

ING!
HEY!

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LIJAH GOES TO HOREB.
LESSON V; FIRST QUARTER, INTERNATIONAL SERIES, FEB. 1.

Text of the Lesson, 1 Kings ix, 1-18.
Commit Verses, 9, 10—Golden Text,
Eccl. xxvi, 34—Commentary by Rev. D.
I. Stearns.

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"And Ahab told Jezebel all that El-

the whole story of the vain efforts of the prophets of Baal, the calmness of Elijah, his fire from Heaven, and the shouts of the people that "The Lord Is in the Land." The prophets and the great rain of wind and rain, were all rehearsed this wicked woman, who had doubtless waited eagerly to know the result. Fall to observe Elijah's impertunate and incessant prayer as he waited before God to again send his servant to see if the answer had come (xviii, 42-44).

"Then Jezabel sent a messenger unto Elijah."

Whether she was in the least affected by record of the manifest power of the Lord God in sending fire and rain we are

to, but the death of her 450 prophets mightily move her, and she promises Jah that she will - to-morrow he shall be as of them.

When he saw that he arose, and "it for his life, and came to Beersheba," "It is enough. Now, O Lord, take away my life, for I am not better than my hers."

Having left his servant at Beersheba he himself went a day's journey into the wilderness, and sat down under a juniper tree. He made this request of God. The juniper was the broom tree common in the desert, and the roots of which, though bitter, were used as food by the poorest of people (Job xxx, 4). It is suggestive of the poverty and bitterness of his soul

"An angel touched him and said unto him, 'Arise and eat.'
"Behold a cake baked on the coals, of a cruse of water at his head."
"God furnish a table in the wilderness" (Exodus 16:7). Yes, His love fed millions of people forty years surely take care of the poor disconsolate. But was ever man ministered unto as this man?
"And the angel of the Lord came in the second time."
After having eaten he laid him down again. God knew his need, and rested him

"He went in the strength of that meat
at forty days and forty nights unto Horeb,
mount of God."
"He obeyed to the angels' touch he again
ate, and again did eat and drink, and
lived at forty days and nights in the strength
of that food. We are reminded of one
of our 500 years ago, when the same Horeb,
at that very occasion, went forty days
and nights without eating and drinking
unto it; ix, 18). And also of our Lord Jesus
Christ, who fasted forty days and forty
nights (Matt. iv. 2).
"What dost thou here, Elijah?"
"I have been here at Horeb and
in due time he arrived at Horeb and

"And he said, I have been very jealous for the Lord God of Hosts."

"That was all right, and what followed was too sadly true. 'I only am left, they seek my life,' let us into the land and heart."

"I go forth and stand upon the mount of the Lord."

"I am from the goldness and darkness and doubt and despair, and from consideration of the preciousness of your own life, your life for God and the necessity of your conscience, and be persuaded that God lives, that He, and He only, is the necessity, that it matters not whether you live or die."

And earth and the Lord passed by.
 The mountains were seen in His messengers,
 And the mountains and breaking in pieces the rocks
 were the Lord, but He was not in wind
 or earthquake or fire. Such was not His way
 this time.

2. "After the fire a still small voice."
 Judgment is His strange work (Isa. xxviii).
 Ordinarily He speaks and it is done
 by the wind, by the fire, and by the earthquake
 (Isa. xli, 2, 9). Jesus did not come in
 a mighty fire, a tempest, but as a helpless
 babe. John said He was this voice of one
 calling in the wilderness. Paul was not a
 man of the world, but he was weak in
 body, and in speech contemptible (II
 Cor. x, 10). What was David, and how
 could he make him make when com-

3. "What does thou here, Elijah?"
It is again the searching question comes as to
the case of Peter (John xxi, 15-17). It
did seem from this verse that Elijah
not gone forth as commanded (verse 11)
at the entrance to the cave with his
wrapped in his mantle, and once more
to reply to this question.
4. "I only am left, and they seek me
to take it away."
Use the same answer as before (v. 10). He
only witnesses and all life in very
darkness to be, xii, 11, of
somebody loved not their lives

th. Jesus told the twelve as He sent
forth them not to fear the death of the
body (Matt. x, 28). Paul's aim was to
purify God's people by life or death.
5. And the Lord said unto him, Go,
I will strengthen you on your way to the wilderness
of Paran. The Lord graciously has yet something
for His servant to do. He did not tell him
to flee into the wilderness from Jezebel.
He does now tell him to return.
6. "Elisha, the son of Shaphat, of Abel-
mehol, shall thou anoint to be prophet
in thy room."

self for future service; as he is told to point another in his stead.

17. "Him that escapeth from the sword Jeho shall call Ellilah a lay."

The enemies of the Lord must be slain; never do we make any league with them, nor tolerate them. The first one did; And, even though the offenders be our own flesh, the sentence is the same (Ex. xxxiii, 26-28; Judg. ii, 2; 1k i, 48-49).

"Yet have I left me seven thousand landmen."

And Eliah thought he was the only one who was blind. How self important! He seemingly jealous for the Lord. God is not jealous; as our own life, our honor or reputation which we are so anxious to save.

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A poet says: "Earth has nothing more tender than a woman's heart." Evidently never had a pet corn.

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