

# I Kings #1

# I Kings 17

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## 1 Kings 17

Last week as we have been journeying to Easter, we finished the Book of Titus which is a New Testament book that tells the story of Jesus and how his church spread. Now we are going to travel back to the Old Testament to the book of I Kings.

### The Transfiguration

#### Matthew 17:1-8

But first we need to talk about an odd occasion in the NT, **The Transfiguration**. Jesus is with three of his closest disciples, Peter, James and John, on a mountain when Jesus is transfigured before them: it's one of the few moments when his full glory was on display. Two men stood also with Jesus and the disciples were terrified and wanted to build houses for the men to stay in.

Then a voice calls out (similar to Jesus's baptism): *"This is my son, listen to him."* And Jesus says *"don't be afraid"* and they look up and the men are gone and it's just Jesus.

The two men with Jesus were from the Old Testament: can you guess who they were? Abraham, Jeremiah, or Moses or even King David? Yes, **Moses** was one of the men...this was beyond an allegorical moment because Moses represented **The Law**, freedom from slavery. The other person represents the prophets but he doesn't have a book named for him: **Elijah**. We learn about him in the book of I Kings. Kids in the first century would have known who he was: he was THE prophet in Israel's history. First, let's answer some questions.

### Why Kings?

Elijah is Everywhere  
Historical Context  
Elijah and Elisha

Kings was a period in history when the people of Israel had the law, had been freed from slavery, had king David, and their kingdom had split into the North and South. The South was following David but the northern kingdom was just BAD. The book of I Kings should be called the book of prophets because again and again they tell the kings and the people they are falling away but they don't listen.

We come to King Ahab: he was the low point in Israel's history who built temples to Baal associated with child sacrifice. When Jesus shows up, people assume he might be Elijah. After the transfiguration, people wonder if Elijah has come before and Jesus tells them he has: it was John!

It's important for us to understand what is in the Bible beyond the New Testament to give us context.

Over the next weeks, we will also talk about Elisha, Elijah's follower whom he taught and poured into. We have recently talked about this idea of mentoring others: what does it look like for us to say "Come, follow me" and to pass ministry onto others?

## 1 Kings 17

Elijah is Sent

Sidonite Widow

Resurrection of the son

After King Ahab is worshiping Baal, Elijah predicts a famine for several years. God sends ravens to feed him: I like to think the ravens got the food from King Ahab's house!

When there was no more food and water, God sent Elijah to a widow in Sidon: this was a place where Jezebel's father lived (Ahab's wife). This is the root of all evil. God sends him to a widow who has nothing: can you imagine someone coming and asking for bread from someone who has nothing? She was going to eat her last food and die. She has no food, flour, or oil. She is hopeless: her only hope is that she and her son will survive the famine. If she loses her son, she loses everything. One day, her son dies. Imagine this moment: it's her only hope in life of anything being normal again. "Did you come here just to point out my sin and kill my son?" Elijah takes her son and cries out to God and the son is resurrected.

Let's take this reality of the woman with no hope whose son dies and is resurrected. I want us to see the heart of God in the Old Testament reflected in the New Testament. Jesus also reflects this.

## Jesus is Sent

**John 16:25-28** – "Though I have been speaking figuratively, a time is coming when I will no longer use this kind of language but will tell you plainly about my Father. In that day you will ask in my name. I am not saying that I will ask the Father on your behalf. No, the Father himself loves you because you have loved me and have believed that I came from God. **I came from the Father and entered the world; now I am leaving the world and going back to the Father.**"

Jesus is sent into the world: this is not a day trip. He is going to do something in the world, to accomplish something before returning. Elijah is also sent to the Sidonite widow.

## Sidonite Widow

**Mark 2:16-17** – When the teachers of the law who were Pharisees saw him eating with the sinners and tax collectors, they asked his disciples: "Why does he eat with tax collectors and sinners?"

On hearing this, Jesus said to them, "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners."

Jesus is sent to those who have nothing: the destitute, the broken, the sinful, those outside of society who have no hope. We have talked recently that Jesus in his mercy comes into the sin and brokenness of our lives. We need to acknowledge that things are not as they should be: we can see that in this world, things are not as they are. We are not as we should be: things are broken. Jesus has been sent to us!

## Resurrection of the Son

**1 Kings 17:24** – Then the woman said to Elijah, “Now I know that you are a man of God and that the word of the Lord from your mouth is the truth.”

**Mark 15:39** – And when the centurion, who stood there in front of Jesus, saw how he died, he said, “Surely this man was the Son of God!”

Jesus on the cross on a Friday, dies, and is put into the tomb. This is the pain that leads us to Sunday. On the first day of the week, the women find the stone rolled away and tell the disciples. They wonder and are confused.

1 Kings 17:24: This reminds us of Jesus on the cross. The experience of the woman at the tomb.

## Resurrection of the Son

### ***John 20:11-18***

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**11** Now Mary stood outside the tomb crying. As she wept, she bent over to look into the tomb **12** and saw two angels in white, seated where Jesus' body had been, one at the head and the other at the foot.

**13** They asked her, “Woman, why are you crying?”

“They have taken my Lord away,” she said, “and I don't know where they have put him.”

**14** At this, she turned around and saw Jesus standing there, but she did not realize that it was Jesus.

**15** He asked her, “Woman, why are you crying? Who is it you are looking for?”

Thinking he was the gardener, she said, “Sir, if you have carried him away, tell me where you have put him, and I will get him.”

**16** Jesus said to her, “Mary.”

She turned toward him and cried out in Aramaic, “Rabboni!” (which means “Teacher”).

**17** Jesus said, “Do not hold on to me, for I have not yet ascended to the Father. Go instead to my brothers and tell them, ‘I am ascending to my Father and your Father, to my God and your God.’”

**18** Mary Magdalene went to the disciples with the news: “I have seen the Lord!” And she told them that he had said these things to her.

Mary, like the Sidonite widow, had nothing when Jesus came into her life: he was her one hope who had given her place, purpose, and direction. When Mary didn't recognize Jesus, keep in mind she had been crying for three days: she had watched Jesus be beaten and crucified. When she comes to the tomb, she is trying to do one last thing for this man, to anoint his body for burial. She doesn't know what to do and when she sees the gardener, she is in despair. But when she hears his voice, she knows him and opens her eyes and fully sees him. Imagine her hope and joy that she had at the very moment: everything was returned to her and more: new everlasting life and hope. It's a reflection of her journey from utter loss to hope: this is the empty tomb!

This is the work of Jesus, the invitation to step out of despair, not because things aren't bad. There is still war, grief, and pain in this life. Things were still a struggle but over the top of all is the joy and hope of her life in Jesus. We come into life with Jesus not ignoring the pain but with Jesus walking alongside us and bringing hope into the darkest places. This is the resurrection of Jesus.