Housegroup Notes Autumn 2026.



Introduction:

This autumn, Sunday mornings will attempt to sketch a foundational understanding of the good news that is presented to us throughout Scripture, finding its fulfilment in Christ.

The following words are taken from the teaching overview:

The good news of the gospel is about Jesus Christ, who restores the **image of God** broken by *sin and commissions a new humanity, released from the power of sin and death, to live as witnesses to the wonder of God's redemptive work and to what it is to be truly human. The good news of the gospel is about not only* ***the restoration of a broken image but also the restoration of a broken relationship.*** *It deals with the barrier of sin and death and creates the church as a new people in Christ. It communicates that God is with us. It speaks to the present and opens the future. And it does much more… It is wonder-full.*

It affects how we treat each other, how we view our embodied present and our embodied future, it re-orients us around Christ and makes our life about the glory of God not self, it turns people from idols to true worship.

It is big. All-encompassing. Transformative. ***It is hope for the world. And for individuals.***

CS Lewis wrote of his response to the good news, ***"I believe in Christianity as I believe that the sun has risen: not only because I see it, but because by it I see everything else."*** *So, this series looks not just in the achievement of the good news but it transformative effect in the lives of those who receive it.,*

This teaching on the good news is focused on two key ideas:

- **The image of God,** which is developed through the notion of being witnesses and being light to the world.
- **God with us.** The good news funds its culmination in a restored and full relationship with God, knowing his presence in new creation. This is the essence of shalom: everything in its right relation. The good news renews us in Christ as the firstfruits of a new creation, so that we can have right relationship with God, with ourselves, with other and with creation itself.
- Colossians 1 reminds us, ***[15] The Son is the image of the invisible God, the firstborn over all creation. [16] For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him. [17] He is before all things, and in him all things hold together. [18] And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. [19] For God was pleased to have all his fullness dwell in him, [20] and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.***

Notes for w/b November 15th, 2026



Home for Good

In the recent Mark drama, every time that Jesus was seen arriving to preach at a synagogue his message was the same, drawn from Mark 1.15. The good news he preached is expressed in these words,

"The time has come," he said. "The kingdom of God has come near. Repent and believe the good news!"

What is the substance of the good news that Jesus is announcing- and that his disciples will later be sent to announce (Luke 9.1-2a)?

Is it present or future?

What is the response? *You might like to draw out the meaning of repent and the meaning of believe in Mark 1.15*

What does that mean for you today? In the circumstances of your life?



The Lord's prayer can be read as almost entirely future orientated. Christian prayer is about drawing God's future into our present.

When we pray, 'Your Kingdom come, your will be done on earth as it is in heaven', the prayer is for the world not merely for us as individuals; it calls God's kingdom to come and be manifest on earth; it is prayed by those who know this kingdom in Christ and who long for its fulfilment.

Reflect on today's news and pray for God's kingdom to come and his will to be done.

God's kingdom comes in Christ and through his Spirit, but our prayi9ng is based on a future which is not, as yet, fully realised. To pray we need a vision of that future that directs us. This future hope is part of the good news we have. Nowhere is that better expressed than in Revelation 21, in prophetic words spoken to a church enduring persecution whilst trusting in the sure reign of King Jesus.



Read Revelation 21.1-4

These are words of prophecy. They offer a vision of the final stage of God's story with his creation and his people.

- Spend some time looking at the vision. What different promises are offered about God's future.
- What does the passage say about relationship?
- What does it say about God's presence?
- What does it say about the human condition?
- What might we learn about this vision by comparing it with Isaiah 65.17-25, where an end of exile new dwelling of God with human beings is envisaged.
- **Read Revelation 21.5**. In this verse God says, 'I **am** making everything new'. Does this imply that God is at work in the present as well as the future.

Christian hope is based on an event in the **past**- the resurrection, which is made real to us in the **present** by the Holy Spirit and is fulfilled in the **future** when heaven and earth will unite and God will be all in all.

- How does filling our minds with God's future hope affect the way we live in the present?
- How does this become good news?
- Why is it so important that we keep a view of God's future before us?
    - What role does Scripture have in this?
    - What role does the Holy Spirit have in this?
    - What role does fellowship in groups like our housegroups have in this?

The vision of Revelation 21 ends with the words,

"Write this down, for these words are trustworthy and true."

Pray together worshipping God for the trustworthy word of good news that we have found in Christ.