from heaven, and shall consume thee and thy fifty. This is the literal meaning of the original; and by it we see that Elijah's words were only declarative, and not imprecatory.” (Clarke, Commentary, 2:482.)

(5-36) 2 Kings 1:17. Jehoram and Jehoram

There were two Jehorams who were contemporaries: Jehoram, son of Ahab, in the Northern Kingdom; and Jehoram, son of Jehoshaphat, in the Southern Kingdom.

(5-37) 2 Kings 2. Where Did the Journeys of Elijah and Elisha Take Them?

It is clear from this chapter that Elijah and Elisha moved about a great deal during this period. See the accompanying map for the course of their travels.

(5-38) 2 Kings 2:8. Crossing the Jordan with Elijah

Here is yet another miracle performed by the priesthood Elijah held. He divided, or unsealed, the waters of the Jordan. He brought this same priesthood power, and the keys to exercise it, to Peter, James, and John on the mountain of transfiguration (see Matthew 17:1–13; Joseph Smith, Teachings of the Prophet Joseph Smith, p. 158).

(5-39) 2 Kings 2:11. Was Elijah Really Taken into Heaven?

The term heaven has more than one meaning. Sometimes it is used to mean the sky; at other times it refers to the celestial glory: Elijah was taken from this earth as a translated being, but not into celestial glory. The Prophet Joseph Smith taught:

“Many have supposed that the doctrine of translation was a doctrine whereby men were taken immediately into the presence of God, and into an eternal fullness, but this is a mistaken idea. Their place of habitation is that of the terrestrial order, and a place prepared for such characters He held in reserve to be ministering angels unto many planets, and who as yet have not entered into so great a fullness as those who are resurrected from the dead. ‘Others were tortured, not accepting deliverance, that they might obtain a better resurrection.’ (See Hebrews 11:35.)

“Now it was evident that there was a better resurrection, or else God would not have revealed it unto Paul. Wherein then, can it be said a better resurrection. This distinction is made between the doctrine of the actual resurrection and translation: translation obtains deliverance from the tortures and sufferings of the body, but their existence will prolong as to the labors and toils of the ministry, before they can enter into so great a rest and glory.” (Teachings of the Prophet Joseph Smith, pp. 170–71.)

(5-40) 2 Kings 2:14. Elijah's Mantle

Elijah's cloak, or mantle, was a symbol of his authority. Possession of it symbolized that Elijah's former authority now rested on Elisha. (See Notes and Commentary on 1 Kings 19:19.)

(5-41) 2 Kings 2:20. Does Salt Purify Water?

The use of salt makes this a greater miracle, since salt normally corrupts rather than purifies water.

(5-42) 2 Kings 2:23–24. Should Elisha Be Blamed for the Death of These “Children”?

In answering this question consider the following interpretations:

1. The word that in the King James Version is translated “little children” means young as compared to old, and can be translated not only as child, but as young man, meaning a servant or one fit to go out to battle.

2. In verse 24 the idea ends. This ending is indicated by a period after “and cursed them in the name of the Lord.” The verse then states that two she bears came out of the woods. The assumption that Elisha directed the bears may not be justified. Clarke suggested: “But is it not possible that these forty-two were a set of unlucky young men, who had been employed in the wood, destroying the whelps of these same she-bears, who now pursued them, and tore them to pieces, for the injury they had done? We have already heard of the ferocity of a bear robbed of her whelps; see at the end of [2 Samuel chap. 17]. The mention of she-bears gives some colour to the above conjecture; and, probably, at the time when these young fellows insulted the prophet, the bears might be tracing the footsteps of the murderers of their young, and thus came upon them in the midst of their insults, God's providence ordering these occurrences so as to make this natural effect appear as a Divine cause. If the conjecture be correct, the bears were prepared by their loss to execute the curse of the prophet, and God's justice guided them to the spot to punish the iniquity that had been just committed.” (Commentary, 2:486.)

POINTS TO PONDER

(5-43) The Living and the Dead Prophets

This section's reading concerned two prophets, Elijah and Micaiah, whose counsel Ahab disliked. Even though Jehoshaphat did not like the counsel he and Ahab received, Ahab still did not want to seek