִיאֵי יְהוָה וַיִּלָּח עֲבָדָיו מֵאָה נְבִיאִים וַיַּחְבֵּי־אֶם חֲמִשִּׁים אִישׁ בַּמְעָרָה וְכָל־כֶּלֶם לֶחֶם וְיָמִים:

When Jezebel was killing off the prophets of GOD, Obadiah had taken a hundred prophets and hidden them, fifty to a cave, and provided them with food and drink.

## 5. מדרש תנחומא

אמר רבי מני: אלולי זכות אשתו של עובדיהו, כבר כלו ישראל באותה שעה, ואשה אחת מנשי בני הנביאים צעקה אל אלישע לאמר (מלכים ב ד, א)

R. Mani stated: Were it not for the merit of Obadiah's wife, Israel would have been exterminated at that time: *Now there cried a certain woman of the wives of the sons of the prophets unto Elisha* (II Kings 4:1).

## Questions

1. Source one is the final פסוק of פרק ג. It is a truly enigmatic verse. There is so much that is left vague. What are some of the questions you have after reading the פסוק?
2. Source two, Radak (Rav Dovid Kimchi late 11th century Provence) explains this story four ways; actually two groups of two. How would you define the two groups, and what are the 4 explanations?
3. Sources three-five explain the connection between this last verse of chapter three to the first verse in chapter four, explaining that it was the actions of this woman that saved the entire nation. This specifically relates to the 3rd opinion of Radak. How?
4. What relevant and instructive messages do we take into our own lives after seeing the impact this woman and her husband had on our nation?