

2. "Now Elisha was fallen sick of his sickness whereof he died," ver. 14. Mortality in the plan of God is the heritage of the good and useful as well as of the evil and valueless. "There is no man that hath power over the spirit to retain the spirit,....and there is no discharge in that war." Eccl. 8: 8; Gen. 3: 19; Psa. 73: 26; Heb. 9: 27.

3. "And wept over his face," ver. 14. Genuine and courteous character is sure to be appreciated. "That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Phil. 2: 15; 1 Kings 3: 13; Prov. 8: 16; 4: 7, 8; 22: 4; John 12: 36.

4. "The chariot of Israel, and the horsemen thereof," ver. 14. Godly and wise citizenship, to afford national protection, is an army of "chariots and horsemen." "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles." Psa. 34: 17; 37: 25; Prov. 10: 34; 14: 34; 15: 29; 16: 13; 25: 5.

5. "Take bow and arrows," ver. 15. Depend upon it, the commands of a dying man are supremely conscientious. "He charged Solomon his son, saying, Keep the charge of the Lord thy God, to walk in his ways." 1 Kings 2: 1-9; Josh. 23: 14-16; Psa. 73; Gen. 48; 49.

6. "And he took unto him bow and arrows," ver. 15. Many of the inspired teachers instructed by using symbols or types. "For we have seen his star in the east, and are come to worship him." Matt. 2: 2; 1 Cor. 5: 7; Ezek. 24: 1-5; Dan. 5: 5, 24-28.

7. "Put thine hand upon the bow," ver. 16. Man must always do his part; means cannot be ignored. "Except these abide in the ship, ye cannot be saved." Acts 27: 31; Matt. 3: 8; John 15: 4, 5; Col. 3: 12-14.

8. "Elisha put his hands upon the king's hands," ver. 16. To show that God's blessing is needed to make prevailing the highest human effort. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4: 6; Hosea 1: 7; Deut. 32: 39; Rom. 9: 16, 21.

9. "Open the window eastward," ver. 17. As a symbol of thy faith in the rising sun of divine help. "He went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed." Dan. 6: 10; 1 Kings 8: 29; Judges 5: 28; 9 Kings 10: 32, 33.

10. "The arrow of the Lord's deliverance," ver. 17. In our case this is the arrow of Gospel promise of personal deliverance from our dread Syria of sin. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1: 18; 2 Sam. 7: 12, with Acts 13: 33; Zech. 13: 1; Heb. 9: 14.

11. "Smite upon the ground," ver. 18. An exhortation to persevering faith in God. "I have fought a good fight, I have finished my course, I have kept the faith." 2 Tim. 4: 7; Col. 1: 21-23; Heb. 6: 4-6; 1 Cor. 15: 58.

12. "He smote thrice, and stayed," ver. 18. His faith failed ere his duty was done. "But he that shall endure unto the end, the same shall be saved." Matt. 24: 13; 1 Cor. 16: 13; Heb. 11: 6; Rev. 2: 10.

13. "The man of God was wroth with him," ver. 19. The sense in which a man of God may innocently get angry. "He looked round about on them with anger, being grieved for the hardness of their hearts." Mark 3: 5; Gen. 31: 36; Exod. 11: 8; Neh. 5: 6; 13: 17, 25.

14. "Thou shouldst have smitten five or six times," ver. 19. The conditions God imposes must be fully met ere divine aid can be forthcoming. "Let the wicked forsake his way, and the unrighteous man his thoughts,

and let him return unto the Lord, and he will have mercy upon him." Isa. 55: 7; Acts 2: 38; 10: 43; 1 John 1: 9.

15. "The bands of the Moabites," ver. 20. This much we know of these people. "And the first-born bare a son, and called his name Moab; the same is the father of the Moabites." Gen. 19: 37; Deut. 2: 9, 18; 23: 3; 2 Chron. 20: 23; Ruth 1.

16. "When the man was let down, and touched the bones of Elisha, he revived," ver. 21. God's way of adding a testimony in favor of Elisha's merit. "God is not the God of the dead, but of the living." Matt. 22: 32; Acts 14: 3, with Heb. 2: 4; Mark 16: 20.

17. "Hazeal king of Syria had oppressed Israel all the days of Jehoshaphaz," ver. 22. The words of God's prophets come to pass. "Because I know the evil that thou wilt do unto the children of Israel." 2 Kings 8: 12; 20: 17; Psa. 2: 7; Luke 1: 32, 33.

18. "The Lord was gracious unto them," ver. 23. He is not willing that any should perish. "And will be merciful unto his land, and to his people." Deut. 32: 43; Lam. 3: 23; Psa. 86: 5, 15; 89: 28.

19. "Because of his covenant with Abraham, Isaac, and Jacob," ver. 23. Re examine that covenant. Gen. 15: 7; 17: 2; Luke 1: 72; Acts 3: 25; Gal. 3: 16; Gen. 17: 10; 26: 3; 28: 13; Exod. 2: 24; 6: 4; 1 Chron. 16: 16.

### Herean Methods.

#### Hints for the Teachers' Meeting and the Class.

Review briefly the principal events in Elisha's life, as, 1.) His call; 2.) The ascension of Elijah; 3.) His miracles; 4.) His influence upon the kings and the people.... Show now the contrast between king and prophet, old and young, dying and living, etc., and note that the true king of Israel, and the one most influential, was the dying prophet.... Lessons for young people about "The Death of a Man of God.".... Show in the story the contrast between the faith of one and the weakness of the other.... The story of Elisha's burial, and the corpse which touched his, may be used to illustrate the power of a good man after death. For example, we sing the songs of Bliss and Bradbury, of Wesley and Watts, long after the men who wrote them have passed away.... For the latter part of the lesson draw a map of Israel, and in a circle around Samaria show to what narrow limits it had been reduced. Then show the boundaries restored under Joash, as proving the truth of Elisha's prediction.... From this to us the lesson that we can look to God's mercy and compassion as our hope.

**References.** FREEMAN'S HAND-BOOK. Ver. 15: Dow and arrow, 348. Ver. 17: Windows, 228. Mode of declaring war, 349. Ver. 21: Hebrew mode of burial, 350.

#### Lesson Word-Pictures.

Only a tired face! Only white, wasted hands! Only a waiting for death's sure, triumphant advance! How humbling seems that dying bed, and yet how honored! A step is heard at the door, and the highest in the land enters, the king himself. He bends over the dying prophet. He weeps. He cries out as if seeing already the glitter of heaven's retinue descending to meet and bear the prophet away. Honored of earth, how honored of heaven is that dying bed! Lo, that glorious chariot of Israel and the horsemen thereof, in waiting to bear Elisha away even as Elijah! Not over, though, is the prophet's work upon the earth, personally. "Take bow and arrows," he says to the king. Is the monarch to shoot at a mark? He heeds the prophet's request. He has opened a window toward the east.