



THE COMING

King

GOOD NEWS FOR THE LEAST

In these Study Guides for this Advent season, we have brought together the Advent message of heralding God's kingdom as good news for the least with an Advent invitation of sharing our Christian faith.

Advent Study Guide
Luke 4:14-30
December 15, 2019

Last week, we quoted here Jonathan Wilson's article "Jesus is the Justice of God," from *Mosaic*, Fall 2019. We return there:

So, when we say, "Jesus is the justice of God," we are saying that this is the only story and vision of true justice because it is the story of God making all things right. Since Jesus is the justice of God, this means that how he taught us to live in word and deed is witness to and participation in God's justice. This truth is woven into the fabric of our faith...

The gospel cannot be told and lived faithfully apart from this vision of justice taught by Jesus, Paul, and the rest of the Bible. How can we proclaim the gospel of Jesus in word and deed without declaring and living the reality that God is "justifying" all things - lining them up in accordance with God's will - through Jesus Christ?...

This simply is the gospel: that in the incarnation, life, crucifixion, resurrection, ascension and return of Jesus Christ, God's justice prevails. The good news of Jesus Christ cannot be told or lived apart from this justice reality.

Knowing, then, that the good news of Jesus Christ is at its essence a message of justice, the Advent truth of "good news for the least" propels us out into the community to share our lives and faith. As such, **our Advent series Study Guides** pair short reflection on the sermon with the Alpha "Life Shared" small-group video series on sharing our faith.

*May the joy of Advent be the joy of your neighbourhood,
as good news for the least becomes good news for all!*

14 *Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside.*

15 *He was teaching in their synagogues, and everyone praised him.*

16 *He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. He stood up to read, 17 and the scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written:*

18 *“The Spirit of the Lord is on me,
because he has anointed me
to proclaim good news to the poor.
He has sent me to proclaim freedom for the prisoners
and recovery of sight for the blind,
to set the oppressed free,
19 to proclaim the year of the Lord’s favor.”*

20 *Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him. 21 He began by saying to them, “Today this scripture is fulfilled in your hearing.” 22 All spoke well of him and were amazed at the gracious words that came from his lips. “Isn’t this Joseph’s son?” they asked. 23 Jesus said to them, “Surely you will quote this proverb to me: ‘Physician, heal yourself!’ And you will tell me, ‘Do here in your hometown what we have heard that you did in Capernaum.’”*

24 *“Truly I tell you,” he continued, “no prophet is accepted in his hometown. 25 I assure you that there were many widows in Israel in Elijah’s time, when the sky was shut for three and a half years and there was a severe famine throughout the land. 26 Yet Elijah was not sent to any of them, but to a widow in Zarephath in the region of Sidon. 27 And there were many in Israel with leprosy in the time of Elisha the prophet, yet not one of them was cleansed—only Naaman the Syrian.”*

28 *All the people in the synagogue were furious when they heard this. 29 They got up, drove him out of the town, and took him to the brow of the hill on which the town was built, in order to throw him off the cliff. 30 But he walked right through the crowd and went on his way.*

Sermon Reflection Questions:

Study: Get a better grasp on the Lukan passage by reading the key Old Testament references: Isaiah 61:1-3, 1 Kings 17:7-16, and 2 Kings 5:1-14.

Confess: In what ways have you been guilty of making the gospel primarily good news of your own salvation, instead of a mission to the marginalized?

Discern: What is one practical way for you to respond to the Spirit's call to be the incarnational presence of the Kingdom, particularly to those beyond our church walls?

Singing with Sunday's Advent Liturgy:

*God rest ye merry gentlemen
Let nothing you dismay
Remember Christ our Savior
Was born on Christmas Day
To save us all from Satan's power
When we were gone astray
Oh tidings of comfort and joy
Comfort and joy
Oh tidings of comfort and joy*

*In Bethlehem, in Israel
This blessed Babe was born
And laid within a manger
Upon this blessed morn*

*The which His Mother Mary
Did nothing take in scorn
Oh tidings of comfort and joy
Comfort and joy
Oh tidings of comfort and joy*

*Fear not then, said the Angel
Let nothing you affright
This day is born a Savior
Of a pure Virgin bright
To free all those who trust in Him
From Satan's power and might
Oh tidings of comfort and joy
Comfort and joy
Oh tidings of comfort and joy*

Notes:

Out of our advent liturgy —
in the hope that good news for the least becomes good news for all —
we now turn to the Alpha “Life Shared” small-group video series.

This video-based discussion series is designed for church small groups who want to take time to think about how they could share their faith with friends, colleagues and neighbours.

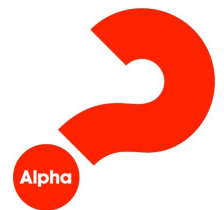
Discuss: Before watching the video, discuss: What comes to mind when you think about practical steps to sharing your faith?

Watch: Now watch the 15 minute video. Copy and paste the link below.
<https://www.youtube.com/watch?v=74xzhWnGo68> (Or, visit the website to sign up and download materials and links for free: lifesharedseries.com)

Discuss: After watching the video, discuss: What stood out to you from what Pastor Jay shared in the video? What inspired and challenged you?

Study: Read Luke 10:25-37.

How does the story of the Good Samaritan connect with what Jay shared in the session?



Discuss the following:

- Do we define neighbour in our culture differently than Jesus defines neighbour?
- Praying for people by name, getting to know your neighbours, and extending an invitation are all things that you can do. What would it look like to take the next step in any one of these areas as a group or individually?
- Pastor Jay made the statement that, “Evangelism moving forward will be mostly worked out and lived out through hospitality.” What do you think about that statement?
- Why do you think meals were such a significant part of Jesus’ ministry?
- Given your own context, what are some practical ways you can get to know your neighbours?