

SCHOLAR'S NOTES.

From the International Lessons for 1877 by Edwin W. Rice as used by American Sunday School Union.

LESSON VII

FEBRUARY 18.]

ELIJAH AND HIS SACRIFICE. (About 900 B.C.)

Read 1 Kings xviii. 36-46. Repeat vs. 36-39. GOLDEN TEXT.—I will be God.—1 Kings xviii. 24.

DAILY READINGS.—M.—1 Kings xviii. 36-46. 7.—2 Kings ix. 14-20. W.—Numb. xvi. 16-35. Th.—2 Kings ix. 18-28. F.—James v. 7-20. Sa.—Heb. x. 20-39. S.—Ex. xxxvi. 25-38.

TO THE SCHOLAR.—Read the account of the building of the altar, by Elijah (vs. 20-35), and notice that while Baal gave no answer, Jehovah answers by sending fire and then rain. Baal-worship being punished and crushed, the famine may fittingly cease also and rain be sent to bring harvest again.

NOTES.—Trench, a ditch around the altar either as deep as two measures (Luge), or holding two measures (Jaulinson). Two measures or seahs were about equal to six gallons. Kishon, a stream which drains the valley Esdraelon, and runs northward along the ridge into the Mediterranean. Numerous streams run into the Kishon, and a rain swells the river very rapidly making it impossible to pass it. The Kishon is now called "Nahr Mukalla" "river of slaughter" though Robinson says the name with the common people means merely "the ford", and the hill where the priests are said to have been slain is now shown the traveler Jezreel, a town 10 miles from Carmel, and on the western base of Mt. Gilboa, overlooking the plain of Esdraelon. Jezreel was probably the "summer capital" of Ahab, now called Zor'ah, and is only a heap of ruins which is a little village of about twenty dwelling houses.

EXPLANATIONS AND QUESTIONS

Lesson Topic.—(I) ELIJAH'S VICTORY. (II) ELIJAH'S PRAYER FOR RAIN.

I. JEHOVAH'S VICTORY. (36) time of sacrifice, at Jerusalem, or about 900 B.C. be known, an answer of fire, 23. At this word, Elijah had proposed this trial, not of himself, but under God's guidance, (37) turned back, see v. 39. (38) fire fell, as the sky was clear (v. 43), this fire could not have been lightning, stone, ... lashed up the water, so great was the heat, a proof that it was a miraculous fire, see Lev. ix. 24; 2 Chron. vii. 3. (39) fell on their faces, either from fear or to worship the Lord, he is the God, the people decide now, and halt no longer. (40) Take, arrest, as officers would arrest criminals, brook Kishon now called river of slaughter, see Notes slew them Deut. xvii. 2, 3, 5.

I. Questions.—Describe the building of the altar by Elijah. What was put on the altar to prevent the suspicion of deception? What aroused it? At what hour of day was Elijah's sacrifice prepared? State the four reasons he urged in his prayer. What followed? How fully did the fire burn up the sacrifice? The altar? The water? How much water had been poured over it? How much did this "barrel" or "water jar" probably hold? (About 2 or 3 gallons.) What was the effect of this miracle on the people? How did Elijah follow up his victory? v. 40. What was the law respecting those who offered to idols? Lev. xvii. 5, 7. Deut. xvii. 3.

II. ELIJAH'S PRAYER FOR RAIN. (41) Clear thee up, probably Ahab was down by the Kishon, where the priests of Baal were slain—eat and drink, this was not spoken in derision, for a feast often follows a sacrifice (Taylor) sound of rain, "a sound of noise of rain" (Heb.); there had been no rain for over 3 years. James v. 17. (42) face between his knees, in earnest prayer. (43) his servant, tradition says he was the son of the widow of Zarephath. seven times, strong faith and patient looking for the answer. (44) little cloud, ... like a man's hand, a cloud that looks no bigger than a man's hand, sailors know it as often a forerunner of a storm, prepare, "be or 'bid," thy chariot, rain stop thee not, by making the rocks and streams impassable (45) in the meanwhile, straightway, or "ill now and till then" referring to the movement of the cloud (Mayer); to Jezreel, 15 miles, see Notes (46) hand of the Lord, ... on Elijah, he was directed or upheld by the Lord; girded, as men running, entrance of Jezreel, not into the town, for Jezreel was there.

II. Questions.—State Elijah's advice to Ahab v. 41. Why given? How followed? Whether did Elijah go v. 42. What to do? Who was with him? How many times was the servant sent to look for rain? How many times did he look in vain? What was seen at the seventh time? What message was sent to Ahab? Why was he to hear? How soon did the rain come? For how long had the "been no rain"? James v. 17. How did Elijah show his respect for the king? How far did he go? Why stop outside the gate?

What facts in this lesson teach us— (1.) The power of the prayer (2.) Of the willingness of God to answer prayer (3.) Of his power to answer prayer



KE. MURBAKAI, PLACE OF ELIJAH'S SACRIFICE. [This is a view of the place as now seen. Near the tree in front is a large living spring.]

LESSON VIII.

FEBRUARY 25.] ELIJAH AT HOREB. (About 900 B.C.)

Read 1 Kings xix. 8-18. Repeat vs. 10-12. GOLDEN TEXT.—Will he plead against me with his great power? No, but he would put strength in me.—Job xxxi. 6.

CENTRAL TRUTH.—The Lord upholds his servants.

DAILY READINGS.—M.—1 Kings xix. 8-18. T.—Deut. ix. 7-14. W.—Ps. lxxix. 1-7. Th.—Deut. v. 22-38. F.—Ex. xxxii. 1-23. Sa.—2 Kings viii. 7-15. S.—2 Kings ix. 1-10.

CONNECTION HISTORY.—Jezreel, enraged by the defeat and death of the Baal priests, threatened to slay Elijah; he escaped to Beersheba and into the wilderness; longed for death, an angel fed him twice, he then went on to Horeb.

TO THE SCHOLAR.—Notice that Elijah is twice fed by the angel strengthened; question of the Lord; strengthened by exhibitions of God's power sent on a new work.

NOTES.—Horeb, probably the same as Mt. Sinai. The cave which tradition says is that of Elijah is now shown just below the higher summit of Jebel Musa (Mt. Sinai), but it cannot be the true cave. Wilderness of Damascus, probably the region between Beshan and Damascus, and just north of the prophet's home, possibly the "Arab" Haz-el, servant of Ben Hadad II, king of Syria. He killed Beersheba, reigned by his head, and brought great trouble to Israel. Syria, a country reaching from the Mediterranean to the river Euphrates, having Damascus for its capital. K. l. sha. See Lesson XI. A' bel me' ho' lah—field of the dance, a town in the Jordan valley south of the Sea of Galilee. Some place it 10 miles south of Bethshean, but later researches locate it between Bethshean and the Jordan.

EXPLANATIONS AND QUESTIONS

Lesson Topic.—(I) THE FLIGHT TO HOREB. (II) GOD'S APPEARANCE TO ELIJAH. (III) HIS COMMAND TO ELIJAH.

I. THE FLIGHT TO HOREB. (8) forty days, Ex. xxxii. 28; Matt. iv. 2. Horeb, see Notes. (9) unto a cave, or "the cave"—that is, some cave well known to those for whom this book was first written, but not known now, see Notes; lodged there, or "passed a night there; chap. xix. 20. Here, a reproof (1) for cowardly flight, (2) for seeking a cave (Henry) (10) jealous, "inflamed" (Hebrew)—that is, "very zealous," thrown down three times, one Elijah rebuilt, chap. xviii. 30, slain thy prophets, chap. xviii. 4. I only am left, Elijah in despair draws a sad picture, which is corrected in v. 18.

I. Questions.—Why did Elijah flee from Jezreel? How was he fed into the wilderness? How many times? Whether did he go to the strength of that food? For how many days? Who had been forty days without food on that mountain? Ex. xxxii. 28. Where did he lodge? Whose word came to him there? With what question? Why was this an implied reproof? How did Elijah answer it? What is meant by "jealous"? Why did Elijah think the people were all wicked? How near was he right? See v. 18.

II. GOD'S APPEARANCE TO ELIJAH. (11) passed by, or "was passing by," he did not pass before the earthquake. (12) still small voice, "a sound of stillness" (Hebrew) "Storm, earthquake, and fire are symbols of divine punishments on the ungodly. (Kai). (13) mantle, upper short coat or cape possibly made of untanned sheepskin, entering in—that is, he stood in the mouth of the cave hence a larger cave than that now shown as Elijah's; what... work, see vs. 9, 10. (to Hebrew vs. 10 and 14 are alike).

II. Questions.—Where was Elijah to stand? v. 11. Who passed? How many signs of his coming were given? What were they? What came last? Does it say that God was in the (clouds)? Where did Elijah then place himself? Where did he hear? Does it differ from the question in v. 11? How does his answer differ? Vendor from that in v. 10!

III. HIS COMMAND TO ELIJAH. (15) wilderness, see Notes; comest, comest, "and thou shalt go and abide" (Hebrew); this did not compel him to do it as soon as he came; Hama... Myria, see Notes. (16) Jehu, son, really grandson of Nimshi, being son of Nimshi's son J. buhis (father's Cousin) in thy room, thy successor, (17) sword of Hazael, see 2 Kings viii. 28, 29. x. 32, 35; xii. 17; sword of Jehu, see 2 Kings ix. 24, 27. 33. x. 17, 18-25. Elisha slay, see 2 Kings ix. 24; Jer. i. 10; xviii. 7. (18) I have left, or "yet will I leave" (Hebrew)—that is, 7,000 shall survive the persecutions of Ahab and Jezreel; worshipped him, idolaters sometimes kissed the idol worshipped. Hama xii. 2.

III. Questions.—Whether was Elijah sent of the Lord? Where was that wilderness? Whom was he to appoint? What to be? Who was to be his successor?

What facts in this lesson teach us— (1.) That God expects his servants to face danger (2.) That he is patient with the fearful (3.) That his presence gives courage

ELIJAH AT HOREB

On Horeb's rock the prophet stood The Lord before him passed A hurricane in angry mood Swept by him strong and fast. The forests fell before its force, The rocks were sundered in its course— God was not in the blast: 'Twas but the whirlwind of his breath, Announcing danger, wreck and death.

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I have your Kurka skates by mail, and they are a splendid fit. I take the skates on all the rest of the boys in Fort Hood. I wish the skating was good. I would skate up and see your place. Enclosed find life for your Vennor's Almanac for 1877. J. R.

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