

Elijah in Mountain Carmel: *Elijah Chapter 18*

Kings 1, Chapter 18:

(1) And it came to pass after many days, that the word of Hashem came to Elijah, in the third year, saying, "Go, show yourself to Ahab, and I will send rain upon the land."

(2) And Elijah went to show himself to Ahab. And the famine was severe in Samaria.

(3) And Ahab called Ovadyahu, who was in charge of the household. — Now Ovadyahu feared Hashem greatly.

(4) For it was, when Jezebel cut off the prophets of Hashem, that Ovadyahu took one hundred prophets and hid them, fifty to a cave, and fed them with bread and water. —

(5) And Ahab said to Ovadyahu, "Go through the land, to all the springs of water, and to all the brooks; perhaps we may find grass and keep the horses and mules alive, that we not lose all the beasts."

(6) So they divided the land between them to pass throughout it; Ahab went one way by himself, and Ovadyahu went another way by himself.

(7) And as Ovadyahu was on the way, behold, Elijah met him; and he knew him, and he fell on his face and said, "Is it you, my lord Elijah?"

(8) And he answered him, "It is I. Go, tell your lord, 'Behold, Elijah is here.'"

(9) And he said, "Where have I sinned, that you would deliver your servant into the hand of Ahab, to slay me?"

(10) As Hashem your God lives, there is no nation or kingdom where my lord has not sent to seek you; and when they said, 'He is not here', he made the kingdom and nation swear that they did not find you.

(11) And now you say, 'Go, tell your lord, 'Behold, Elijah is here.'

(12) And it will come to pass, as soon as I have gone from you, that the spirit of Hashem will carry you where I do not know; and so when I come and tell Ahab, and he cannot find you, he will slay me. But I, your servant, fear Hashem from my youth.

(13) Was it not told to my lord what I did when Jezebel slew the prophets of Hashem, how I hid one hundred men of Hashem's prophets, fifty to a cave, and fed them with bread and water?

(14) And now you say, 'Go, tell your lord, 'Behold, Elijah is here'; and he will slay me."

(15) And Elijah said, "As Hashem of hosts lives, before whom I stand, I will surely show myself to him today."

(16) So Ovadyahu went to meet Ahab and told him; and Ahab went to meet Elijah.

(17) And it came to pass, when Ahab saw Elijah, that Ahab said to him, "Is it you, you troubler of Israel?"

(18) And he answered, "I have not troubled Israel; but you and your father's house, in that you have forsaken the commandments of Hashem, and you have followed the Baalim.

(19) Now therefore send and gather to me all of Israel to Mount Carmel, and the prophets of Baal, four hundred and fifty, and the prophets of the Asherah, four hundred, that eat at Jezebel's table."

(20) And Ahab sent to all the Children of Israel, and gathered the prophets together to Mount Carmel.

(21) And Elijah came near to all the people, and said, "How long shall you waver between two opinions? If Hashem is God, follow Him; but if Baal, follow him." And the people did not answer him a word.

(22) Then Elijah said to the people, "I alone have remained a prophet of Hashem; but Baal's prophets are four hundred and fifty men.

(23) Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on the wood, and put no fire under it; and I will prepare the other bullock, and lay it on the wood, and put no fire under it.

(24) And you call on the name of your god, and I will call on the name of Hashem; and the God that answers by fire, He is God." And all the people answered and said, "It is well spoken."

(25) And Elijah said to the prophets of Baal, "Choose one bullock for yourselves, and prepare it first; for you are many. And call on the name of your god, but put no fire under it."

(26) And they **took** the bullock which was given to them, and they **prepared** it, and they **called** on the name of Baal from morning until noon, saying, "O Baal, answer us." But there was no voice and no one to answer. And they **leaped** about the altar which was made.

(27) And it came to pass at noon, that Elijah mocked them, and said, "Cry aloud; for he is a god; for he is conversing or he has gone aside, or he is on a journey, or perhaps he sleeps and must be awakened."

(28) And they **cried** aloud and **cut** themselves after their manner with swords and lances, until the blood gushed out upon them.

(29) And it was so, when midday was past, that they **prophesied** until the time of the offering of the evening offering; but there was no voice, no one to answer, and no one that regarded.

(30) And Elijah said to all the people, "Come near to me"; and all the people came near to him. And he repaired the altar of Hashem that was thrown down.

(31) And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of Hashem came, saying, "Israel shall be your name."

(32) And with the stones he built an altar in the name of Hashem; and he made a trench about the altar, as great as would contain two measures of seed.

(33) And he put the wood in order, and cut the bullock in pieces, and laid it on the wood.

(34) And he said, "Fill four jars with water, and pour it on the burnt-offering, and on the wood." And he said, "Do it a second time"; and they did it a second time. And he said, "Do it a third time"; and they did it a third time.

(35) And the water ran round about the altar; and he filled the trench also with water.

(36) And it came to pass at the time of the offering of the evening offering, that Elijah the prophet came near, and said, "O Lord, the God of Abraham, of Isaac, and of Israel, let it be known this day that You are God in Israel, and that I am Your servant, and that I have done all these things at Your word.

(37) Hear me, O Lord, hear me, that this people may know that You, Lord, are God, for You turned their heart backward."

(38) Then the fire of Hashem fell and consumed the burnt-offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

(39) And when all the people saw it, they fell on their faces; and they said, "Hashem, He is God. Hashem, He is God."

(40) And Elijah said to them, "Seize the prophets of Baal; let not one of them escape." And they seized them; and Elijah brought them down to the brook Kishon and slew them there.

(41) And Elijah said to Ahab, "Get up, eat and drink; for there is the sound of abundance of rain."

(42) So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he bowed himself down upon the earth and put his face between his knees.

(43) And he said to his servant, "Go up now, look toward the sea." And he went up, and looked, and said, "There is nothing." And he said, "Go again" seven times.

(44) And it came to pass at the seventh time, that he said, "Behold, there arises a cloud out of the sea, as small as a man's hand." And he said, "Go up, say to Ahab, 'prepare your chariot, and go down, that the rain not stop you.'"

(45) And it came to pass in the meantime, that the heaven grew black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

(46) And the hand of Hashem was on Elijah; and he girded up his loins, **and he ran before Ahab** to the entrance of Jezreel.

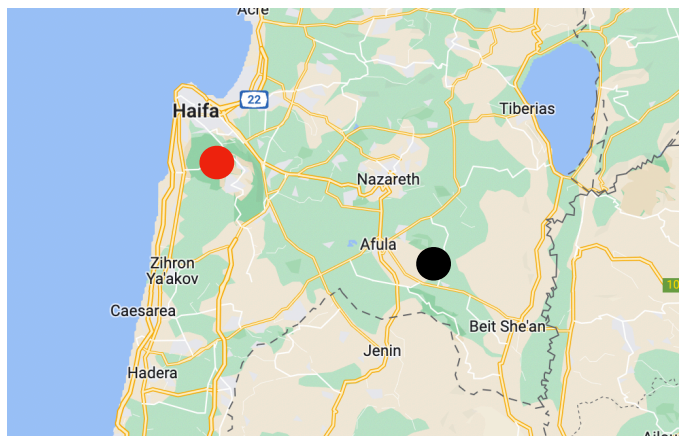
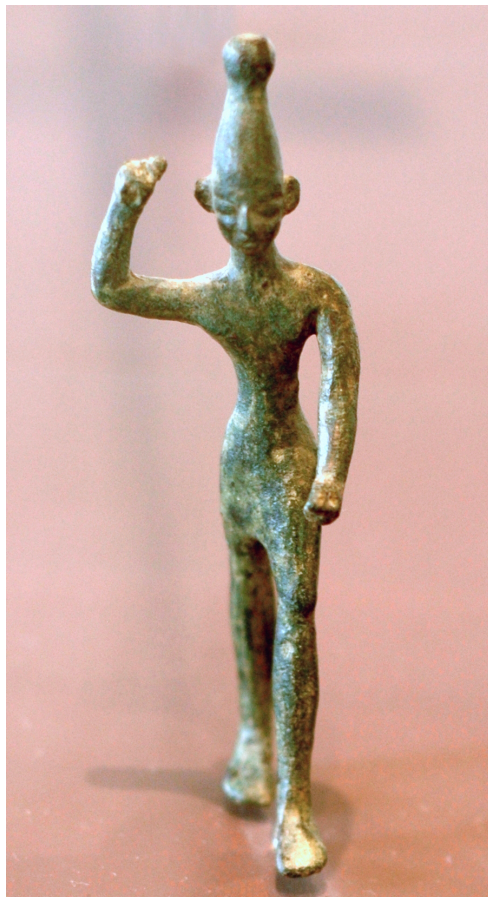
1. אגדת בראשית [בובר] פרק פ ד"ה א | **Midrash Bereshit [Bober] 80, 1**:
 "כפלח הרימון רקתך" (**שיר השירים ז**) – זה דורו (של אחאב) שהיו ריקים מן המצות. ואף על פי כן נעשו חביבין כרימון. בזכות מה? על ידי שנצטמתו (פי' שנתקבצו) בהר הכרמל, שנאמר: "ועתה שלח קבוץ אלי את כל ישראל אל הר הכרמל" (**מלכים א יח יט**).

It says in Song of Songs: "Your brow behind your veil, like a pomegranate split open." This line refers to the generation of Ahab which was empty (*Reikim*) from Mitzvot. Nevertheless, they were likened by G-s like a pomegranate. Why? Since they all gathered together in Mount Carmel.

2. **ירושלמי, סוכה, פ"ג, ה"ו | Talmud Yerushami 3, 6**:
 אי זהו ירקרק שבירוקים. **רבי לעזר** אומר... בשושנת קרמל.
What is the deepest green colour? Rabbi Eliezer says... As the flower of the Carmel Tree.

3. **ירמיהו ב, ז. | Yermiyahu 2, 7**:
 ואביא אתכם אל-ארץ הכרמל לאכל פריה וטובה.
 I brought you to this country of Carmel to enjoy its fruit and its bounty;

4. **שיר השירים ז, ו | Song of Songs 7, 6**:
 ראשך עליך ככרמל
 Your head is beautiful like the Carmel.



5. חידושי הגרי"ז סולובייצ'יק החדשים סימן יג | Yitzchok Zev Halevi Soloveitchik¹:

ונראה, דהנה כשאדם עובר עבירות ופעם ירצה לקיים מצוה וישאל לחכמים היקיים המצוה, יענו לו שיקיים, דְמָה שייך אחד לשני? הגם שעובר עבירות, במצוות הוא מחויב כמו אחרים. אבל באמונה אמר להם אליהו, שאם אתם מאמינים גם בבעל, א"כ אין כאן אמונה בקב"ה כלל, שא"א להאמין באמונה במקצת ב"ג עיקרים. וזהו שאמר להם: לכו אחריו, שהרי אתם הולכים לגמרי אחר הבעל ואין בידכם שני דברים, שבאמונה אם אין אמונה בכל אין אמונה כלל

This is like a person that sins all the time, and one time he asked the sages whether he can still perform a mitzvah even though he is sinning all the time. The sages replied- of course! Even though you sin, you are still obligated to perform mitzvot. However, in terms of faith, Eliyahu told the people that they cannot continue believing in Hashem if they worship the Baal- unlike the world of Mitzvot, in the world of faith and belief there is no room for non-total-absolute belief- it is everything or nothing.

6. בראשית מה ד | Bereshit 45, 4:

ויאמר יוסף אל־אחיו גשׁוּבָא אלי ויגשו ויאמר אני יוסף אחיכם אשר־מכרתם אתי מצרימה.

Then Joseph said to his brothers, "Come forward to me." And when they came forward, he said, "I am your brother Joseph, he whom you sold into Egypt.

7. במדבר רבה כג, ט | Bamidbar Rabbah 23, 9:

מה עשה אליהו, אמר להם בחרו שני פרים תאומים מאם אחת, הגדלים על מרעה אחד והטילו עליהם גורלות אחד לשם ואחד לשם הבעל. ובחרו להם הפר האחד, ופרו של אליהו מיד נמשך אחריו, והפר שעלה לשם הבעל נתקבצו כל נביאי הבעל ונביאי האשרה ולא יכלו לזוז את רגלו. עד שפתח אליהו ואמר לו לך עמהם, השיב הפר ואמר לו לעיני כל העם, אני וחברי יצאנו מבטן אחת, מפרה אחת, וגדלנו במרעה אחד, והוא עלה בחלקו של מקום ושמו של הקדוש ברוך הוא מתקדש עליו, ואני עליתי בחלק הבעל להכעיס את בוראי. אמר לו אליהו פר פר אל תירא לך עמהם ואל ימצאו עלילה, שכשם ששמו של הקדוש ברוך הוא מתקדש על אותו שעמי, כך מתקדש עליך. אמר לו וכך אתה מיעצני, שבועה איני זז מכאן עד שתסרני בידם, שנאמר (מלכים א יח, כו): ויקחו את הפר אשר נתן להם, ומי נתן להם, אליהו.

What did Elijah do? He said to them, "Choose two bulls for yourselves, twins from the same mother, who grew up in the same pasture, and cast lots over them, one for the name (i.e., the Holy One, blessed be He,) and one for the name of Baal." And [so] they choose one bull for themselves. Now Elijah's immediately followed him; but as for that bull which had been assigned to the name of Baal, all those prophets of Baal plus the prophets of Asherah assembled to move [even] its foot from the ground, and were unable to do so, until Elijah began to say [to it] for them, "Go with them." The bull answered and spoke to Elijah before the eyes of all the people and said to him, "My colleague and I came out of the same womb, out of the same mother, and we grew up in the same pasture. That one was assigned to the portion of the Holy One, blessed be He, and the name of the Holy One, blessed be He, is sanctified through

¹ the **Brisker Rov** ("rabbi of/from Brisk", (19 October 1886 – 11 October 1959), was an **Orthodox rabbi** and **rosh yeshiva** of the **Brisk yeshiva** in **Jerusalem**. A scion of the **Soloveitchik rabbinical dynasty**, he is commonly referred to as the

"GRY"Z" (an acronym for **Gaon** Rabbi Yitzchok Zev) and "The Rov". He was known for his stringency in **halakha** (Jewish law) and advocacy for non-participation in the **Israeli political system**.

him. So have I been assigned to the portion of Baal to provoke my Creator?" Elijah said to him, "Bull, bull, go with them and do not let them find an excuse. Just as the name of the Holy One, blessed be He, is being sanctified through this one with me, so will it be sanctified through you." He said to him, "Now that you have given me this advice, I swear that I will not move from here until you deliver me into their hand." Thus it is stated (in vs. 26), "and they took the bull that he gave to them." And who gave it to them? Elijah.

8. ירושלמי תענית ב'ח' | Yerushalmi Taanit 2, 8:

[ואליהו](#) מקריב בשעת איסור הבמות. אמר רבי שמליי. דיבירא אמר ליה. ובדברך עשיתי. ובדיבורך עשיתי. עניי " עניי. עניי בזכותי. עניי בזכות תלמידי.

Elijah sacrifices when local altars are forbidden? (since the Temple was already built, all other altars became illegitimate!) Rabbi Simlai said, that Elijah acted according the word of G-d.

9. ברכות ל"א ע"ב | Brachot 31b:

ואמר [רבי אלעזר](#): [אליהו](#) הטיח דברים כלפי מעלה, שנאמר: "ואתה הסבת את לבם אחרנית".

[Rabbi Elazar](#) said that [Elijah](#) spoke impertinently toward God on High as well in his prayer at Mount Carmel, **as it is stated**: "Answer me, Lord, answer me, that this people will know that You are the Lord, God, **and You have turned their hearts backward**" ([I Kings 18:37](#)), claiming that God caused [Israel](#) to sin.

10. רס"ג, הנבחר באמונות ודעות, מאמר רביעי | Rabbi Saadia Gaon², Emunot vDeot 4:

"...כלומר שאם תרד האש הזו ותאכל את הקורבן, יוכשרו בה הלבבות, אשר הם אחורנית..."

Eliyahu meant that if G-d would listen to his prayers the people of Israel will turn their hearts back from idolatry.

² [Saadia ben Joseph Al-Fayyumi](#); 882/892 – 942)^{[3][4]} was a prominent [rabbi](#), [gaon](#), [Jewish](#) philosopher, and [exegete](#) who was active in the [Abbasid Caliphate](#). Saadia is the first important rabbinic figure to write extensively in [Judeo-Arabic](#).^[5] Known for his works on [Hebrew linguistics](#), [Halakha](#), and [Jewish philosophy](#), he was a practitioner of the philosophical school known as the "[Jewish Kalam](#)"