

Melachim 17

I. Eliyahu's appearance (Pasuk Alef) - the 1st time we are introduced to Eliyahu

A. Q: When we're introduced to אליהו, is he a veteran נביא or a rookie?

A:

Veteran	Rookie
<ul style="list-style-type: none">● אליהו swears by God in past tense.● He has a lot of power. He brings a drought on the whole land, and says he has the power to bring it back.● He speaks to the king, clearly he had reputability. And Achav seems to know him.	<ul style="list-style-type: none">● It is the 1st time he is mentioned● We are given background information.

נבואת הקדשה - First prophecy where Hashem tells them they are going to be a prophet and they are going to do so and so.

We are introduced to Eliyahu in an interesting way:

- נבואת הקדשה **לא**
- We don't know anything about him, his family, his past, his profession, etc.

Q: **Why are we introduced to Eliyahu like this?**

A:

- To highlight that אליהו is unique
- Maybe he had a bad past
- To show us that אליהו has a strong character
 - When you know someone's backstory, it humanizes them and makes them softer. This is *not* Eliyahu.
- To show that Eliyahu is enigmatic
- To make us feel confused, because בני"י were also confused. So the נביא wants to put us in their wood sandals.

II. The Drought

Q: Who initiated the drought?

Hashem	Eliyahu
a) Eliyahu swears in Hashem's name - representing Him b) The drought happens. Eliyahu can't do this by himself.	a) There's no command from hashem, just "ויאמר אליהו" b) Eliyahu says "כי אם לפי דברי" (By my word)

Compromise answer: Devarim 11:13

Hashem tells "בן" the punishment for doing Avodah Zarah = a drought.
Hashem made the rule, אלהיו is implementing it.

III. Eliyahu in נחל כרית

Eliyahu's Experience	Hashem's command
וילך ויש כדבר ה'	לך מזה ופנית לך הקדמה
וילך וישב בנחל כרית אשר על פני הירדן	ונסתרת בנחל כרית אשר על פני הירדן
והערבים מביאים לו לחם ובשר בבקר ולחם ובשר בערב	והיה מהנחל תשתה
ומן הנחל ישתה	ואת הערבים צייתי לכלכלך שם

Q: Why does Hashem send Eliyahu to נחל כרית?

A: To teach him a lesson, make him feel guilty that he has food and water and the rest of the people don't, and end the drought.

What should Eliyahu learn at נחל כרית?

- Eliyahu should be away from the people (“ונסתרת”) and have food and water while his people are suffering. Hopefully Eliyahu will feel guilty and end the drought.

Eliyahu does NOT learn the lesson

- Eliyahu doesn’t hide, he settles, he’s comfortable.
- Hashem says the ravens will sustain him, meaning bare minimum. Eliyahu experiences luxury.
- Hashem prioritizes water over food (b/c of drought) but Eliyahu doesn’t appreciate that, he focuses on the food.

IV. Eliyahu in צרפת

1. Differences between נחל כרית and צרפת

	What did Eliyahu eat?	How did he get the food?	Why did he have to leave?
נחל כרית	Bread + Meat 2x daily (Luxury)	Ravens bring it to him (passive)	The נחל dried up
צרפת	Flour and oil (poor man’s food)	He made the jar infinite with a miracle (active)	Hashem commands him to end the drought

Q: Why does Hashem send Eliyahu to צרפת?

A: As opposed to נחל כרית, Eliyahu will be living with the people, and experiencing firsthand the effects of the drought.

2. Hashem’s command to the widow

- “הנה צוותי שם אשה אלמנה לכלכלך”
 - Similar to the ravens
- Q: Why would Hashem say the widow will give Eliyahu food if she has none?

- A: Hashem wants Eliyahu to not have food, so he tells Eliyahu that there will be food so that he doesn't bring
- A: Hashem wants Eliyahu to have to ask someone for food when they have none.



3. אליהו <- אלמנה

- a. In contrast to the drought
- b. I (Eliyahu) controls when the drought ends.

Q: Why this disparity?

A: Eliyahu is doing this to protect his image - doesn't want the אלמנה to blame *him*.

Eliyahu is finally coming to recognize that Hashem is the one who controls it.

Reflects Eliyahu's view of the whole thing - he thinks he brought the drought for God. Therefore, God supports it.

V. The boy's death

1. Description of the boy's death:

- a. He got sick
- b. He got sicker
- c. Until he had no breath left in him

Q: Why does the נביא describe the death in stages as opposed to just saying he died?

A: To show that it was a slow, painful death by starvation - Eliyahu's fault b/c of the drought.

As a critique of Eliyahu - he could have helped.

(The boy died of starvation because Eliyahu didn't give them infinite food, he made the little bit not run out.)

2. The Widow's Reaction:

- a. "Now I know that you are a man of God."

Q: Why does she say, "now I know" if she called him an איש אלוקים before?

A: She could have said it but not meant it

A: At first, she says it to mock him, now she says it positively

A: She knew he was a man of God, but now he is acting like it.

3. Eliyahu's Tefillot

a. "ה אלקי הגם על האלמנה אשר אני מתגבר עמה הרעת להבית את בנה"

i. Blaming God

ii. His reasoning is about himself

b. "תשב נא נפש הילד הזה על קרבו"

i. Asking God

ii. The boy has his own identity

iii. Asking politely