



A D V E N T

Living Hope



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Bible Reading Guide

Week 1 He Will Come Again in Glory

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| Nov. 29 | Titus 2:13; Revelation 1:5-9, 21:1-5, 21:22-21:5 |
| Nov. 30 | Zechariah 9:9-17; Romans 5:3-5, 8:18-30 |
| Dec. 1 | John 1:1-5, 14; Revelation 22:12-13, 20 |
| Dec. 2 | Mark 13:24-37, Luke 21:25-28 |
| Dec. 3 | 2 Peter 3:8-15 |
| Dec. 4 | 1 Thessalonians 4:13-5:2 |
| Dec. 5 | 1 Corinthians 1:2-9 |

Week 2 He Will Come Again in Glory

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| Dec. 6 | Exodus 11-3:10 |
| Dec. 7 | Psalms 46 & 112 |
| Dec. 8 | Isaiah 2:1-5 |
| Dec. 9 | Isaiah 40:1-11 |
| Dec. 10 | Isaiah 64:1-9 |
| Dec. 11 | Isaiah 9:2 |
| Dec. 12 | Isaiah 9:6-7 |

Week 3 He Will Come Again in Glory

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| Dec. 13 | Matthew 1:1-17 |
| Dec. 14 | Luke 1:5-25 |
| Dec. 15 | Luke 1:26-38 |
| Dec. 16 | Matthew 1:18-24 |
| Dec. 17 | Luke 1:38-56 |
| Dec. 18 | Luke 1:57-80 |
| Dec. 19 | Luke 2:1-7 |

Week 4 He Will Come Again in Glory

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| Dec. 20 | Luke 2:8-20 |
| Dec. 21 | John 1:1-18 |
| Dec. 22 | Luke 2:21-38 |
| Dec. 23 | Matthew 2:1-12 |
| Dec. 24 | Matthew 2:1-18 |
| Dec. 25 | Isaiah 9:6-7, 1 Peter 1:3-5, Revelation 1:7 |

Week 1

He Will Come Again in Glory

We live in the “in between”—after Christ’s first coming and before his return. This week, we reflect on the nature of Christian hope as we await the Second Advent.



**LOOK, I AM COMING SOON! . . . I AM THE ALPHA AND THE OMEGA,
THE FIRST AND THE LAST, THE BEGINNING AND THE END.**

Revelation 22:12-13

11/30 PROPHECY HOPE

BY DANTÉ STEWART

Zechariah 9:9-17
Romans 5:3-5, 8:18-30

I CONSIDER THAT OUR
PRESENT SUFFERINGS
ARE NOT WORTH
COMPARING WITH THE
GLORY THAT WILL BE
REVEALED IN US.

Romans 8:18

“Hope begins in the dark . . .” I could never quite shake these words from Anne Lamott’s *Bird by Bird*. This language of hope has recently become a theme in my life—not in the abstract sense, but as a living activity, a struggle, a commitment, a discipline.

Theologian Jürgen Moltmann rooted the language of hope in the resurrection of Jesus and the praxis of protest. Sometimes hope seems to be the only language powerful enough to counter despair. Or maybe it’s, in Lamott’s words, a sort of “revolutionary patience.”

Whatever hope is, there is something deep within each of us that cries out in expectation. Sometimes it sounds like a whisper, but it is there. Yet, while hope springs from the depths of the soul, it often comes out of the shadows. Hope begins in chaos.

Some days it feels like we have never escaped from under that cloud that covered the face of the earth during the crucifixion of Jesus. The brokenness and weight of our world feels so much like darkness that Elie Wiesel, retelling of the horrors of Auschwitz and the Holocaust, could only call it Night. We have to tell the truth of pain and even the pain of hope.

I sat down with my grandmother some time ago and asked her to tell me about her life. At first she didn’t want to. One can only imagine what deep scars her soul has borne over 80 years. Her stories were hard. It’s difficult to describe what it meant for her to live in the South as a black woman. One word seemed to capture the audacity of survival in the midst of a cruel world: love. “The Lord hasn’t failed me yet,” she said.

Radical, life-changing, community-changing, world-changing love is, after all, the way of Jesus. He came preaching the good news of the kingdom and healing all manner of sickness and affliction. To prophesy hope is a dangerous love.

Martin Luther King Jr. said, “Power at its best is love implementing the demands of justice, and justice at its best is love correcting everything that stands against love.” This is what it means to stand in the world as prophets of love, power, and justice or, to use the biblical language of Zechariah, to be “prisoners of hope” (9:12). Like someone once said, “I don’t know what tomorrow holds, but I know who holds tomorrow.” While tomorrow is on the way, I’m going to prophesy hope today.

This is adapted from a longer article titled “Why We Still Prophesy Hope,” published on October 21, 2019, on ChristianityToday.com.

READ ZECHARIAH 9:9-17 AND ROMANS 5:3-5, 8:18-30.

Reflect on what hope looks like “in the dark.” How does suffering produce hope and love? How can Christ’s first coming and future return enable you to prophesy hope today?
