

Jesus juva | Col. 4:6, “Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer each person.” 1 Thess. 1:5, “Our gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction.”

Sunday, May 10, 2026 | Elijah & Elisha: When God Confronts the Crown

Week 2 | 1 Kings 17:7-24 | “The God of the Living”

READ: 1 Kings 17:7-24 (ESV)

⁷ And after a while, the brook dried up, because there was no rain in the land.

⁸ Then the word of the LORD came to him, ⁹ “Arise, go to Zarephath, which belongs to Sidon, and dwell there. Behold, I have commanded a widow there to feed you.” ¹⁰ So he arose and went to Zarephath. And when he came to the gate of the city, behold, a widow was there gathering sticks. And he called to her and said, “Bring me a little water in a vessel, that I may drink.” ¹¹ And as she was going to bring it, he called to her and said, “Bring me a morsel of bread in your hand.” ¹² And she said, “As the LORD your God lives, I have nothing baked, only a handful of flour in a jar and a little oil in a jug. And now I am gathering a couple of sticks that I may go in and prepare it for myself and my son, that we may eat it and die.” ¹³ And Elijah said to her, “Do not fear; go and do as you have said. But first make me a little cake of it and bring it to me, and afterward make something for yourself and your son. ¹⁴ For thus says the LORD, the God of Israel, ‘The jar of flour shall not be spent, and the jug of oil shall not be empty, until the day that the LORD sends rain upon the earth.’” ¹⁵ And she went and did as Elijah said. And she and he and her household ate for many days. ¹⁶ The jar of flour was not spent, neither did the jug of oil become empty, according to the word of the Lord that he spoke by Elijah.

¹⁷ After this, the son of the woman, the mistress of the house, became ill. And his illness was so severe that there was no breath left in him. ¹⁸ And she said to Elijah, “What have you against me, O man of God? You have come to me to bring my sin to remembrance and to cause the death of my son!” ¹⁹ And he said to her, “Give me your son.” And he took him from her arms and carried him up into the upper chamber where he lodged, and laid him on his own bed. ²⁰ And he cried to the Lord, “O LORD my God, have you brought calamity even upon the widow with whom I sojourn, by killing her son?” ²¹ Then he stretched himself upon the child three times and cried to the LORD, “O LORD my God, let this child's life come into him again.” ²² And the LORD listened to the voice of Elijah. And the life of the child came into him again, and he revived. ²³ And

Elijah took the child and brought him down from the upper chamber into the house and delivered him to his mother. And Elijah said, “See, your son lives.” ²⁴ And the woman said to Elijah, “Now I know that you are a man of God, and that the word of the LORD in your mouth is truth.”

Mother’s Day is a wonderful opportunity to thank God for the mothers and motherly women He has placed in our lives. Scripture consistently honors the love, sacrifice, compassion, and perseverance that so many godly women display every day. Their care reflects, in many ways, the compassion and patience of God Himself.

At the same time, Mother’s Day reminds us that motherhood is not always easy. Alongside the joy comes worry, sacrifice, heartbreak, and seasons of deep dependence upon the Lord. Whether raising young children, praying for wandering sons and daughters, grieving loss, or simply trying to remain faithful in ordinary daily life, mothers often know what it means to trust God through both blessings and trials.

Our passage this morning reminds us that God sees and cares for ordinary people in difficult circumstances. It is a passage filled with grief, faith, prayer, and ultimately hope. Above all, however, it points us to the God who is faithful in every season and to Jesus Christ, who alone gives lasting life and hope to all who trust in Him.

I want you to notice two things:

i. Vs. 7-16 – The Man of God and a Hungry Mother

Remember:

- Ahab/Jezebel made Baal worship the official religion of the Northern Kingdom (Israel). Baal is the Canaanite storm god.
- Elijah, whose name means “Yahweh is God,” prophecies that a drought would grip the land and would not let up until he said so.
- The Lord was teaching Israel a hard lesson: Baal is not a god, Yahweh is God; Baal does not control the weather, Yahweh controls the weather.
- Elijah hides in the wilderness. God provides meat, morning and evening, through birds, and gives him water from the brook Cherith.

Vs. 7 – “And after a while the brook dried up, because there was no rain in the land.”

Sin has consequences, and though the children of God may not be directly responsible for that sin, they nevertheless suffer alongside those who are responsible. The same drought that dried up Ahab’s fields dried up Elijah’s brook.

The faithful are not spared from suffering simply because they are faithful.

Pro. 29:2 says, “When the righteous increase, the people rejoice, but when the wicked rule, the people groan.” When rebellion and idolatry grip a nation, God’s people should not be surprised when difficult days come.

Yet even in lean years, the Lord remains faithful.

Vs. 8-9 – As the last dredges of the brook dried up, “the word of the Lord” comes to Elijah.

Notice that Elijah remained at Cherith until the Lord spoke. Day by day, he watched the brook shrink, yet he did not move ahead of God's direction.

Would that we would learn the same patience.

Circumstances matter, but **God’s Word**—not fear, discomfort, or appearances—must **direct our steps**. If we walk only by sight, we will be tempted to abandon difficult places the moment hardship comes.

Psa. 119:105 says, “Your word is a lamp to my feet and a light to my path.” That is easy to say when the Lord makes us to “lie down in green pastures” and leads us beside “still waters” (Psa. 23:2). But it is another matter entirely when the land God has called us to has become a desert, and the brook has dried up. Perseverance amid difficulty comes through **desiring God more** than anything else, and often, it’s when we’re in lean years that our dependence upon and desire for him grow.

Perhaps, Elijah took up the plea of David where he said, “O God, you are my God; earnestly I seek you; my soul thirsts for you; my flesh faints for you, as in a dry and weary land where there is no water” (Psa. 63:1-2).

Where does God direct Elijah to go? Did God direct him south to the Kingdom of Judah and **Jehoshaphat**, one of the best kings, though not without his faults, that the kingdom ever had? It was said of Jehosaphat, “And he walked in all the ways of his father Asa. He did not turn aside from them, doing what was right in the eyes of the Lord” (1 Ki. 22:41).¹

Surely God sent the prophet there, right?

No.

Instead, the Lord tells the prophet **three things**:

¹ It’s possible that Asa reigned at this time. But even so, the point still stands since “Asa did what was right in the eyes of the Lord, as his father David had done” (1 Ki. 15:11).

- 1.) **Go north.** “Arise, go to Zarephath, which belongs to Sidon.” Not Judah but “Zarephath,” a coastal town, over a hundred miles north in the region of “Sidon.” And if you’ll recall, Jezebel was “the daughter of Ethbaal, king of the Sidonians [emphasis added]” (1 Ki. 16:31). Zarephath was only **seven miles south** of Jezebel’s hometown of Sidon!² So rather than traveling to a safer place in the world, Elijah was sent **deeper behind enemy lines.**
- 2.) **Live there.** God commanded Elijah to “**dwell there.**” This would not be a short stay in enemy territory. He would **become a resident** of that region, at least for a time.
- 3.) A **widow** will help you. Lastly, as if to assuage Elijah’s fears, God says, “Behold, I have commanded a widow there to feed you.” Arguably, the Lord could’ve used ravens, as he had done before. Instead, he chose to use another **unlikely** source: “a widow.”

At this time, **it’s a man’s world.** Whether inside or outside Israel, women couldn’t really own property or earn a living. So much so that being **poor** and being a **widow** were almost **synonymous.** In fact, the word translated as “**orphan**” (*yatom*) literally means “**fatherless child**” because the father had all the resources. So, “to be fatherless in Elijah’s day would be roughly equivalent to being an orphan today,”³ even though the mother was still alive.

From a worldly perspective, Elijah would’ve had a better chance of finding help from the birds than a widow, especially one who lived outside Israel. And yet, God’s word could not be ignored, and if he could find the prophet with birds, he could do so with a widow.

Vs. 10-11 – So, Elijah arrives in “Zarephath,” and as he approached “the gate of the city,” he noticed “a widow was there gathering sticks.” How did Elijah know the woman was a widow? Widows wore **the attire of a widow** (cf. Gen. 38:14, 19; 2 Sam. 14:2), which would’ve been sackcloth—a coarse, uncomfortable fabric probably made from **goat’s hair**—either layered over their regular garment or worn directly against the skin.⁴

Without apparent introduction, Elijah asks her, “Bring me a little water in a vessel, that I may drink.” And when she complies, he asks her for more, saying, “Bring me a morsel of bread in your hand.” Arguably, Elijah’s request seems a little abrupt to Western sensibilities. But remember, the prophet must’ve been **emboldened by God’s promise that a widow of Zarephath** would be his means of preserving him during the drought.

² DeVries, Simon, *1 Kings*, Second Edition, in *World Biblical Commentary*, Vol. 12, (Grand Rapids, MI: Zondervan, 2004), 217.

³ Lamb, David T., *1-2 Kings*, in *The Story of God Bible Commentary*, General Editors: Tremper Longman III & Scot McKnight, (Grand Rapids, MI: Zondervan Academic, 2021), 225.

⁴ Perkin, Hazel W., “Fashion and Dress,” in *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 1:776–777.

Vs. 12 – The widow’s response is notable for **three reasons**.

- 1.) **Affirmation** – First, she’s aware of Yahweh and that Elijah served him. She says, “As the LORD your God lives...,” employing the name Yahweh. She knew Elijah wasn’t from Zarephath and didn’t serve Baal. But even more remarkable is her assertion that “God lives” is an echo of Elijah’s own words to Ahab: “As the LORD, the God of Israel, lives, before whom I stand, there shall be neither dew nor rain these years, except by my word” (1 Ki 17:1).

Here again, **the life of Yahweh is affirmed**, albeit by a pagan Sidonian. Baal wasn’t alive. Yahweh was. Elijah knew this and, surprisingly, so too the widow.

- 2.) **Starvation** – The woman says, “I have nothing baked, only a handful of flour in a jar and a little oil in a jug.”

This was enough for one meal.

- 3.) **Resignation** - She said, “And now I am gathering a couple of sticks that I may go in and prepare it for myself and my son, that we may eat it and die.” The term “son” specifically refers to a **small child**.⁵ And given the fact that the woman can hold the boy in her arms and Elijah can carry him (cf. 1 Ki. 17:19), we can safely assume he must’ve been quite **young**.

Vs. 13-14 – Not to be deterred, Elijah gives her an encouragement, a command, and a promise:

- **The encouragement** – He says, “Do not fear; go and do as you have said.” The woman must’ve been full of fear, both for herself and her child. And from this stranger, the word of the Lord comes, and the first thing God says is, “Don’t be afraid.” Imagine the relief she must’ve felt.

As is commonly known, “Do not fear,” is found throughout Scripture. Some have **erroneously** said that it appears exactly **365** times in the Bible, one for each day of the year. This is **overstating** the case. However, it is nevertheless true that “do not fear,” or some variation of that command, is **the most frequent command in the Bible**.⁶

While the frequency of this command should not be ignored, it is significant, I think, that this is **the first time “do not fear” is uttered in the Book of 1 Kings**. And notice that it is

⁵ Dougald McLaurin III, “[Ancestry and Posterity](#),” in *Lexham Theological Wordbook*, ed. Douglas Mangum et al., Lexham Bible Reference Series (Bellingham, WA: Lexham Press, 2014).

⁶ Wright, Christopher J. H., *The Message of Jeremiah: Grace in the End*, ed. Alec Motyer and Derek Tidball, *The Bible Speaks Today* (Nottingham, England: Inter-Varsity Press, 2014), 52.

not to a prophet, king, or even to a Jewish person that God says this, but to a **foreign, seemingly insignificant, widow**.

There are **no small** people to **the Great I Am**.

Psalms 72:12-14 says, “For he delivers the needy when he calls, the poor and him who has no helper. He has pity on the weak and the needy, and saves the lives of the needy. From oppression and violence he redeems their life, and precious is their blood in his sight.”

- **A command** – He says, “But first make me a little cake of it and bring it to me, and afterward make something for yourself and your son.” **Elijah wasn’t being selfish**. One commentator wrote that he thought “Elijah was risking incurring the wrath of God.”⁷ Nothing could be further from the truth. Elijah was **testing** whether the woman would, unlike Ahab and the rest of Israel, **obey** the word of the Lord through his prophet.

Notice also that in the same breath that Elijah commanded her to bring him food, he also commanded her to do **the same for herself and her son**. The implication, of course, would be that though she thought she only had enough for herself and her son, she would have more than enough for them all.

Nevertheless, there was a **priority in the command**: God first, then herself and her son. Jesus says, “Seek **first** the kingdom of God and his righteousness, and all these things will be added to you” (Mt 6:33). Those who **prioritize** God in their life will never go without food or clothing.

And, as this has implications for our finances, you must give **cheerfully, regularly, freely, and responsibly** (cf. Lu. 14:28-30; 1 Cor. 16:2; 2 Cor. 9:6-8; 1 Tim. 5:8). But if you’re giving for the wrong reasons—begrudgingly, legalistically, reciprocally, and so on—think not that your giving will be rewarded by the Lord.

However, if you don’t give at all, that’s a problem. Even a widow once gave all that she had—**two mites** (1/128 of a day’s wage; .45¢⁸)—and the Lord honored her (cf. Lu. 21:1-4), not because of the amount but because of her faithfulness.

⁷ Lamb (2021), 226.

⁸ Rick Brannan, ed., *Lexham Research Lexicon of the Greek New Testament*, Lexham Research Lexicons (Bellingham, WA: Lexham Press, 2020). The current minimum wage is \$7.25, which is \$58 for an eight-hour workday before taxes. 1/128 would equate to .45¢.

Both widows gave for the same reason: dependence, not abundance. What's your excuse?

- **A promise** – He says, “For thus says the LORD, the God of Israel, ‘The jar of flour shall not be spent, and the jug of oil shall not be empty, until the day that the Lord sends rain upon the earth.’” Baal did not speak to this woman. That false god had no power. But the word of the Lord, the God of Israel, was of great power.

Elijah doesn't promise the woman wealth. He didn't say she'd become queen. He didn't even promise her great rewards in the afterlife. Instead, as with Elijah and the ravens and brook, God promised to provide for the woman's most basic **daily needs**.

She would have **enough**.

She would have **enough** flour.

She would have **enough** oil.

She would have **enough**.

Those who obey the Lord, giving their all and putting their trust in him to provide rather than themselves, will never go without.

Again, giving to God is not transactional. We will always **get back** more than we **give**. But rest assured that those who give to the Lord need not worry when gas prices rise, food is scarce, or the economy is down.

Luke 6:28, “Give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you.”

Pro. 11:25, “Whoever brings blessing will be enriched, and one who waters will himself be watered.”

Pro. 22:9, “Whoever has a bountiful eye will be blessed, for he shares his bread with the poor.”

2 Cor. 9:6-8, “The point is this: whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully. Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work.”

Nowhere in the Scriptures are we told to 'test the Lord,' except when it comes to our finances (cf. Mal. 3:10).

Again, **this is not a quid pro quo** situation. Do not expect to live in a mansion—at least on this side of eternity—if you give in the offering. Nevertheless, Pro. 19:7 says, “Whoever is generous to the poor lends to the Lord, and he will repay him for his deed.”

Many Christians today would criticize Elijah for asking the widow to feed him and for commanding her to do so. But for those generous hearts who do not doubt the Lord’s provision, they see in Elijah’s request an opportunity for the widow woman and her child to be blessed and, ultimately, saved from starvation.

Vs. 15-16 – To her credit, the widow “went and did as Elijah said.”

And was Elijah made out to be a liar? No.

We’re told that “she and he and her household ate for many days. The jar of flour was not spent, neither did the jug of oil become empty, **according to the word** of the Lord that he spoke by Elijah.”

Baal was not the god of Zarephath; Yahweh was.

TAKEAWAY #1: Obedience is the vessel God uses to supply our needs.

God’s provision did not fail because God’s Word does not fail. But we often experience want because **we fail to obey God’s word.**

Samuel told Saul, “Has the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to listen the fat of rams” (1 Sam. 15:22). This widow knew what even kings didn’t.

Proverbs 3:9-10, “Honor the Lord with your wealth and with the firstfruits of all your produce; then your barns will be filled with plenty, and your vats will be bursting with wine.”

John said that we can ask for anything, knowing that we’ll receive it “because we keep his commandments and do what pleases him” (1 Jn. 3:22).

ii. **Vs. 17-24** – The Man of God and a **Heartbroken** Mother

Vs. 17 – Sometime “after this,” the widow’s “**son...became ill**,” so “severe” was his sickness “that there was no breath left in him.” This poor woman went from believing that she and her

son were about to starve to being rescued through Elijah's arrival, only to then be plunged into the depths of despair by the death of her only child.

A few observations at this point:

- Setting aside the emotional devastation this woman would've experienced, to be a widow was difficult enough, as we established earlier. **But to be a widow and childless**, particularly without a **male heir**, was even **worse**. This boy represented more than companionship; he represented future provision and security. **In many ways, her remaining hope died with her son.**
- How remarkable it must've been to witness the miraculous daily provision of flour and oil that never ran out while, at the very same time, watching your child grow weaker and weaker until he finally died. Life often feels that way. **God's kindnesses and our sorrows often coexist.**

Vs. 18 – Whenever tragedy strikes, people instinctively **look for someone to blame**, and this widow is no different. She says to Elijah, “What have you against me, **O man of God**? You have come to me to bring my sin to **remembrance** and to cause the **death** of my son!”

Notice that while she mentions her own sin, **much of her accusation is directed toward Elijah himself**. Just moments ago, Elijah was viewed as her deliverer. But now, through the lens of grief, even his **kindness** is being reinterpreted as **cruelty**.

And while sin is ultimately the reason death exists in the world (cf. Rom. 5:12), and that some sin does come with consequences (cf. Jn. 5:14), it **is not true that every tragedy or untimely death can be traced directly to some specific personal sin** (cf. Lu. 13:1-5; Jn. 9:1-3). People get sick. People die. And during a severe drought and famine, **such suffering was likely common**.

The way she says, “**O man of God**,” seems less like a title of honor and more like a **bitter accusation**. She no longer sees Elijah as a messenger of mercy, but as the one who exposed her guilt and brought calamity upon her house.

Two quick observations:

- 1.) **Grief**—especially the loss of a child—can **overwhelm** a person emotionally and **cloud** judgment. When people are hurting deeply, they often say things they later regret. We should therefore strive to be patient, long-suffering, and quick to forgive.

That does not mean grief excuses sinful behavior. Pain is real, but suffering does not give us permission to sin against others. If we have spoken harshly or acted wrongly in

moments of sorrow, we should seek reconciliation and forgiveness. As I've said many times before, **bad situations do not excuse us from making good decisions.**

Even so, when those around us are enduring unspeakable sorrow, we should do what Job's friends did best before they ever opened their mouths: **sit, don't scold; listen, don't lecture; commiserate, don't condescend.**

2.) **False** religion produces a **flawed** view of God. **Broken** theology creates **bad** thinking.

The widow's **pagan upbringing** must surely play a role in her response. She was raised to worship Baal. Unlike the true God who was "a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin" (Ex. 34:6-7), Baal was the sort of deity that was **capricious, warlike, morally dubious, and unpredictable.**

Like all false religions, Baal worship was **transactional**—do what the god wants and it'll reward you, but failing to do so garners judgment. Baal required human sacrifice to coax and cajole it, but even then, its benefits were conditional.⁹ Such religions fostered fear and uncertainty rather than trust and assurance.

What kind of theology develops in a culture where the gods are thought to be unpredictable and easily provoked? It creates people who live in constant anxiety, always wondering whether **suffering is divine punishment.**

Part of proclaiming the Gospel is helping people **unlearn** false ideas about God and **replacing** them with truth. As Paul says, we destroy "arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ" (2 Cor. 10:5). As the prophets of old, we're dismantling and destroying **mental idols** to make room in the hearts of people to worship the one true God.

This is why Jesus told the **Samaritan woman** at the well, "the true worshipers will worship the Father in spirit and truth" (Jn. 4:23). Right worship flows from rightly knowing God. The widow of Zarephath did not yet truly know Yahweh, and because her understanding of God was distorted, she had no solid theological foundation beneath her suffering.

But Elijah is about to show her that **Yahweh** is not like the **lifeless idols** of the nations. He is the **living God** who **gives life.**

⁹ Brown, Raymond, *The Message of Deuteronomy: Not by Bread Alone*, ed. J. A. Motyer and Derek Tidball, The Bible Speaks Today (England: Inter-Varsity Press, 1993), [268–269](#).

Vs. 19 – Rather than argue with this poor grieving woman, Elijah says to her, “Give me your son.” She does, and Elijah gently takes the child from her arms, carries him to the upper room where he was staying, and lays him on his own bed.

There is tenderness here. Compassion. Quiet urgency.

Like a physician clearing a room to focus on a critical patient, Elijah withdraws from the chaos and grief below because he knows there is only one place he can turn for help: **the Lord**.

Vs. 20-21 – Elijah gives no half-hearted plea, but “cried to the Lord, ‘O LORD my God, have you brought **calamity** even upon the widow with whom I sojourn, by **killing** her son?’”

Was it **appropriate** for Elijah to **attribute** this event to God’s sovereign hand? **Yes**.

Scripture consistently teaches that **life and death** ultimately rest in the **Lord’s authority**. Moses declared that God alone kills and makes alive (cf. Deut. 32:39). Hannah proclaimed, “**The LORD kills and brings to life**” (1 Sam. 2:6). Even in the case of David’s child, though David’s sin was the cause, the text still says, “**the LORD afflicted the child**” (2 Sam. 12:15).

Every life **begins** and **ends** under God’s sovereign rule.

But was it **appropriate** for Elijah to ask **why**? **Yes**.

There is a difference between **arrogantly questioning** God and **humbly bringing** our questions to God. Elijah is not accusing the Lord of wrongdoing; he is expressing **confusion** and **grief**. He does not understand why God would preserve this widow and her son from starvation only to allow the child to die.

This reminds us that **prophets were not omniscient**. Elijah walked by faith just as we do. Even the man of God struggled to understand God’s providence at times.

The Book of Habakkuk is only three chapters long. But it is a series of questions and statements between the prophet and the Lord. In fact, the very opening lines (cf. Hab. 1:1-2) are a series of questions that are bold and, at least on the surface, presumptuous. And yet, God graciously responds, clarifying his purposes and reassuring the prophet. What follows is a back and forth between the two until, eventually, the book ends with a song by Habakkuk where he says that even if the world around him should crumble, he “**will rejoice in the Lord; [he] will take joy in the God of my salvation**” (Hab. 3:18).

Honest **inquiry** led to a divine **reply** that ended in a melodic **doxology**.

It is **never** okay to question God—positioning ourselves **above** him, arrogantly demanding an answer. But it is **always** okay to ask God a question—positioning ourselves **beneath** him humbly seeking an answer.

Does not the Lord say we can “with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need” (Heb. 4:16)? We ought to avail ourselves of that special privilege as often as life doesn’t make sense.

That Elijah “stretched himself upon the child” may strike us as unusual. Though the exact significance of the act is debated, it clearly communicates earnest **desperation** and deep **compassion**. Elijah is not cold or detached here. The man of God was as grieved at the boy’s death as the boy’s mother.

And the fact that he does this “three times” highlights his **persistence in prayer**. How often do we abandon prayer simply because the answer does not come immediately?

Notice Elijah’s request: “O LORD my God, let this child’s **life** come into him again.”

No one had ever asked for a resurrection before.

Why would Elijah even think to pray such a thing?

Because if God had authority to take life, then surely He also had authority to restore it. Elijah knew Yahweh personally—“O LORD my God”—and he understood that the Lord is not ultimately the God of death and decay, but the God who gives life (cf. Matt. 22:32).

Vs. 22 – The writer of 1 Kings then says something remarkable, “**And the LORD listened to the voice of Elijah. And the life of the child came into him again, and he revived.**”

Two quick observations:

- 1.) Prayer is not about **forcing** our will upon God but about **aligning** ourselves with His will.

God does not change like we do (Mal. 3:6). And when Scripture seems to speak of God as “relenting” or “changing course” (cf. Ex. 32:14; Jonah 3:10), it uses human language to help us understand His dealings with humanity (e.g., anthropomorphism), not to suggest instability or uncertainty in God Himself.

Yet God not only ordains **ends**; He also ordains **means**. The Lord had determined to raise this child, but He also determined that Elijah’s prayer would be the means by which He would accomplish it. God could’ve done this without any outside influence, but instead, he worked through the prayers of a grieving man.

What grace this is! God, who needs nothing from us, nevertheless invites His people into fellowship with Him through prayer and uses those prayers in the unfolding of His purposes.

When we approach prayer as though we must **persuade** God to do what He is **reluctant** to do, **discouragement** will soon follow. But when we **seek** the things God **delights** in and submit ourselves to His will, we learn to pray with increasing **confidence** and **discernment**.

2.) Prayer **to** God and **for** God works wonders **through** God.

Prayer is not a magical formula or a wish offered to a genie. Jesus said, “If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you” (Jn. 15:7). *Obedience* is the clearest and most reliable pathway for discerning God’s will, which then becomes the foundation of answered prayer. If you’re not obedient, you won’t experience answered prayer.

But for those who have aligned themselves with the Lord, the Scriptures says “The prayer of a righteous person has great power as it is working” (Ja. 5:16b). So much so that 1 John 5:16, says, “If anyone sees his brother committing a sin not leading to death, he shall ask, and God will give him life—to those who commit sins that do not lead to death.”

As we walk in the Lord's ways, seeking above all to please Him, our desires begin to mirror His own. And when a child's steps are in sync with their father's, they naturally ask for the things he **already** wants for them. Such requests are as good as answered before they are even uttered.

Obedience **fosters** discernment; discernment **filters** desires; desires **frame** requests; and a request, at this stage, becomes the simple **foreword** to receiving.

Vs. 23-24 – Elijah brings the child to his mother, saying, “See, your son **lives**.” In a moment, the crushing despair that had consumed her was overwhelmed by astonishment, relief, and joy.

And the woman replies, “Now I **know** that you are a **man of God**, and that **the word of the LORD in your mouth is truth**.” The resurrection of her son **confirmed** both Elijah’s authority and the **truthfulness** of God’s Word. Elijah **truly** was a man of God, and the Word he proclaimed **truly** was the **truth**.

Takeaway #2: Through the **Word** of God, resurrection power is at **work**.

The raising of **Lazarus in John 11** parallels this scene in remarkable ways. Mary and Martha grieved much like this widow grieved. They, too, spoke words tinged with sorrow and confusion.

Yet Jesus declared to Martha in John 11:25-26:

“I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live, and everyone who lives and believes in me shall never die.”

Jesus Christ—the eternal Word made flesh—is Himself the source of life. All who trust in Him receive eternal life and will one day be raised again.

And just as the widow came to know the truth of God through the raising of her son, so too you may come to know the truth of Christ through faith in Him.

The Lord Jesus Christ is not the god of the dead, but the living Savior who gives eternal life to all who repent and believe.

Soli Deo Gloria

Video Description:

Elijah & Elisha: When God Confronts the Crown | Week 2 | “The God of the Living”

TEXT: 1 Kings 17:7-24

Mother’s Day is a wonderful opportunity to thank God for the mothers and motherly women He has placed in our lives. Scripture consistently honors the love, sacrifice, compassion, and perseverance that so many godly women display every day. Their care reflects, in many ways, the compassion and patience of God Himself.

At the same time, Mother’s Day reminds us that motherhood is not always easy. Alongside the joy comes worry, sacrifice, heartbreak, and seasons of deep dependence upon the Lord. Whether raising young children, praying for wandering sons and daughters, grieving loss, or simply trying to remain faithful in ordinary daily life, mothers often know what it means to trust God through both blessings and trials.

Our passage this morning reminds us that God sees and cares for ordinary people in difficult circumstances. It is a passage filled with grief, faith, prayer, and ultimately hope. Above all, however, it points us to the God who is faithful in every season and to Jesus Christ, who alone gives lasting life and hope to all who trust in Him.

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