

Eliyahu in Mount Horeb: *Kings 1 Chapter 19:*

(1) And Ahab told Jezebel all that Eliyahu had done, and all how he had slain all the prophets with the sword.

(2) Then Jezebel sent a messenger to Eliyahu, saying, "So let the G-ds do, and more also, if by tomorrow at this time I do not make your life as the life of one of them."

(3) And when he saw that, he arose and went for his life, and he came to Beer-sheba which belongs to Judah, and left his servant there.

(4) But he himself went a day's journey into the wilderness, and came and sat down under a broom-tree; and he requested for himself that he might die. He said, "It is enough. **Now, O L-d, take away my life**, for I am not better than **my fathers**."

(5) And he lay down and slept under a broom-tree; and, behold, an angel touched him and said to him, "Arise and eat."

(6) And he looked, and, behold, there was at his head a cake baked on the hot stones and a cruse of water. And he ate and drank and lay down again.

(7) And the angel of Hashem came again a second time, and he touched him and said, "Arise and eat, because the journey is too great for you."

(8) And he arose, and ate and drank, and he went with the strength of that meal **forty days and forty nights to Horeb, the mountain of G-d**.

(9) And he came there **to a cave** and lodged there; and, behold, the word of Hashem came to him, and He said to him, "**What are you doing here, Eliyahu?**"

(10) And he said, "I have been very jealous for Hashem, the G-d of hosts, for the Children of Israel have forsaken Your covenant, thrown down Your altars, and slain Your prophets with the sword; and I alone have remained; and they seek my life, to take it away."

(11) And He said, "Go forth, and stand upon the mountain before Hashem." And, behold, Hashem passed by, and a great and strong wind tearing mountains and breaking rocks before Hashem; but Hashem was not in the wind; and after the wind an earthquake; but Hashem was not in the earthquake;

(12) and after the earthquake a fire; but Hashem was not in the fire; and after the fire a still small voice.

(13) And it was so, when Eliyahu heard it, that he wrapped his face in his mantle, and he went out and stood at the entrance of the cave. And, behold, a voice came to him, and said, "**What are you doing here, Eliyahu?**"

(14) And he said, "I have been very jealous for Hashem, the G-d of hosts; for the Children of Israel have forsaken Your covenant, thrown down Your altars, and slain Your prophets with the sword; and I alone have remained; and they seek my life, to take it away."

(15) And Hashem said to him, "Go, return on your way to the wilderness of Damascus; and when you come, you shall anoint Hazael to be king over Aram.

(16) And Jehu the son of Nimshi you shall anoint to be king over Israel; **and Elisha the son of Shaphat of Abel-meholah you shall anoint to be prophet in your stead.**

(17) And it shall come to pass, that he that escapes from the sword of Hazael, Jehu shall slay; and he that escapes from the sword of Jehu, Elisha shall slay.

(18) But I will leave seven thousand in Israel, all the knees which have not bowed to Baal, and every mouth **which has not kissed him.**"

(19) So he departed from there, and he found Elisha the son of Shaphat, **and he was plowing. There were twelve pairs of ox before him, and he was with the twelfth;** and Eliyahu passed over to him, **and cast his mantle upon him.**

(20) And he left the ox and ran after Eliyahu, and he said, "Let me, please, **kiss my father and my mother**, and then I will follow you." And he said to him, "Go back; for what have I done to you?"

(21) And he turned back from him, and he took the pair of ox and slaughtered them, and he boiled their flesh with the equipment of the ox and **gave to the people**, and they ate. Then he arose and went after Eliyahu and served him.

1. מלכים א, ח, יב-יג | Kings 1, 8, 12-13:

אָז אָמַר שְׁלֹמֹה ה' אָמַר לְשֹׁכֵן בְּעַרְפָּל: בְּנֵה בְּיָמֵי בֵּית זְבֻל לָךְ מְכוּן לְשִׁבְתְּךָ עוֹלָמִים:

then Solomon declared: "The L-d has chosen To abide in a thick cloud: I have now built for You a **stately** House, a place where You May dwell forever."

2. בראשית ל כ | Genesis 30, 20:

וַתֹּאמֶר לְאֵה זְבֻדְנִי אֶל-לוֹהִים אֲתִי זָבַד טוֹב הַפַּעַם יִזְבְּלֵנִי אִישִׁי כִּי-יִלְדֵתֵי לוֹ שֵׁשָׁה בָנִים וַתִּקְרָא אֶת-שְׁמוֹ זְבֻלֹן:

Leah said, "G-d has given me a choice gift this time my husband will **exalt** me, for I have borne him six sons." So she named him **Zebulun**.

3. שמות ל"ד כ"ח | Exodus 34 28:

וַיְהִי-שָׁם עִם-ה' אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה לֶחֶם לֹא אָכַל וּמַיִם לֹא שָׁתָה וַיִּכְתֹּב עַל-הַלְחָת אֶת דְּבָרֵי הַבְּרִית עֶשְׂרֵת הַדְּבָרִים:

And he was there with the L-d **forty days and forty nights; he ate no bread and drank no water;** and he wrote down on the tablets the terms of the covenant, the Ten Commandments.

4. שמות ג, א | Exodus 3, 1:

וּמֹשֶׁה הָיָה רֹעֵה אֶת־צֹאן יִתְרוֹ חֹתְנוֹ כִּהֵן מִדְיָן וַיִּנְהַג אֶת־הַצֹּאן אַחַר הַמִּדְבָּר וַיָּבֵא אֶל־הָר הַאֵלֹהִים חֹרֵב:

Now Moses, tending the flock of his father-in-law Jethro, the priest of Midian, drove the flock into the wilderness, and came to **Horeb**, the mountain of G-d.

5. דברים ד, י | Dvarim 4, 10:

יוֹם אֲנֹכִי עֹמְדָתְ לִפְנֵי ה' אֶל־לוֹהִיךָ בְּחֹרֵב בְּאָמַר ה' אֵלַי הִקְהַל־לִי אֶת־הָעָם וְאֶשְׁמַעֵם אֶת־דְּבָרֶי אֲנֹכִי לְמַדּוֹן לְיִרְאָה אֹתִי כָּל־הַיָּמִים אֲשֶׁר הֵם חַיִּים עַל־הָאֲדָמָה וְאֶת־בְּנֵיהֶם לְמַדּוֹן:

The day you stood before the L-d your G-d at **Horeb**, when the L-d said to me, "Gather the people to Me that I may let them hear My words, in order that they may learn to revere Me as long as they live on earth, and may so teach their children."

6. מדרש סדר אליהו | Midrash Seder Eliyahu:

מה לך פה אליהו. היה לו שיאמר לפניו רבש"ע הן בניך בני אברהם יצחק ויעקב שעשו לך רצונך בעולמך הוא לא עשה כן אלא אמר קנא קנאתי ...

Eliyahu should have defend Am Yisrael, but instead he prosecuted them before Hashem.

7. המלבי"ם, שם | The Malbim, there:

וממנו ילמדו שלוחיו ונביאיו בל יסערו סער בל ירעשו רעש ובל יבעירו אש, כמו שעשה אליהו בקנאתו לה' צבאות שעצר את השמים ושחט את נביאי הבעל, כי ה' ישלח את נביאיו שיבואו אליהם בקול דממה, וימשכו את העם בעבותות אהבה ובדברים רכים.

The lesson for all the prophets is that they should not make noise or light fire like Eliyahu did, rather they should influence the people using soft arguments and ropes of love.

8. שו"ע יו"ד, רס"ה, י"א | Su"a, Yo"d, 265, 11:

נוהגין לעשות כסא לאלהיו שנקרא מלאך הברית וכשמניחו יאמר בפיו שהוא כסא אליהו:

There is a custom to have a special chair for Eliyahu, who is called the angel of covenant, and when the baby is put on the chair the Mohel should announce that this is Eliyahu's chair.

9. פרקי דרבי אליעזר, כ"ט יז-יח | Pirkei deRabbi Eliezer, 29, 17-18:

אמר לו הקב"ה, לעולם אתה מקנא... חייך שאין ישראל עושין ברית מילה עד שאתה רואה בעיניך. מכאן התקינו חכמים שיהיו עושין מושב כבוד למלאך הברית, (שנקרא אליהו ז"ל מלאך הברית), שנאמר ומלאך הברית אשר אתם חפצים הנה בא וגו'. אלהי ישראל יחיש ויביא בחיינו משיח לנחמנו ויחדש לבבנו, שנא' והשיב לב אבות על בנים.

G-d told Eliyahu: You are always jealous for me.. I swear to you that no one among Yisrael will do Beit Milah until you come and see it happening yourself. From here our sages instituted to have a special seat for the angel of covenant- Eliyahu.

10. מדרש סדר אליהו | Midrash Seder Eliyahu:

המתין לו שלש שעות עדיין עמד בדברים הראשונים ואמר קנא קנאתי, א"ל הקב"ה ואת אלישע תמשח לנביא תחתך.

G-d waited three hours for Eliyahu to change his mind, and yet after that he repeated the same response. That's what led G-d to tell him- go and appoint Elisha as a prophet instead of you.

11. מדרש סדר אליהו | Midrash Seder Eliyahu:

אליהו תבע כובד האב ולא כבוד הבן, שנאמר 'קנא קנאתי לה' אלקי צבאות' [מלכים א' יט']. ומה נאמר? 'לך שוב לדרכך מדברה דמשק וגו' ואת יהוא בן נמשי תמשוח למלך על ישראל ואת אלישע בן שפט תמשוח לנביא תחתך' שאין ת"ל לנביא תחתך, אלא שאי אפשי בנבואתך.

Eliyahu claimed the honor of the Father, but not the honor of the son, viz. ([I Kings 19:10](#)) "I have been very jealous for the L rd, the G d of hosts, etc." And what is stated in this regard? (Ibid. 15-16) "And the L rd said to him: Go, return on your way to the desert of Damascus ... And Yehu the son of Nimshi shall you anoint to be king over Israel, and Elisha the son of Shafat ... shall you anoint to be a prophet in your place." What is the intent of this? **He does not desire your prophecy.**

