

**Ahaziah [Israel] and Elijah (852n BC)**

2 Kings 1:2–16

2 And Ahaziah fell through the lattice in his upper chamber which *was* in Samaria, and became ill. So he sent messengers and said to them, “Go, inquire of Baal-zebub, the god of Ekron, whether I will recover from this sickness.”

3 But the angel of the LORD said to Elijah the Tishbite, “Arise, go up to meet the messengers of the king of Samaria and say to them, ‘Is it because there is no God in Israel *that* you are going to inquire of Baal-zebub, the god of Ekron?’

4 Now therefore thus says the LORD, ‘You shall not come down from the bed where you have gone up, but you shall surely die.’” Then Elijah departed.

5 When the messengers returned to him he said to them, “Why have you returned?”

6 They said to him, “A man came up to meet us and said to us, ‘Go, return to the king who sent you and say to him, “Thus says the LORD, ‘Is it because there is no God in Israel *that* you are sending to inquire of Baal-zebub, the god of Ekron? Therefore you shall not come down from the bed where you have gone up, but shall surely die.’”’”

7 He said to them, “What kind of man was he who came up to meet you and spoke these words to you?”

8 They answered him, “*He was* a hairy man with a leather girdle bound about his loins.” And he said, “It is Elijah the Tishbite.”

9 Then *the king* sent to him a captain of fifty with his fifty. And he went up to him, and behold, he was sitting on the top of the hill. And he said to him, “O man of God, the king says, ‘Come down.’”

10 Elijah replied to the captain of fifty, “If I am a man of God, let fire come down from heaven and consume you and your fifty.” Then fire came down from heaven and consumed him and his fifty.

11 So he again sent to him another captain of fifty with his fifty. And he said to him, “O man of God, thus says the king, ‘Come down quickly.’”

12 Elijah replied to them, “If I am a man of God, let fire come down from heaven and consume you and your fifty.” Then the fire of God came down from heaven and consumed him and his fifty. [\[Luke 9:54\]](#)

13 So he again sent the captain of a third fifty with his fifty. When the third captain of fifty went up, he came and bowed down on his knees before Elijah, and begged him and said to him, “O man of God, please let my life and the lives of these fifty servants of yours be precious in your sight.

14 Behold fire came down from heaven and consumed the first two captains of fifty with their fifties; but now let my life be precious in your sight.”

15 The angel of the LORD said to Elijah, “Go down with him; do not be afraid of him.” So he arose and went down with him to the king.

16 Then he said to him, “Thus says the LORD, ‘Because you have sent messengers to inquire of Baal-zebub, the god of Ekron—is it because there is no God in Israel to inquire of His word?—therefore you shall not come down from the bed where you have gone up, but shall surely die.’”

**The Death of Ahaziah [Israel] (852n BC)**

2 Kings 1:17–18

17 So Ahaziah died according to the word of the LORD which Elijah had spoken. And because he had no son, Jehoram became king in his place in the second year of Jehoram the son of Jehoshaphat, king of Judah [*Jehoram’s coregency with Jehoshaphat*].

18 Now 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?

**Elijah Ascends to Heaven (852n BC)****2 Kings 2****Elijah Tests Elisha**

- 1 And it came about when the LORD was about to take up Elijah by a whirlwind to heaven, that Elijah went with Elisha from Gilgal.
- 2 Elijah said to Elisha, “Stay here please, for the LORD has sent me as far as Bethel.” But Elisha said, “As the LORD lives and as you yourself live, I will not leave you.” So they went down to Bethel.
- 3 Then the sons of the prophets who *were at* Bethel came out to Elisha and said to him, “Do you know that the LORD will take away your master from over you today?” And he said, “Yes, I know; be still.”
- 4 Elijah said to him, “Elisha, please stay here, for the LORD has sent me to Jericho.” But he said, “As the LORD lives, and as you yourself live, I will not leave you.” So they came to Jericho.
- 5 The sons of the prophets who *were at* Jericho approached Elisha and said to him, “Do you know that the LORD will take away your master from over you today?” And he answered, “Yes, I know; be still.”
- 6 Then Elijah said to him, “Please stay here, for the LORD has sent me to the Jordan.” And he said, “As the LORD lives, and as you yourself live, I will not leave you.” So the two of them went on.
- 7 Now fifty men of the sons of the prophets went and stood opposite *them* at a distance, while the two of them stood by the Jordan.
- 8 Elijah took his mantle and folded it together and struck the waters, and they were divided here and there, so that the two of them crossed over on dry ground.
- 9 When they had crossed over, Elijah said to Elisha, “Ask what I shall do for you before I am taken from you.” And Elisha said, “Please, let a double portion of your spirit be upon me.”
- 10 He said, “You have asked a hard thing. *Nevertheless*, if you see me when I am taken from you, it shall be so for you; but if not, it shall not be *so*.”

**Elijah is Taken Up to Heaven**

- 11 As they were going along and talking, behold, *there appeared* a chariot of fire and horses of fire which separated the two of them. And Elijah went up by a whirlwind to heaven.
- 12 Elisha saw *it* and cried out, “My father, my father, the chariots of Israel and its horsemen!” And he saw Elijah no more. Then he took hold of his own clothes and tore them in two pieces.

**Elisha’s Double Portion**

- 13 He also took up the mantle of Elijah that fell from him and returned and stood by the bank of the Jordan.
- 14 He took the mantle of Elijah that fell from him and struck the waters and said, “Where is the LORD, the God of Elijah?” And when he also had struck the waters, they were divided here and there; and Elisha crossed over.
- 15 Now when the sons of the prophets who *were at* Jericho opposite *him* saw him, they said, “The spirit of Elijah rests on Elisha.” And they came to meet him and bowed themselves to the ground before him.

**Elisha Tries to Prevent a Search for Elijah**

- 16 They said to him, “Behold now, there are with your servants fifty strong men, please let them go and search for your master; perhaps the Spirit of the LORD has taken him up and cast him on some mountain or into some valley.” And he said, “You shall not send.”
- 17 But when they urged him until he was ashamed, he said, “Send.” They sent therefore fifty men; and they searched three days but did not find him.
- 18 They returned to him while he was staying at Jericho; and he said to them, “Did I not say to you, ‘Do not go’?”

**Elisha Heals the Water of Jericho from Joshua’s Curse**

- 19 Then the men of the city said to Elisha, “Behold now, the situation of this city is pleasant, as my lord sees;

but the water is bad and the land is unfruitful.”

20 He said, “Bring me a new jar, and put salt in it.” So they brought *it* to him.

21 He went out to the spring of water and threw salt in it and said, “Thus says the LORD, ‘I have purified these waters; there shall not be from there death or unfruitfulness any longer.’”

22 So the waters have been purified to this day, according to the word of Elisha which he spoke.

### **Elisha Calls for God’s Judgment on the Youth of Bethel**

23 Then he went up from there to Bethel; and as he was going up by the way, young lads came out from the city and mocked him and said to him, “Go up, you baldhead; go up, you baldhead!”

24 When he looked behind him and saw them, he cursed them in the name of the LORD. Then two female bears came out of the woods and tore up forty-two lads of their number.

25 He went from there to Mount Carmel, and from there he returned to Samaria.

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## **Chronological Notes**

### 1) Establishing a Chronological Framework for Elisha’s Ministry.

A) *Elijah’s Translation* (2 Kgs 2). Elisha’s sole ministry began with the translation of Elijah.<sup>1</sup> The story itself gives no chronological data—it simply notes that Elijah and Elisha were traveling from Gilgal when Yahweh was about to take Elijah up to heaven (Gilgal was approx. 10 miles south of Samaria). However, the canonical arrangement places the story immediately after the death of Ahaziah (2 Kings 1:15b–18; 852n BC) and before Joram’s [Israel] campaign with Jehoshaphat [Judah] to quell the Moabite rebellion (2 Kings 3:6–27; c. 852 BC). Assuming this placement to be chronological, we can fix an upper bound on Elisha’s sole ministry of 852 BC.

(1) There is one potential reason to reject the placement of 2 Kings 2 as chronological—the letter from Elijah to Jehoram [Judah] as recorded in 2 Chronicles 21:12–15.<sup>2</sup> The letter comes as a surprise to the reader of Chronicles. As Selman observes: “Elijah makes no other appearance in Chronicles, is only known to have prophesied in Israel (though cf. 1 Kgs 19:3, 8), wrote no other letters, and is thought by many to have been dead by this time!”<sup>3</sup> Solutions to this issue include:

(a) Coregency Solution: Elijah wrote the letter during the early years of Jehoram’s [Judah] coregency<sup>4</sup> with his father Jehoshaphat (2 Kgs 1:17; 854t–849t BC).<sup>5</sup>

(i) The data in 2 Chronicles 21:1–11 does not support this solution. In the letter, Elijah makes

<sup>1</sup> I assume an actual translation to heaven (e.g., Enoch). This understanding is contested by Roy E. Knuteson in “Elijah’s Little-Known Letter in 2 Chronicles 21:12–15,” *BSAC* 162:645 (Jan 2005), but I do not find his argument convincing.

<sup>2</sup> Scholars who see the letter as the Chronicler’s own invention and thus having no implications for the chronology of Elisha’s ministry include: H. G. M. Williamson, *1 and 2 Chronicles*, 306–307; E. L. Curtis and A. A. Madsen, “A Critical and Exegetical Commentary on the Books of Chronicles,” *ICC* (Edinburgh: T. & T. Clark, 1910), 415; W. Rudolph, *Chronikbücher* (HAT 21; Tübingen 1955), 267; Jacob M. Myers, “II Chronicles,” *The Anchor Bible*, 122.

<sup>3</sup> Martin J. Selman, “2 Chronicles: An Introduction and Commentary,” *TOTC*, 455.

<sup>4</sup> Rodger C. Young, “Tables of Reign Lengths from the Hebrew Court Recorders,” *JETS* 48/2 (June 2005) 225–48.

<sup>5</sup> Suggested by Selman (456), Thompson (John A. Thompson, “1, 2 Chronicles,” *NAC*, 299), and Merrill (cf. Eugene H. Merrill, *Kingdom of Priests*, 351 n. 78).

specific mention of the fact that Jehoram murdered his brothers (2 Chr 21:13). This action was not taken until *after* Jehoshaphat's death (cf. 2 Chr 21:2–4).

- (b) Prophetic Solution: Elijah wrote the letter prophetically before his translation and it was delivered to Jehoram [Judah] after he murdered his brothers (c. 848t BC).<sup>6</sup>
- (i) Dillard is dismissive: "It is not probable that the Chronicler intends us to think the letter was written 'prophetically' before Elijah's death or that it was in some way transmitted from heaven."<sup>7</sup> However, we should not be too quick to dismiss this solution. As Mabie comments: "While nothing in the text indicates this was the case, nothing in the text precludes the possibility either."<sup>8</sup>
- (c) Scribal Error Solution: The name "Elijah" in 2 Chronicles 21:12 is a scribal error—the intended name was "Elisha." This error requires only the two final consonants to be altered.<sup>9</sup>
- (d) Anachrony Solution: 2 Kings 2 is out of place chronologically and Elijah was not translated until after the beginning of Jehoram's sole reign over Judah in 848n/848t BC.<sup>10</sup>
- (i) This solution assigns an upper bound on Elisha's sole ministry of 848 BC. Note that Elijah's absence from the 2 Kings 3:11–19 narrative does not necessarily imply his absence from earth at the time (although the wording of 3:11 suggests that Elisha's interaction with Elijah was past).<sup>11</sup>

(2) After rejecting the coregency solution, we are left with two solutions which retain a date of 852 BC for the beginning of Elisha's sole ministry (prophetic and scribal error), and one solution which reduces this date to 848 BC (anachrony). At this point, we need more data before coming to a conclusion. We will come back to this issue after we have examined the rest of Elisha's ministry.<sup>12</sup>

- B) *Elisha Prophesies Victory for Joram [Israel] and Jehoshaphat* (2 Kgs 3:11–19). Given the synchronism with Jehoshaphat, this event is associated with the beginning of Joram's [Israel] reign (c. 852n BC).
- C) *Elisha and the Prophet's Widow* (2 Kgs 4:1–7). We are given no chronological data for this story. The canonical arrangement places it early in Elisha's ministry (c. 852 BC).
- D) *Elisha Asks God to Give the Shunammite Woman a Son* (2 Kgs 4:8–17). We are not told when Elisha first met the prominent woman who lived in Shunem (cf. "one day" in 2 Kgs 4:8). Their friendship began at her insistence and grew over some period of time ("whenever he was passing through, he would stop there for a meal"). Eventually, Elisha wanted to repay her kindness and when she refused his gratitude, Gehazi pointed out that she had no children. Elisha, at God's direction, foretold the birth of a son, and

<sup>6</sup> Frederick J. Mabie, "1 and 2 Chronicles," *EBC*, Rev. Ed., 251; J. Barton Payne, "1 & 2 Chronicles," *EBC*, 505.

<sup>7</sup> Raymond B. Dillard, "2 Chronicles," *WBC*, 168.

<sup>8</sup> Mabie, 251.

<sup>9</sup> This solution is preferred by Alberto R. Green, "Regnal Formulas in the Hebrew and Greek Texts of the Books of Kings," *Journal of Near Eastern Studies* Vol. 42, No. 3, Jul., 1983, 176.

<sup>10</sup> This view is suggested by Dillard (167–8), Payne (505) and the *Chronological Life Application Study Bible*.

<sup>11</sup> Mabie, 251.

<sup>12</sup> Japhet does not take a firm position on any solution: "It seems probable that the Chronicler had a different view of the chronological pattern, which in any case implies a difference of a very few years" (Sara Japhet, "I & II Chronicles," *OTL*, 812).

“at the specified time the next year she gave birth to a son” (2 Kgs 4:17). From this, we can reasonably conclude that the story involves a 15–21 month period (6 to 12 months of friendship plus a 9 month pregnancy).<sup>13</sup>

- E) *Elisha Raises the Shunammite Woman’s Son from the Dead* (2 Kings 4:18–37). The story of the woman of Shunem continues with the words “the boy grew and one day he went out to see his father who was with the harvest workers.” Obviously, a period of several years had gone by—the question is, how many? Clearly, he was old enough to speak (>2 years) and old enough to go out into the field alone (>5 years), so a conservative estimate is that the boy is around 6 years old when he died and was raised to life by Elisha. Thus the time period involved in the Shunammite woman narrative of 2 Kings 4:8–37 totals around 8 consecutive years.
- F) *Elisha Cures the Stew* (2 Kings 4:38–41). The canonical arrangement places this story after the raising from the dead of the Shunammite woman’s son. Further, it tell us that it took place “when there was a famine in the land” (2 Kgs 4:38).
- (1) There are several famines recorded in the book of Kings: Elijah’s famine (1 Kgs 18:2), the poisoned stew famine (2 Kgs 4:38), Samaria’s famine (2 Kgs 6:25; 7:4), Elisha’s seven-year famine (2 Kgs 8:1) and the Jerusalem famine (2 Kgs 25:3). It is likely that the poisoned stew famine and Elisha’s seven-year famine are the same (and the Samaria famine, while primarily the result of Ben-Hadad’s siege, was likely exacerbated by the seven-year famine).<sup>14</sup> The other famines are far enough removed from Elisha’s ministry that they can be excluded from consideration.
  - (2) When did Elisha’s seven-year famine begin? The only clues we have are found in 2 Kings 8:1–6.
    - (a) The text reads, “Now Elisha advised the woman whose son he had brought back to life” (NET; 2 Kgs 8:1). This wording implies that Elisha predicted the famine *after* he raised the woman’s son from the dead (cf. 8:1).<sup>15</sup>
    - (b) Gehazi was recounting the story of Elisha raising the woman’s son from the dead to the king when the Shunammite woman returned from Philistia. This implies that Elisha raised her son from the dead *prior* to her leaving for Philistia.<sup>16</sup>
  - (3) We conclude, then, that the seven-year famine began not long after Elisha raised the woman’s son from the dead. When we add this time period to the earlier 2 Kings 4:8–37 narrative, we have around 15 consecutive years from the beginning of Elisha’s initial contact with the woman to her return to Israel from Philistia (15 to 21 months + 6 years + 7 years = 14.25 to 14.75 years). Since this block of time exceeds Joram’s [Israel] reign of around 11 years (852n–841n BC), we are forced to conclude that either Elisha met the Shunammite woman prior to Elijah’s translation (841 + 15 = 856

<sup>13</sup> The canonical arrangement implies that Elisha’s friendship with the woman formed subsequent to Elijah’s translation.

<sup>14</sup> Donald J. Wiseman, “1 and 2 Kings,” *TOTC*, 218; Iain Provan, “1 & 2 Kings,” *UBCS*, 190 (Provan suggests that: “from here to ch. 8, the whole narrative takes place in the context of famine”).

<sup>15</sup> The text could read, “Now Elisha advised the woman to whom God had given a son.”

<sup>16</sup> It could not have happened immediately upon her return—her home and land had been confiscated, and so the father would not have been out in the fields with the harvesters. The entire story falls apart if we try to have the famine concurrent with her sojourning in Philistia.

BC), or that she returned to Israel during the first years of Jehu's [Israel] reign (852 – 15 = 837 BC).<sup>17</sup>

- G) *Elisha Feeds 100 People* (2 Kings 4:42–44). The canonical arrangement places this story after the poisoned stew event and during the seven-year famine.
- H) *Elisha Heals Naaman* (2 Kings 5). The canonical arrangement places this story during the seven-year famine (it follows the famine-related events of 2 Kings 4:38–44). Unfortunately, we are not told the name of either the king of Syria or the king of Israel. Do we have reason to believe that Joram was king of Israel and Ben-Hadad was king of Syria?<sup>18</sup>
- (1) At the beginning of the story of Naaman's healing, the text records that Syria was sending raiding parties into Israel (2 Kgs 5:2). Later, at the end of the story in which Elisha traps the Syrian army in Samaria, the text says that Syria stopped sending raiding parties into Israel (2 Kgs 6:23). These two verses suggest that 2 Kings 5:1–6:23 forms a single chronological unit that describes events that occurred in series during the time of the Syrian raids.
- (2) Immediately after the end of the Syrian raids (2 Kgs 6:24), King Ben-Hadad besieged Samaria.<sup>19</sup> Note that the verse says, "Afterward" (ESV; lit. "it came to pass after this"). This means that 2 Kings 6:24–7:20 took place sometime after the events of 2 Kings 5:1–6:23. Since Hazael killed Ben-Hadad prior to Jehu becoming king of Israel (cf. 2 Kgs 8:28), we conclude that 2 Kings 6:24–7:20 is associated with Joram's reign. This in turn suggests that 2 Kings 5–7 forms a single chronological unit—all three chapters took place during Joram's reign over Israel (852n–841n BC).
- I) *Elisha Makes an Axhead Float* (2 Kings 6:1–7). This event is part of the 2 Kings 5–7 chronological unit and thus occurred during Joram's [Israel] reign.
- J) *Elisha Traps Syria's Army* (2 Kings 6:8–23). This event is part of the 2 Kings 5–7 chronological unit and thus occurred during Joram's [Israel] reign.
- K) *Elisha Prophesies the End of Ben-Hadad's Siege of Samaria* (2 Kings 6:24–7:20). This event is part of the 2 Kings 5–7 chronological unit and thus occurred during Joram's [Israel] reign.
- L) *Gehazi Recounts the Tale of the Shunammite Woman's Son to the King* (2 Kings 8:1–6). The last we heard of Gehazi, he was afflicted with Naaman's skin disease and had gone out from Elisha's presence (2 Kgs 5:27). He is not mentioned by name again in connection with Elisha (cf. 2 Kgs 6:15–17), and we infer that his service to Elisha had ended. Now we find him chatting with the king of Israel (the king is again unnamed).
- (1) When did this event take place and who was king of Israel at the time?

<sup>17</sup> This idea is not with precedent. Wiseman comments: "...the king might be Jehu, for J(eh)roam knew Elisha well" (Donald J. Wiseman, "1 and 2 Kings," *TOTC*, 205).

<sup>18</sup> This is the standard interpretation. See Iain W. Provan, "1&2 Kings," *UBCS*, pp. 198–200, 204–205 and T. R. Hobbs, "2 Kings," *WBC*, pp. 63, 76.

<sup>19</sup> While there is debate over how many rulers of Syria were called Ben-Hadad, Hazael was never called Ben-Hadad—he is consistently called King Hazael throughout Kings and Chronicles. Thus we infer that the Ben-Hadad of 2 Kings 6:24 was the Ben-Hadad whom Hazael murdered. Since Joram [Israel] fought Hazael, it follows that Joram was king during the siege of Samaria (cf. 2 Kgs 8:28).

- (a) Flashback Solution: 2 Kings 8:1–6 occurred prior to Naaman’s healing.<sup>20</sup> This solution places the event subsequent to the Shunammite woman’s son being raised from the dead but before Naaman’s healing. The king of Israel would have been Joram. However, as we have seen above, the block of time involved in the Shunammite narrative is 15 *consecutive* years—thus Naaman’s healing must have already taken place.
- (b) Healed Solution: Gehazi had repented and been healed prior to his talk with the king.<sup>21</sup> This is, of course, an argument from silence, but it is still possible. By this time, Jehu would have been king of Israel.
- (c) Diseased Solution: Gehazi was still afflicted with Naaman’s skin disease,<sup>22</sup> but it was not so serious that he could not interact with others in some limited or controlled fashion. It should be noted that Naaman’s disease did not require complete separation from other people—Naaman was able to command Syria’s army and interact with Ben-Hadad and his own family without fear of contaminating them (cf. his interaction with his wife and servant girl in 2 Kgs 5:2–4). If Gehazi was still afflicted with the disease, then it is probable that he lived a solitary life, but was still able to interact with others. The king would have been Jehu, who by this time has assumed the throne of Israel. If done properly, Jehu could have conversed with Gehazi and still have avoided any concerns about becoming unclean (cf. Lev 13–14).

(2) We conclude that 2 Kings 8:1–6 took place subsequent to the seven-year famine and at the end of the 15 consecutive years involved in the Shunammite narrative. By this time Jehu had killed Joram and assumed the throne of Israel. Note that this conclusion means that 2 Kings 8:1–6 is out of place chronologically—it should be placed after Jehu’s rise to power (after 2 Kgs 10:30). Its canonical placement was likely done for literary reasons; it completes the Shunammite narrative which is a fundamental part of the Elisha cycle of 2 Kings 2–8.

- M) *Elisha Prophesies the Rise of Hazael as King of Syria* (2 Kings 8:7–14). The synchronisms with Ben-Hadad, Hazael, Joram [Israel] and Ahaziah [Judah] date this event to the final year of Joram’s [Israel] reign (841n BC).
- N) *Elisha Anoints Jehu King of Israel by Proxy* (2 Kings 9:1–3). The synchronisms with Ben-Hadad, Hazael, Joram [Israel] and Ahaziah [Judah] date this event to the final year of Joram’s [Israel] reign (841n BC).
- O) *Elisha’s Death* (2 Kings 13:14–20). This event is clearly associated with the reign of Jehoash [Israel] (798n–782n).
- P) We return now to the question of when Elisha’s ministry began: 852 BC or 848 BC. If we go with the anachrony solution, Elisha’s sole ministry began in 848. This means that the seven-year famine began around 8 years later in 840.<sup>23</sup> This creates an issue for 2 Kings 5–7 which is clearly associated with both the seven-year famine and Joram’s [Israel] reign. Since Joram [Israel] was killed by Jehu in 841 BC, we conclude that the better choice is either the prophetic or scribal error solution—thus Elisha’s sole

<sup>20</sup> Thomas L. Constable, “2 Kings,” *Bible Knowledge Commentary of the Old Testament*, 552; C. F. Keil & F. Delitzsch, *Commentary on the Old Testament*, Vol. 3, 235–36.

<sup>21</sup> Jesse C. Long, *1&2 Kings*, 350; Hobbs, 101–105.

<sup>22</sup> Naaman’s disease was almost certainly not modern leprosy (Hansen’s disease), since the lesions of Hansen’s disease are never white (2 Kgs 5:27).

<sup>23</sup> This assumes that Elisha met the Shunammite woman *after* Elijah’s translation.

ministry began in 852 BC.

## 2) Chronological Table of Elisha's Ministry.

- 852 BC — Ahaziah [Israel] dies; Joram [Israel] becomes king; Elijah is translated; Elisha's sole ministry begins.
- c. 850 BC — The Shunammite woman gives birth to a son.
- c. 844 BC — The son dies and is raised to life; Elisha predicts a seven-year famine; the Shunammite woman leaves Israel.
- c. 844–841 BC — The events of 2 Kings 5–7
- 841n BC — Elisha predicts Ben-Hadad's death; Hazael kills Ben-Hadad; Joram [Israel] and Ahaziah [Judah] attack Hazael; Jehu anointed king.
- 841–837 BC — The events of 2 Kings 9:1–10:30.
- c. 837 BC — The seven-year famine ends; the Shunammite woman returns to Israel; Gehazi talks with Jehu.