



*Dedicated in appreciation of the YU Torah MiTzion Beit Midrash by the Reines family*

The players - Generation 1:

Achav	Son of Omri; Husband of Jezebel; King of Israel
Izevel	Born to King Et-baal of Tzidon; Wife of Ahab

The players - Generation 2:

Ataliah	Daughter of Ahab or Omri; sister of Yoram; wife of Yehoram; mother of Achaziah
Yoram	Son of Ahab; brother of Ataliah; King of Israel
Yehoram	Son of Yehoshaphat; King of Judea; husband of Ataliah
Yehu	Massacred the household of Ahab and Jezebel; became King of Israel

The players - Generation 3:

Achaziah	Son of Yehoram and Ataliah; King of Judea
Yehosheva	Daughter of Yehoram (and Ataliah?); saved Achaziah's son Yoash

Introduction

1. The Curse Kings I 21:20-22 (869)

2. Tikva Frymer-Kensky, *Reading the Women of the Bible* pg. xvii

The stories, then, were not written in order to make statements about women... I have identified four categories of stories, four "discourses" to which these stories address themselves. With my fondness for alliteration, I label these "woman as victor," "woman as victim," "woman as virgin (bride-to-be)," and "woman as voice (of G-d)."

The story

3. Achav and Izevel

- Rebuilding Canaan Kings I 16:29-34 (853), Kings I 18:4 (857)
- The curse Kings I 21-22 (867-875)

4. The rise and fall of Ataliah

- Genealogy, Marriage Kings II 8 (895-899), Chronicles II 22 (1983-1985)
- Yehu's Rampage Kings II 9-10 (899-907), Chronicles II 22 (1983-1985)
- Ataliah's Reign, Fall Kings II 11 (907-909), Chronicles II 23 (1985-1987)

5. Rabbi Reuven Chaim Klein, *Queen Athaliah: The Daughter of Ahab or Omri?*,

<https://www.researchgate.net/publication/305725131>

6. Hennie J. Marsman, *Women in Ugarit and Israel*, Pp. 368-369

<http://books.google.ca/books?id=Vzy0urF2KIAC&pg=PA368>

Of many queen mothers we know virtually nothing. A small number of them are famous because they rose to a position of power. Mesopotamian queen mother Sammuamat ruled as regent for her son. Also in Egypt several queen mothers ruled as regents for their minor sons. Four out of two to three hundred pharaohs were females: Nitokret, Sobeknefru, Hatshepsut and Tausret. Only if a queen ruled in her own right did she not depend on her husband's power base, which was very exceptional. It is significant that the reigns of these few female kings mostly ended in tragedy. Queens or queen mothers could occupy the throne in a period when the dynasty was in danger of vanishing because there was no male heir...

7. Popular acclaim Mahari Tatz 118; Avnei Nezer Yoreh Deah 312:74

## Lessons

8. Athaliah's reign                      Chronicles II 22:3 (1983), Chronicles II 24:7 (1987)

9. Josephus, Antiquities of the Jews IX Chapter 7 (William Whiston translation)

Now when Athaliah, the daughter of Ahab, heard of the death of her brother Joram, and of her son Ahaziah, and of the royal family, she endeavoured that none of the house of David might be left alive; but that the whole family might be exterminated: that no King might arise out of it afterward.

10. Tikva Frymer-Kensky, *Reading the Women of the Bible* pg. 86

The bloody, murderous nature of Jehu's revolt and his religious zeal against the Omrides may have contributed to Athaliah's slaughter of the few remaining Davidides. There are three possible scenarios in which this may have been so. Athaliah might have been infected by the reformist zeal that motivated Jehu. The book of Chronicles records that her sons, the Davidide princes, had taken some of the holy materials in the temple to give to Ba'al. Perhaps Athaliah, whom even her enemies never accuse of idolatry, killed these sons in the same religious fervor that fueled Jehu's insurrection... The other two possible scenarios involved fear rather than zeal... Athaliah might have feared that the remaining Davidides in Judah would be attracted to Jehu's religious message, despite the fact that he had murdered so many Judean princes, and kill her, the daughter or sister of Ahab.... Or she might have feared that Jehu would actively try to incite the people to murder her, as she was an Omride. Perhaps she hoped to forestall this, trying to curry favor with Jehu by killing Judean princes.

11. Talmud, Sanhedrin 27b

לא יומתו אבות על בנים מה תלמוד לומר אם ללמד שלא ימותו אבות בעון בנים ובנים בעון אבות הרי כבר נאמר +דברים כ"ד+ איש בחטאו יומתו... ובנים בעון אבות לא והכתיב +שמות ל"ד+ פוקד עון אבות על בנים התם כשאוחזין מעשה אבותיהן בידיהן

Why do we need the verse, 'Parents will not be put to death for their children?' If it is to teach that parents won't die for their children's sins and children will not die for their parents' sins, it is already written, 'Each man will die for his own sins!'... But how could you really say children will not die for their parents' sins? It is written, 'He remembers the sins of the parents on their children!' That is where they hold on to their parents' sins.