



**Reaching,
Restoring,
Raising Up**

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L.I.F.E. Group Questions—1 Kings 17:1

Our L.I.F.E. Groups that meet in homes use the following questions from the sermon for discussion and application. To find a group pick up a L.I.F.E. Group brochure in the Welcome Center.

1. Share with the group a time in your life when you felt like you really "shone". Is there a special area in which you feel like you shine?
2. How have you seen God use you for His glory in an area of ability in your life? What could you do for that to happen even more?
3. Of the 4 stumblingblocks to "shining" for God (pride, comparison, worldly thinking, or passiveness), which do you struggle with most?
4. Which of the 4 ways of developing a life that shines for God (prayer, compassion, God's wisdom, initiative) do you need to work on most? How can the group help you with this?
5. Talk about as a group some of the ways that we can guard our hearts from losing the "shine". Let each person share which way they need to focus on.
6. Talk about anything else that impressed you from the message if you have time.

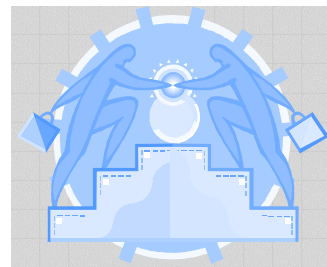
**You Can Join an ABF Anytime — Find
Yours Below and Join Us!**

Adult Bible Fellowships

Locations, Times, Descriptions

9:00

10:45



**ADULT BIBLE FELLOWSHIPS
- CONNECTING AROUND THE WORD -**

Rm104	30s-50s—Waller-Crary	Rm 104	Open—Bower-Chappell
Rm 112		Rm 112	Women—Byrum
Rm 201	30s-40s—Sims-Fendley	Rm 201	20s—Alexy/Jones
Rm 202		Rm 202	30s—Tripp-Tripp
Rm 203	Young Singles—Franklin	Rm 203	Singles—Bentzel
Rm 204		Rm 204	30s—Heritier-Sharp
Rm 205	40s&Up—Christensen-Hasler	Rm 205	Engaged/Newly Married
Rm 206	Master Your Money—Lux	Rm 206	
Rm 207	40s-50s—McBrayer-Wicks	Rm 207	Blessings in Disguise
Rm 208	Women—Knox-Anderson	Rm 208	Open—Regis-Hubbard-Anderson- Robertson
		Gym-3rd fl	College Ayres-Getchell

June 13, 2004

Living Like a King
Fulfilling Our Call to Royalty from 1 & 2 Kings

Celebration Fellowship

The Good, the Bad, and the Ugly

A preview of 1 Kings 15-17

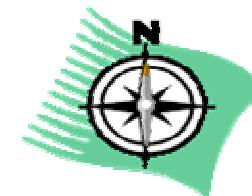
Most of us remember the "spaghetti" western of the 70s, in which the "good", the "bad", and the "ugly" guys vied for possession of the buried treasure. This week's study is the biblical version of the "good", the "bad", and the "ugly". The "good" is represented by King Asa of Judah, the only good king in these chapters. He reigned for 41 years, 3rd longest of any of the kings of Israel and Judah, and did what none of the others, until then, would make themselves do. He actually did what was right in the sight of the

LORD, like David had done. He removed much of the idolatry, and even removed his idolatrous mother from her position of influence in the kingdom. Unfortunately, Asa's father, Abijam, was evil, as were all the kings of Israel. They were the "bad", and came to power not only through biological succession, but also by might and military intrigue, a sign of the times. The one thing they had in common is that they all followed in the sins of Jeroboam, the idolater, and each one's sin was worse than the one before him. Because of



We can live like kings when we follow the King, Jesus.

their wickedness, the "ugly" burst onto the scene. He was Elijah, God's prophet. Although he dressed oddly, he boldly confronted Ahab and Jezebel with their sin, and was used to bring Israel back to God during their reign. Even though he was "ugly", he was the best of the bunch.



Volume 2, Issue 45

June 13, 2004

Inside this issue:

Introduction to Next Week's Study	1
Summary of Last Week's Study Questions	1-2
Study Guide	2-3
Life Group Questions	4

The 5 Purposes of the Purpose Driven Life

- Worship—You were planned for God's pleasure
- Fellowship—You were formed for God's family
- Discipleship—You were created to become like Christ
- Ministry—You were shaped for serving God
- Evangelism—You were made for a mission

The Lights Are On, But...

When people say, "the lights are on but nobody's home", they mean people may look bright, but they make some dim choices. This saying describes the two kings of 1 Kings 12-14. Rehoboam, Solomon's son, and Jeroboam, who led the 10 rebel tribes of the north, had great opportunity placed before them. Tragically, they chose to follow bad advice instead of God's wisdom. As Rehoboam became king, a delegation, headed by Jeroboam, asked for Rehoboam to ease the harsh demands that Solomon had placed on them. Rehoboam's options were to agree, leave things the same, or make things harder. He first consulted with his father's advisers and, believing this would lead the people to be loyal to him forever, they told him to agree to the request. Rehoboam did not like this suggestion, though, so he turned to his peers for advice. They told him to display his power by making their yoke heavier, and to

discipline them with "scorpions" (a severe whip of that day). This would instill fear into them so that they would obey him. From a human perspective, it was likely Rehoboam's insecurity that caused him to follow the unwise counsel of his peers; but from a divine viewpoint, it was simply God's punishment of Solomon's apostasy. He had ordained that the 10 tribes would be torn from his kingdom, and Rehoboam's choice helped to carry this out. Upon hearing this decision, the 10 tribes realized that Rehoboam did not have their interests at heart, so they deserted him so they could go and take care of themselves. When this happened, Rehoboam first sent Adoram, the head of forced labor, to them, but they stoned him—and Rehoboam had to flee for his life. So, he rounded up 180,000 soldiers to force them to return; but the prophet, Shemaiah, told him that God didn't want him to

(1 Kings 12-14)

do this—so he went back home. This incident teaches us that people will not follow us if we do not care about them; and it teaches that God's plan will prevail, no matter how we counteract it. After this Jeroboam refused to trust God's promise to give him an enduring dynasty if he would walk in the obedient ways of David. Instead, fearing that the northern tribes would defect if they went to Jerusalem to worship, he set up calf idols at Dan in the north, and Bethel in the south, as substitute places of worship. He also selected his own priesthood, rather than limiting it to Levites (who mainly stayed in Judah), and substituted a feast for the Day of Atonement in the eighth, rather than seventh, month. Generally, he was wrong because he relied on his own ingenuity, rather than God, to keep his kingdom together. Specifically, he violated the 1st and 2nd commandments, rejected God's appointment of

(Continued on page 2)

I Kings 12-14 (continued from pg 1)

Levites as the only priests, and set up alternate feast days to prevent Israel from going to Jerusalem 3 times a year to worship. Through a "man of God", Jeroboam was told that a son, Josiah, would be born to the house of David (270 years later). This son would burn the bones of the priests of the high places on the altar at Bethel, where Jeroboam was sacrificing at the time. The sign of this would be that the altar would split apart, and the ashes would gush forth. When he prophesied this, Jeroboam commanded his aids to seize him, and God caused his hand to wither. He then asked the prophet to pray for its restoration, which he successfully did. The man of God, in obedience to God's direction, refused to go home and eat with Jeroboam, which would have implied that he was in his debt. Nevertheless, he did listen to a false prophet who told them that an angel from God had told him to come eat with him. Since this was directly contrary to God's command to him, he should have reconfirmed this. As a result, God disciplined him for it. However, showing that no one is above God's judgment, when the man left a lion met him on the way and killed him; surprisingly, it did not eat him, but stood over him. Everyone who passed that way

saw this and took word of it back to Bethel where Jeroboam was. From this event the false prophet reconfirmed that God's words through the man of God were true. Yet, even this word, coupled with God's discipline of His prophet, failed to cause Jeroboam to repent. As a result, Jeroboam's family would be blotted from the face of the earth. In spite of this word from God, when Jeroboam's son was about to die he sent his disguised wife to Ahijah, whom he hoped would prophesy some good news about him. However, the prophet exposed their deception, and declared that, not only would his son die, but also calamity would come upon his house, every male would be cut off, and none except the



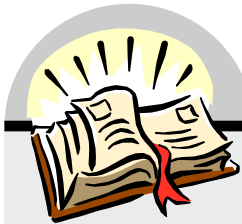
"The sins of one generation will be magnified in the next if not dealt with."

young boy would be given a burial. He also promised to scatter Israel among the nations because of their idolatry. But, the kingdom of Judah was no better—Rehoboam also went astray by building pagan shrines on all the hills and establishing male cult prostitution for pagan worship. These were the very things for which God had expelled the Canaanite nations from Palestine some 500 years earlier. Rehoboam's actions were obviously foolish, but one possible reason was that his mother was an Ammonite who worshipped Milcom, a false god. This shows that the sins of one generation will be magnified in the next if not dealt with. The results of sin are shown at the end of Rehoboam's reign as well. Shishak, of Egypt, invaded Judah (even though they had an alliance with Solomon not long before), and took the gold shields. Rehoboam had bronze substitutes made and guarded them. This shows how sin always lowers the true quality of life for those who live in it. Therefore, we see that Rehoboam, Jeroboam, and the man of God all relied on themselves, rather than God, and fell into sin because of it. A lower quality of life and the judgment of God was the result. The lights were on, but apparently, no one was at home.

Study Questions for I Kings 15-17

The first kings of the divided kingdom, Rehoboam and Jeroboam, each make choices that will bring God's judgment.

1. Read 1 Kings 15:1-8. Who was the next king in Judah (v1) and what was he like (v3)? How did God treat him (v4), and why (v4-5)? What characterized his reign (v6, 7)? What does this tell us?
2. Using 1 Kings 15:9-15 who next became king (v9), how long did he reign (v10), and what did he do that was good (vv11-15)? What surprising thing did he do (v13; see 15:1-3), and what does this teach us?
3. Looking at 1 Kings 15:16-24 what dilemma did Asa face (16-17), and how did he deal with it (v18-19)? What was the result (v20-21)? Do you think Asa did the right thing (see also 2 Chron 16:7-11)?



"Sin always lowers the true quality of life for those who live in it."

4. From 1 Kings 15:25-34 who were Israel's next 2 kings (v25, 33), how long did each reign (v25, 33), and how did each act (v26, 27-29, 33-34)? What happened to Nadab's family and why (v27-30)?

5. Using 1 Kings 16:1-7 what would happen to Baasha (v3-4), and why (v2, 7)? Why was this so absurd (v2)? How can we apply this?

6. Looking at 1 Kings 16:8-20 who were the 3 kings (v8, 15, 16), and how long did the 1st 2 reign (v8, 15)? What was notable about each (v9, 10-13, 18-19)? How does this show the progression of evil?

7. In 1 Kings 16:21-28 what condition was Israel in (v21-22)? How long did Omri reign (v23), what significant thing did he do at the midpoint of his reign (v24), and how did God evaluate him (v25-26)?

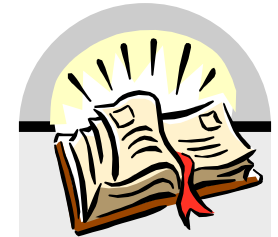
8. From 1 Kings 16:29-34 who was the next king (v29), how long did he reign (v29), and how was he characterized (v30)? What illustrated how evil he was (v31-33), and what showed the certainty of God's judgment (v34—see Josh 6:26)?

9. Read 1 Kings 17:1-7. Who suddenly appeared (v1), and what was he like (see Matt 3:4, Matt 17:12-13; James 5:17)? What did he declare (v1), and what did he do that required faith (v1, 2-6)?

10. Looking at 1 Kings 17:8-16 where did God lead Elijah (v8), and what miracle happened there (v11-16)? What was the significance of this (see also Luke 4:24-26)? What can we learn from this?

11. Using 1 Kings 17:17-24 what bad thing happened (v17), and how did the widow evaluate it (v18)? What 2 things did Elijah do (v20, 21-24), and what were the results (v23, 24)? How can we apply this?

12. Think back over I Kings 15-17. What do these chapters teach about God's justice (relating to both good—15:4-5, 9-15—and evil—15:6, 25-30; 16:1-4, 7; 16:9-10, 11-13; 16:18-19; 16:34; 17:1) and about His mercy (15:4; 17:16, 22-23)?



Memory Verse

**"The bowl of flour was not exhausted, nor did the jar of oil become empty, according to the word of the LORD."
1 Kings 17:16**