



**Reaching,
Restoring,
Raising Up**

1140 Morrison Dr
Fort Worth, TX 76120-3426

Phone: 817-451-5513
Email: allan@celebrationnet.com

L.I.F.E. Group Questions—1 Kings 17:17-24

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 your group about a specific problem you have encountered recently, and how you responded to it. Do problems generally throw you off track, or energize you?
2. Think of a problem you have faced that revealed a deeper "heart" trouble. Talk with the group about how you came to realize the deeper issue.
3. Discuss some problems you now solve fairly easily because of previous experiences. What enabled you to "get over the hump" (to actually apply what you learned)?
4. Why do we tend to forget "forgiveness" and "grace" when we encounter trials in our lives?
5. Talk about some things God has challenged you to personally "put on the line" in order to walk with Him in faith.
6. Talk about anything else that impressed you from the message if you have time.

We're on the Web!

Www. Celebrationnet.com

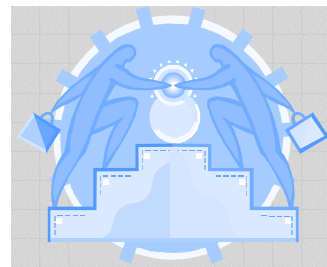
**You Can Join an ABF Anytime — Find
Yours Below and Join Us!**

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 201	30s-40s—Sims-Fendley	Rm 112	Women—Byrum
Rm 203	Young Singles —Franklin/Reynolds	Rm 201	20s—Alexy/Jones
Rm 205	40s&Up—Christensen-Hasler	Rm 202	30s—Tripp-Tripp
Rm 206	Master Your Money—Lux	Rm 203	Singles—Bentzel
Rm 207	40s-50s—McBrayer-Wicks	Rm 204	30s—Heritier-Sharp
Rm 208	Women—Knox-Anderson	Rm 205	Engaged/Young Married —Houston/Baker
		Rm 208	Open—Regis-Anderson
		Gym-3rd fl	College Ayres-Getchell

July 4, 2004

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

Celebration Fellowship

Prophet Sharing

A preview of II Kings 1-3

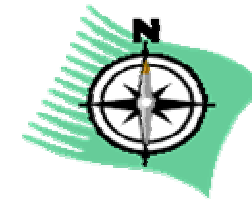
Times of transition in leadership are often difficult, not only for the followers, but also for the leaders. In this week's study in 2 Kings this issue is faced, as Elijah's ministry is phased out and Elisha's is phased in. Everyone wondered whether Elisha could adequately carry on in Elijah's footsteps. Elijah's last prophetic act was to demonstrate to evil king, Ahaziah, that God, and not he, was in control. Although Ahaziah tried to force Elijah to return with him, instead 100 of Ahaziah's soldiers met their death at

Elijah's command. Finally, when Ahaziah acknowledged God's control, Elijah went and spoke the word of the Lord concerning Ahaziah's certain death. As the time then arrived for Elijah to depart, Elisha wanted to be sure that he would successfully carry on Elijah's ministry, so he asked for a double portion of Elijah's spirit. Elijah promised to "share" his Spirit with Elisha if he saw him depart—which he did. So, just as Elijah had parted the Jordan River with his cloak, Elisha, also, parted the river. Just as Elijah com-



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

manded the destruction of those opposed to the Lord, so did Elisha with 42 mocking young men. Elisha performed acts as miraculous as Elijah, and spoke the word as boldly as Elijah. Because of Elijah, the prophet's, sharing, Elisha effectively fulfilled his ministry.



Volume 2, Issue 48

July 4, 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

Running in the Dark

It has been said that enthusiasm without knowledge is like running in the dark. This was illustrated in this week's study, as three kings, Ben-Hadad, Ahab, and Jehoshaphat, enthusiastically tried to accomplish things, but with very futile results. First, Aram's king, Ben-hadad, with Samaria under siege, demanded that Israel give them all their gold, silver, and most beautiful wives and children. When Ahab, Israel's king, agreed easily to this, Ben-hadad foolishly wanted more, demanding that his armies be allowed to enter Israel's houses to take whatever they wanted. However, Ahab and his advisors refused this demand, leading Ben-hadad to threaten to reduce Israel to dust. Ahab's response was that he who puts on his armor shouldn't boast like he who takes it off. He meant that talk is cheap, and the winner will be the one who survives the battle. This story shows that people will often see how

far they can push us, so the best time to take a stand against injustice is when it first occurs. God's responded to this situation by promising to deliver Israel through the young (rather than veteran) warriors, so that Ahab would know that He is the Lord. As the warriors advanced against Aram, Ben-hadad had no fear; he said to take them alive, whether they came for war or for surrender. However, when they got there, they slaughtered Aram; but, in the Arameans' analysis, the reason they lost was because the battle was in the mountains. Believing that Israel worshipped a God only of the mountains, they planned to fight Israel again, but this time on the plain. At the first of the year, as they gathered for battle, their army was so large that it made Israel's look like two little flock of goats. But God, determined to show Ahab that He truly is God, defeated Aram again. We learn from this that no matter how large the obstacles ap-

(1 Kings 20-22)

pear, God will overcome them to reveal His power and existence. In this defeat, though, Ben-hadad escaped. His advisors went to Ahab to ask for leniency, and Ahab, surprised that he was still alive, referred to him as his brother. Playing on this, Ben-hadad's advisors got Ahab to spare him, and, incredibly, to enter back into an alliance with Aram. God revealed His judgment of this through a prophet. The prophet told a story of one who had let a prisoner go free, and Ahab's assessment was that the one who had failed to guard the prisoner should pay for it with his life. The prophet then applied this principle to Ahab's actions. God's word was, that since he had released Ben-hadad, he would pay for this disobedience with his life. Hearing this, Ahab returned to Samaria sullen and vexed. With this attitude Ahab then desired to buy a vineyard that belonged to his neighbor, Naboth, so he could plant a vegetable garden. Naboth refused, since the plot

(Continued on page 2)

I Kings 20-22 (continued from pg 1)

of land was an inheritance from his fathers, and from the Lord (Lev 25:23-28). Again, Ahab became vexed and sullen, bringing Jezebel into the story. As those of the world typically do, she wrongly believed that those with power should get what they want. Ahab, as king, the one with the most power, should be entitled to Naboth's vineyard. So, she drafted 2 false witnesses to claim that Naboth had cursed God (a crime punishable by death) and the king; he was found guilty and stoned to death. God sent His judgment of Ahab through the prophet, Elijah. Ahab's first response was that his enemy, Elijah, had found him again. The truth, however, is that, when we sin, we are our own worst enemy—and this applied to Ahab. Because he had murdered innocent Naboth just for his land, as the Law prescribed (Lev 24:17-20) his punishment would be his life for Naboth's. Additionally, Elijah told him that the dogs would lick up his blood in the same place where Naboth's blood was shed. When Ahab heard this he mourned in genuine humility, through fasting, sackcloth and ashes. Even though Ahab was the most evil king Israel had known, when he genuinely humbled himself, God was moved to delay his judgment until the next genera-

tion. Yet, this would be fair since his son would follow in his evil footsteps. This story shows us that God always responds positively to our humility because it acknowledges His rightful place as Lord. Following this incident, Jehoshaphat (Judah's king) and Ahab entered into an alliance to take Ramoth-Gilead back from Aram. Jehoshaphat wanted a word from the Lord, so Ahab called on his 400 prophets. They prophesied victory, but neither king believed them, so Jehoshaphat asked for a true prophet. Ahab reluctantly called Micaiah, who prophesied defeat—which didn't surprise Ahab. Israel would be like shepherd-less sheep scattered on a hill if they went into battle. Micaiah was slapped by a false prophet

when he declared this, but he promised that the death of that prophet would show his prophecy was true. As they went up against Aram, Ahab was allowed to disguise himself. However, when Jehoshaphat cried out (to God), the Arameans turned away; but a random arrow found its way through Ahab's armor, and he bled to death. They then washed his chariot in the place where Naboth was stoned, and the dogs licked up his blood. As predicted, Israel was defeated that day, showing that when we unequally yoke ourselves with unbelievers, we can expect disastrous results. Although Jehoshaphat had done well by walking in the ways of Asa, and refusing to allow Israel's servants to go with him to Ophir, yet his decision to make an alliance with Israel and to not take away the high places in Judah were evil. His son, Jehoram, would be evil, as would the son of Ahab, Ahaziah, who acted just like his parents. This was all foolish thinking, since God would oppose them when they disobeyed Him, just as He had opposed Ahab when he coveted Naboth's vineyard, and when he failed to execute Ben-hadad. If they had humbled themselves in obedience, they could have expected God's blessing, but instead they simply were running in the dark.

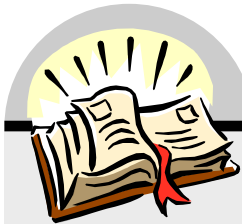


"God always responds positively to our humility because it acknowledges His rightful place as Lord."

Study Questions for 2 Kings 1-3

As Elisha takes the mantle from Elijah he follows admirably in his footsteps.

1. Read 2 Kings 1:1-4. What happened to Ahaziah (v2), and what was his reaction (v2)? How did God feel about this (v3-4)? What does this teach us about prayer, and God's feelings about it?
2. In 2 Kings 1:5-8 what did the messengers report (v6) and what were Ahaziah's questions (v5, 7-8)? How do this indicate that he knew he was doing wrong? What can we learn from this?
3. From 2 Kings 1:9-18 what did Ahaziah try to do (v9, 11, 13) and what was (Elijah's) God's response (v10, 12, 15)? What was God showing and how does Ahaziah's outcome demonstrate this (v16-17)?



"When we unequally yoke ourselves with unbelievers, we can expect disastrous results."

4. Looking at 2 Kings 2:1-6 what was about to happen (v1, 3, 5)? What did Elijah want Elisha to do (v2, 4, 6) and what was Elisha's response (v2, 4, 6)? Why do you think both reacted as they did?

5. Using 2 Kings 2:7-18 what did Elisha request (v9), and what do you think this means? What was Elijah's condition (v10-12), and why do you think it was? What proved it was answered (v8, 13-14)?

6. From 2 Kings 2:19-22 what problem was presented to Elisha (v19), and what was his answer (v20-22)? What did this demonstrate about Elisha (v22)?

7. Read 2 Kings 2:23-25. What test of Elisha's prophetic ministry was presented here (v23) and how did he respond (v24)? Why do you think his response so harsh, and how should we apply this?

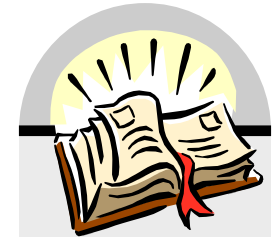
8. In 2 Kings 3:1-9 who was king after Ahaziah (v1) and how did he act (v2-3)? What happened to him after his father died (v4-5), and what was his response (v6-9)? How would you evaluate this response?

9. From 2 Kings 3:9-12 what problem did the 3 kings encounter (v9), and what was Jehoram's conclusion (v10)? How did Jehoshaphat respond (v11-12), and what does this show about Christian's role in this world?

10. Using 2 Kings 3:13-20 what was Elisha's 1st reaction (v13) and why (v13), and why did he give them a word from the Lord anyway (v14)? What did he tell them God would do (v17-19), and how? Apply this.

11. According to 2 Kings 3:21-27 how did God deliver Moab into Israel's hands (v22-24)? What did Moab's king do that was repulsive to God (v27), and how did this affect the battle (v27)?

12. Looking at 2 Kings 1-3 in what ways does God show that He is still at work in Israel? In light of their actions and attitude, what does this reveal about God's desires?



Memory Verse

"Thus says the Lord, I have purified these waters; there shall not be from there death or unfruitfulness any longer"
2 Kings 2:21