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BIBLE LESSONS.

FIRST QUARTER.

STUDIES IN THE BOOKS OF KINGS.

(Condensed from Peloubet's Notes.)

Lesson VII. Feb. 15. 2 Kings 2: 1-11.

ELIJAH TAKEN TO HEAVEN.

GOLDEN TEXT.

"And Enoch walked with God; and he was not; for God took him."—Gen. 5: 24.

TIME. B. C., 892-890. Eight or ten years after Elijah's interview with Ahab in Naboth's vineyard, and twelve or fifteen years after his Horeb experience. Elijah was translated from the eastern side of Jordan, on the border of his native country, Gilead. Jehoram, the son of Ahab, was king of Israel. Ahab died B. C. 896.

EXPLANATORY.

I. THE LAST HOURS OF ELIJAH,—TWILIGHT RAYS. We now come to the close of Elijah's life, a fit ending of his useful career. 1. "And it came to pass when the Lord would take up Elijah." There is a great doctrine of Providence there. The life of man is absolutely at the disposal of the Lord—that is the doctrine. Not when Elijah would go, but when the Lord would take him. "By a whirlwind." See on ver. 11. "That Elijah went with Elisha." Elisha was his attendant, in training for a prophet. He was a good scholar of a worthy teacher. "From Gilgal." Not the Gilgal near Jericho, which is far below Bethel, but the one on the hill country of Ephraim, between Shechem and Bethel, about nine miles from Bethel. The modern name is Jiljilia. It is higher than Bethel, so that they "went down" to it, though Bethel itself is very high, more than 2,500 feet above the sea. A school of the prophets was located here, as well as at Bethel and Jericho. It appears, from a comparison of this verse with 2 Kings 4: 38, that Elijah and Elisha had been for some time making their home at Gilgal.

2. "And Elijah said unto Elisha, Tarry here, I pray thee." Elijah seems to have received some revelation that his last hours had come. "For the Lord hath sent me to (Rev. Ver., as far as) Beth-el." Where was another of the schools of the prophets he had founded. The whole journey has been marked out for him, and devised that those who were to carry on the work after Elijah's departure might at this last interview see, and remember hereafter, the last looks, fixed on heaven, and the last words spoken, though they seem to have been but a few, of him who had been their guide and father for a long while and amid constant perils. "As the Lord liveth, and as thy soul liveth." The combination of the two phrases imparts much solemnity to the resolve, and is expressive of the most intense earnestness. Elisha's master may be withdrawn from him: he will not be withdrawn from his master. "So they went down to Beth-el." Down 600 feet, nine miles, in a south-east direction. Bethel is twelve miles north-west of Jerusalem.

3. "The sons of the prophets." That is, the young men attending the theological seminaries first organized by Samuel for the preparation of religious teachers for the people. These ancient colleges were under the superintendence of a recognized prophet, who was called the *father*, while the students were styled his children or sons. They were places of retirement, adapted for study and devotion. "Said unto him, knowest thou." It is impossible to decide what or how Elisha and the other prophets knew of the impending change. Elijah may have told them outright, or his feebleness and demeanor may have conveyed the idea. "Take away thy master from thy head to day." This is an allusion to Jewish scholars, sitting at the feet of their master, the master being seated on an elevated bench, and therefore over his pupil's heads. "Yea. I know it; hold ye your peace." This was not a fretful rebuff, but the utterance of a sensitive soul so sore from the great sorrow close at hand that he could not bear to have it mentioned. Every word was a stab to his bleeding heart.

4. "They came to Jericho." About 13 miles from Beth-el, 1200 feet lower. Here also was one of the schools of the prophets.

6. "The Lord hath sent me to Jordan." There is nothing to forbid the supposition that the instrument which God used in communicating this His will was Elijah's own desire to die in Gilead,—an old man's longing to end his life in his native country. "And they two went on." The third test of Elisha's faithfulness and consequent fitness as his successor satisfied Elijah, who made no further objection.

7. "And fifty men . . . went and stood to view afar off." The abrupt heights behind the town commanded an extensive view of the river five miles away. Why, in the kindred case of our Lord's ascension, were the eleven led out as far as Bethany? That to all time they might be witnesses of its reality, and have visible evidence of another state. The position of the fifty students is precisely the same, that so, when scattered all over the land in after days, they may attest the fact of their Master's translation, and, even under the old economy, have unmistakable proof that earth is not the only home of man. "And stood to view." Rev. Ver., "Stood ever against them afar off;" *i. e.*, they stood, looking towards the departing couple. "And they two stood by Jordan." Even an Elijah must cross the Jordan before he passes from the world, though it be not by the gates of death.

8. "And Elijah took his mantle." Of sheepskin. The cloak, that outward sign of the prophet's office, became the vehicle of the Spirit's power. The prophet mantle, which to-day as ever, when it falls upon any Jordan, divides its waves, is faith,—strong, glad, living, rock-firm faith. "And wrapped it together." Rolled it up like a rod, for convenience in handling. "Smote the waters." As Moses smote the river Nile (Ex. 7: 20), Aaron the dust (Ex. 8: 17), and Moses the rock (Num. 20: 11), —strongly, as one smites an enemy. Because he *knew* that what he asked was in accordance with God's will, his faith was met by miracles, which, apart from these conditions, it had been presumption in him to demand. "They two went over on dry ground." As the Israelites had crossed the same Jordan five and a half centuries before. Elijah was now in his native country, at the foot of the Nebo Mountains, whence Moses, after his vision of the promised land, was taken home to God.

II. ELIJAH'S LEGACY. The parting hour had come. There was but one thing more to do. 9. "Elijah said unto Elisha, Ask what I shall do for thee." Neither the nearness of death, nor the approaching glories of heaven, took away Elijah's interest in his earthly friends and their work. He would leave them a legacy. He had no kingdom, no wealth, no broad lands to leave, but he still had much to bestow. Here is Elisha's reward for his faithfulness to his Master. "I pray thee let a double portion of Thy Spirit be upon thee." There is nothing here of selfishness or ambition. This does not mean twice as much as Elijah had. Such a request would have been indelicate; it would also have been absurd, for Elijah could not give more than he had. The expression was suggested by the custom and law (Deut. 21: 17), which gave to the eldest son twice as much of an inheritance as to any other of the sons. Elisha's request was that he might be fitted to be Elijah's successor, to take up the work he had left, and carry it on, in the schools of the prophets and among the people, by the power of working miracles, by divine revelations, by influence for the salvation of his nation, by a holy life, by faith, and courage, and wisdom, and zeal.

10. "And he said, Thou hast asked a hard thing." That is right; always ask the hardest things. It was hard because the granting of this request was not in Elijah's gift, and he knew not yet if God meant to bestow it; yet he would seek it with the fervent prayer (Jas. 5: 16, 17) that brought abundant showers from heaven (1 Kings 18: 42-45). "If thou see me when I am taken from thee." The words "when I am" are not in the original. If he was able to retain to the end the same devoted perseverance, and keep his eye set and steadfast on the departing prophet, the gift would be his.

III. ELIJAH'S TRIUMPH OVER DEATH,—SUNSET GLORIES. 11. "They still went on, and talked." Was it upon those visions of glory then just ready to burst upon Elijah's eye? So did the two disciples on the way to Emmaus talk together. "There appeared a chariot of fire, and horses of fire." The storm was accompanied by a fiery phenomenon, which appeared to the eyes of Elisha as a chariot of fire with horses of fire, in which Elijah rode to heaven. "And parted them both asunder." Surrounding Elijah as with a flaming war host. "And Elijah went up by a whirlwind." (Compare Ezek. 1: 4 *et seq.*, where Jehovah appears in a "whirlwind," which is described as a great fiery cloud; and Job 38: 1, where He answers Job out of the whirlwind; and Nah. 1: 3, The Lord hath His path in whirlwind and in storm, and the clouds are the dust of His feet.) We must, therefore, be cautious of taking the words before us in too literal a sense. The essential meaning of the passage is this, that God suddenly took Elijah to Himself, amid a grand display of His power in and through the forces of nature. The popular conception that the prophet ascended to heaven in a fiery car drawn by horses of fire is plainly read into, rather than gathered from, the sacred text.

IV. ELIJAH APPEARS ONCE MORE. More than nine centuries later Elijah, as the representative of the prophets, once more appeared on earth in his resurrection glories on the Mount of Transfiguration, with Moses, the representative of the law, and with Jesus, whose coming was to accomplish what Elijah had sought, and whom the prophets for ages had foretold.

V. SUMMARY OF ELIJAH'S CHARACTER AND CAREER. For the early history of Elijah, see Lesson III. The greatest prophet was sent in the worst age. Gigantic corruptions need gigantic reformers. Elijah has been well called the grandest and the most romantic character that Israel ever produced. He was what our age would call a self made man, or rather he was a God-made man, with little help from man in his making. He was a well-ballanced man. Glowing zeal, dauntlessness of soul, and unbending severity were his traits, yet he was patient, and could await God's time for results. He was an iconoclast, sturdy as Luther or Knox, in the court of Samaria, yet more gentle than any courtier in the Zarephath home. Human and fallible, a man subject to like passions as we are (Jas. 5: 17), his nature was yet cast in a most heroic mould. No prophet of the Old Testament has excited greater admiration. He was peerless in sublime deeds, as Isaiah was peerless in his inspired words. The scene on Horeb was a type of his career. Like a fire and storm, he appeared to Ahab, and on Carmel, and in Naboth's vineyard; but his real power and greatest work were as the still small voice; and as the hidden leaven. His life teaches us courage, and patience, and communion with God, and power with God in prayer, and the necessity and methods of true reform.

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The hours of the afternoon wore away, during which the parson called upon old Brother Jones, who was all bowed down with rheumatism, and found patient and even cheerful; upon young Brother Hall wasting away with consumption, and found him anxious to go and be with Christ; upon old Grandmother Smith, in her poor, miserable hovel of a home, and found her singing one of the good old hymns as happy as a bird; upon young Mrs. Brown, who had a few weeks before buried her only child, and found her trustful and serene in the view of God's love which had come to her through her affliction.

The minister went home filled with what he had seen, and when evening came, and he was seated in his easy chair, his good wife near him busy with her needles, he could not help saying, "What a wonderful thing grace is! How much it will do! There is nothing beyond its power! Wonderful! Wonderful! It can do all things!"

Then the little wife said, "Yes, it is wonderful, indeed; but there is just one thing the grace of God does not seem to have the power to do."

"And what can that be?" said the husband.

"Why, it does not seem to have power to control a minister's temper when a shirt-button is gone."

This was a new version of the doctrine of grace to the parson, but it was such a version as many another religious man needs to remember. There is many a man who can stand up before a multitude and "confess Christ," who can be most meek when insulted in some public place, who can rub his hands and bless God for the power of religion, but who is too weak to keep his temper at home. The value of art is in the fitness of the work; the perfection of music is in little accuracies. So the beauty and power of our religion are seen when we manifest grace in little things. As it takes greater skill to engrave the Lord's Prayer upon a five-cent piece than upon a broad steel plate, so it takes more grace to live a good Christian at home than in public.—*Golden Rule.*

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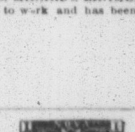

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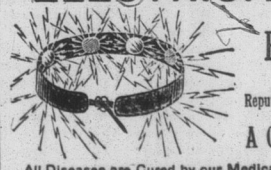

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