



HEAVEN'S *Greatest* GIFT

AN ADVENT DEVOTIONAL

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Anticipating, Accepting & Adoring the Birth of Jesus Christ

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First Edition 2025

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- Forward -

Advent is a season of holy anticipation — a time when the Church looks back in gratitude and forward in hope. The word *Advent* comes from the Latin *adventus*, meaning “coming” or “arrival.” For centuries, believers have set aside these weeks before Christmas to prepare their hearts to celebrate the first coming of Christ in Bethlehem and to look expectantly toward His promised return in glory.

Historically, Advent is rooted in the story of God’s faithfulness across generations. From the first promise in Genesis 3:15, when God vowed that the offspring of the woman would crush the serpent’s head, to the prophecies of Isaiah declaring a child who would be called *Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace* — the Old Testament tells the story of a waiting people. Every covenant, every prophet, every sacrifice pointed forward to the moment when God Himself would take on flesh to redeem His creation.

For the believer today, Advent is more than a remembrance of the past — it is a call to live in the tension between *already* and *not yet*. Christ has come, and through His death and resurrection, salvation has been secured. Yet we still await the full restoration of His kingdom, when every tear will be wiped away and sin will be no more.

This season, we are invited to slow down, to listen, and to worship. Advent calls us to remember that God’s promises are sure, His timing is perfect, and His love has no end. As we await the celebration of Christ’s birth, may our hearts be renewed with the same faith and hope that sustained God’s people through the ages.

As we journey through this Advent season, may our hearts be filled with the same expectancy that once stirred the faithful of old. Just as Abraham trusted in God’s promise, as David longed for his greater Son, and as Mary humbly surrendered to the will of the Lord, so may we fix our hope on the One who has come — and who will come again.

Let this season be more than a time of tradition or sentiment. Let it be a time of renewal — a season when the truth of Emmanuel, *God with us*, sinks deeply into our souls. The same God who entered the world in humility still enters the hearts of all who trust in Him. His light still shines in the darkness, and the darkness has not overcome it.

You are invited to draw near to Christ during these days of reflection and rejoicing. Read the Scriptures with wonder. Pray with anticipation. Worship with gratitude. And rest in the unshakable promise that the King who came in Bethlehem will one day return in glory.

*“May the God of hope fill you with all joy and peace in believing,
so that by the power of the Holy Spirit you may abound in hope.” - Romans 15:13 (ESV)*

Grace & Peace to you this Advent!



Zak McQueen

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- The Meaning of Advent -

Advent, derived from the Latin word "adventus," meaning "coming" or "arrival," is a season in the Christian calendar that prepares believers to celebrate the birth of Jesus Christ and to anticipate His promised return. Historically, Advent began in the early centuries of the church as a time for reflection, repentance, and joyful expectation. By the 6th century, it was widely recognized as the four weeks leading up to Christmas, symbolizing both Israel's longing for the Messiah and the Church's current anticipation of Christ's return.

Biblically, Advent is rooted in God's redemptive story throughout all of Scripture. It starts with the first promise in Genesis 3:15, which foretells that the seed of the woman will crush the serpent. This narrative continues with prophecies from Isaiah and Micah that predict the birth of a Savior. In the New Testament, we see this promise fulfilled in Jesus Christ—God in the flesh, who was born to save His people from their sins (Matthew 1:21).

Therefore, Advent encourages us to reflect with gratitude on Christ's first coming in humility while also looking forward with hope to His second coming in glory. It is a season of waiting, but this waiting is anchored in a specific promise.

In the stillness of this waiting, we remember the Child who came and the King who will come again.

- Day 1 -

The Word at the Beginning

“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men.” — John 1:1–4 (ESV)

As the Advent season dawns—a time of hopeful waiting and joyful anticipation—we turn our hearts to the mystery and majesty of Christ’s coming. Yet before we gaze upon the manger in Bethlehem, John invites us to look much farther back—back before shepherds, back before prophets, back before creation itself. “In the beginning was the Word.”

These opening words remind us that the story of Jesus did not start in a stable. The eternal Son of God—the Word—existed before time began. He was not created; He is the Creator. Before there was light or darkness, heaven or earth, Jesus was with God and was God. Advent, then, is not merely the celebration of a baby’s birth—it is the awe-filled recognition that the eternal Word stepped into His own creation.

John tells us that “all things were made through Him.” Every star that shines in the heavens, every tree that lifts its branches toward the sky, every heartbeat and breath—all exist because of Jesus. The same Word that spoke galaxies into motion would one day cry in a manger, walk dusty roads, and bear a cross. The hands that shaped the world would one day be pierced for its redemption.

When we ponder this truth, our hearts should bow in worship. The Creator became part of His creation so that He might save it. The Word through whom all life came into being entered our darkness to bring light and life once more. “In Him was life, and the life was the light of men.” Jesus came not simply to make bad people good, but to make dead people alive. He came to bring the light of God into the shadows of our sin.

As we prepare our hearts this Advent, let us not lose sight of who this child truly is. The baby in the manger is the eternal Word, the living God, the Maker and Creator of all things. His coming was not the beginning of His story—it was the new beginning of ours. Through Him, we are made new. Through Him, light has overcome darkness. Through Him, life eternal is offered freely to all who believe.

Let every candle we light this season remind us that the true Light has come into the world. The Word who was with God and was God has drawn near. May our response be the same as the shepherds’ and angels’—worship, wonder, and witness.

Reflection Question

What are some practical ways that you can worship, wonder, and witness of Jesus—the logos of God and the true Light that has come into the world—this Advent season? Write these practical steps down and tell someone who will hold you accountable to follow through.

Closing Prayer

Lord Jesus, eternal Word and Light of the world, thank You for stepping into our darkness to bring us life. As we await the celebration of Your birth, deepen our awe at Your glory and renew our joy in Your presence. May our hearts shine with Your light this Advent season. Amen.

Song of the Day: “O Come, O Come Emmanuel” (Original Composer Anonymous)

The hymn “O Come, O Come, Emmanuel” originated in the 8th or 9th century from the Latin “*O Antiphons*” sung during Advent in monasteries. These antiphons were a series of verses, each starting with “O,” that celebrated different prophetic titles of the Messiah. The hymn became widely known through the 1851 English translation by Anglican priest John Mason Neale, who based his text on a 12th-century Latin version and a 15th-century French funeral chant melody. The hymn is a prayer of longing for the Messiah's coming, reflecting Israel's hope for Christ's coming.

Spotify Playlist:



- Day 2 -

The First Promise of Christmas

“I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.” — Genesis 3:15 (ESV)

When we think of Advent, we often picture scenes of joy and light—the manger, the angels, the shepherds, and the promise of “peace on earth.” But the story of Christmas actually begins in the darkness of the Garden of Eden. Before there was a manger, there was a serpent. Before there was rejoicing, there was rebellion. And before the good news of the Savior’s birth, there was the bad news of humanity’s fall into sin.

In Genesis 3, Adam and Eve disobeyed God, and sin entered the world, bringing death, shame, and separation from the Creator. It was humanity’s darkest hour. Yet right there—in the midst of judgment—God spoke a word of hope. He declared to the serpent, Satan, that one day a descendant of the woman would come to crush his head. Though the serpent would strike His heel, the ultimate victory would belong to this promised Son.

This single verse, often called the *Protoevangelium*—the “first gospel”—is the first whisper of Christmas. From the very beginning, God had a plan to redeem His people. He would not leave us in our sin or surrender His creation to Satan’s power. He promised a Redeemer, one who would undo what sin had destroyed. That Redeemer is Jesus Christ.

When we look at the cross, we see both the bruised heel and the crushed head. At Calvary, Satan seemed to strike a deadly blow. Jesus was betrayed, beaten, and crucified. But in what looked like defeat, the serpent’s doom was sealed. Three days later, the tomb was empty. Christ had risen! The power of sin and death was broken forever. The victory promised in Genesis was fulfilled at the cross and confirmed by the resurrection.

Advent reminds us that our God keeps His promises. Thousands of years passed between the Garden and Bethlehem, yet God’s word never failed. Every prophecy, every covenant, every act of mercy was leading toward that holy night when the promised Child was born.

In a world still filled with sin and sorrow, we hold fast to this same hope. The serpent still nips at the heels of God’s people, but his head has been crushed. Jesus has triumphed, and one day He will return to make all things new.

As we light the candles of Advent, we remember that the light of Christ shines brightest against the darkness of our sin. The baby in the manger is the fulfillment of God’s first promise—the Savior who came to destroy the works of the devil and to bring us back to Himself.

Reflection Question

What areas of your life feel marked by darkness or defeat, and how does the promise of Christ's victory give you hope this Advent season?

Closing Prayer

Heavenly Father, thank You for the promise of redemption You gave from the very beginning. Thank You for sending Jesus, the serpent-crusher, to defeat sin and death once and for all. As we celebrate His coming, fill our hearts with hope, peace, and gratitude for Your unchanging faithfulness. In Jesus' name, amen.

Song of the Day: *"Come, Thou Long-Expected Jesus"* by Charles Wesley

Charles Wesley wrote the hymn "*Come, Thou Long-Expected Jesus*" in 1744 for his collection, *Hymns for the Nativity of Our Lord*. Influenced by the suffering he saw in 18th-century England, especially the plight of orphans, he penned the hymn as a prayer of hope for the coming of the Messiah. The lyrics reflect both the long-ago anticipation of Christ's first coming and a prayer for his second coming, as inspired by scripture like [Haggai 2:7](#). Charles Wesley was inspired to compose this hymn by the widespread poverty, injustice, and suffering he witnessed in 18th-century Britain, particularly the harsh conditions of children in workhouses.

Spotify Playlist:



- Day 3 -

The Prince of Peace

“For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.” — Isaiah 9:6 (ESV)

Few words capture the longing of the human heart like *peace*. We long for peace in our homes, peace in our communities, peace in our world, and peace within our own hearts. Yet true peace often seems distant—shattered by conflict, fear, and sin. But in the midst of darkness and despair, God gave a promise through the prophet Isaiah: a child would be born who would bring the peace our hearts have always desired.

Isaiah spoke these words to a people living in uncertainty. War, injustice, and spiritual rebellion filled the land. Yet God promised hope—a child, a Son, who would reign with righteousness and restore what sin had broken. His name would be *Prince of Peace*.

This promise found its fulfillment in Jesus Christ. The peace He brings is far more than the absence of conflict—it is the restoration of our relationship with God. Because of sin, humanity has been at war with God. Our rebellion brought separation and spiritual death. But through the birth, life, death, and resurrection of Jesus, peace with God has been made possible.

The angels announced this peace on the night of His birth: *“Glory to God in the highest, and on earth peace among those with whom He is pleased!”* (Luke 2:14). This was not a political peace or a temporary truce—it was the eternal peace that comes from being reconciled to God through faith in Christ.

Through Jesus, the hostility between a holy God and sinful humanity has been removed. Romans 5:1 declares, *“Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ.”* This is the heart of the gospel: Jesus, our Prince of Peace, took our sin upon Himself so that we might be forgiven and made right with God.

But His peace does not stop there. The same Savior who brings peace with God also brings the peace of God—a deep, abiding calm that anchors our hearts even when life’s storms rage around us. As Philippians 4:7 reminds us, *“The peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.”*

This Advent season, as we reflect on the birth of the Prince of Peace, let us rest in the assurance that His peace is everlasting. The world’s peace fades, but Christ’s peace endures forever. He restores what sin has broken, and one day He will return to establish His kingdom of perfect peace and righteousness that will never end.

Reflection Question

Where do you need the peace of Christ to rule in your heart this Advent season, and how can you rest in His promise of everlasting peace?

Closing Prayer

Lord Jesus, our Prince of Peace, thank You for bringing us peace with God through Your sacrifice. Fill our hearts with Your perfect peace this Advent season. Help us to trust in Your promises and reflect Your peace to others. In Your powerful name, we pray. Amen.

Song of the Day: *"Peace Has Come" by Hillsong Worship*

The Hillsong Worship song *"Peace Has Come"* is a Christmas anthem written by Ben Hastings, Seth Simmons, and Ben Fielding, celebrating the birth of Jesus. The story behind the song focuses on the belief that with Christ's birth, true peace arrived, not as the absence of trouble, but as the presence of the Savior. It incorporates traditional Christmas themes, like *"O Come, Let Us Adore Him,"* to create a modern hymn that emphasizes Jesus as the "Savior of this broken world" and the source of divine peace for humanity. The hook and final line of this song, *"for the King is with us..."* anchors this song in the reality that our eternal source of peace is Jesus Christ, who is Emmanuel, God with us.

Spotify Playlist:



- Day 4 -

The Children of God

“The true light, which gives light to everyone, was coming into the world. He was in the world, and the world was made through him, yet the world did not know him. He came to his own, and his own people did not receive him. But to all who did receive him, who believed in his name, he gave the right to become children of God, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.” — John 1:9–14 (ESV)

At Christmas, we celebrate one of the greatest mysteries of all time—God became man. The eternal Word took on flesh and lived among us. Jesus, the Light of the World, stepped into our darkness so that we could be brought into His marvelous light.

John tells us that the true Light was coming into the world—a world that He Himself created. Yet the tragedy is that the world did not recognize Him. Even His own people, those who had long awaited the Messiah, failed to receive Him. Still, God’s plan of redemption would not fail. For all who did receive Him, for all who believed in His name, something miraculous happened: they were given the right to become *children of God*.

This is the heart of the gospel and the heart of Christmas. Jesus came not only to forgive our sins, but to make us part of His family. Through faith in Him, we are adopted as sons and daughters of the living God. We are no longer strangers or orphans—we belong to Him.

Becoming a child of God is not something we earn or inherit. John reminds us it is not by “blood,” nor by “the will of the flesh,” nor by “the will of man,” but by *God Himself*. It is an act of divine grace. God reaches down in love, draws us to Himself, and makes us new.

When Jesus was born in Bethlehem, He entered a world filled with darkness, sin, and brokenness. Yet His coming brought hope and light. The One who made the world came to redeem it. The Creator became like His creation so that His creation could become His children.

That is the wonder of Christmas—through faith in Jesus Christ, we are welcomed into the family of God. The Light of the World has come to dwell among us, and through Him, we are reborn into everlasting life.

This Advent season, as you see the glow of Christmas lights and hear the songs of joy, remember that the true Light has come. If you have believed in Jesus, you are a beloved child of God—redeemed, forgiven, and forever His.

Reflection Question

How does knowing that you are a child of God bring you peace and joy this Advent season?

Closing Prayer

Heavenly Father, thank You for sending Your Son, the true Light, into our world. Thank You that through faith in Jesus, we can become Your children. Fill our hearts with the joy of belonging to You, and help us share Your light with others this Christmas. In Jesus' name, amen.

Song of the Day: *"O Come, All You Unfaithful"* by Lisa Clow & Bob Kauflin

The hymn "*O Come, All You Unfaithful*" was written by Lisa Clow and Bob Kauflin in response to a sense of unworthiness and struggle during the Christmas season. Lisa Clow was grappling with financial stress, a miscarriage, and bitterness when she felt the words of "*O Come, All Ye Faithful*" made her feel excluded. When she heard the traditional hymn's opening line, "O Come, All Ye Faithful," she felt a wave of guilt and shame, thinking she was a "triumphant... failure" and that she was not the kind of person who was invited. The new hymn serves as an invitation for those who feel unfaithful and broken to still come to Jesus, who came for the imperfect, not just the righteous. Today, come to Jesus, no matter where life may have you! His invitation into a holy relationship and eternal citizenship in His kingdom, where Love, Joy, Hope, and Peace are overflowing, is for you!

Spotify Playlist:



The Household of God

“Let not your hearts be troubled. Believe in God; believe also in me. In my Father’s house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, that where I am, you may be also. And you know the way to where I am going.” Thomas said to him, “Lord, we do not know where you are going. How can we know the way?” Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me.” — John 14:1–7 (ESV)

Advent is a season of waiting, longing, and anticipation. We remember Christ’s first coming in Bethlehem, and we look forward to His second coming in glory. Between these two comings, we live as people of promise—pilgrims on the way home. In John 14, Jesus comforts His disciples with the assurance that this journey has a destination: *the household of God*.

On the night before His crucifixion, Jesus spoke these words to troubled hearts. He had just told His disciples that He was leaving them. Fear filled their minds. But Jesus pointed them beyond the cross, beyond the tomb, to a future prepared by His own hands. *“In my Father’s house are many rooms.”* The word He used paints a picture of a permanent dwelling, not a temporary shelter. Jesus was assuring them that His departure was not abandonment—it was preparation.

This “household of God” is not simply a heavenly mansion; it is communion with the Father Himself. The ultimate hope of the believer is not a place, but a Person. Heaven is heaven because Christ is there. He says, *“I will come again and will take you to myself, that where I am you may be also.”* Salvation is more than escaping judgment—it is being brought home to the Father’s presence, through the Son, in the power of the Spirit.

When Thomas asked, *“Lord, we do not know the way,”* Jesus answered with one of the most profound declarations in all of Scripture: *“I am the way, and the truth, and the life.”* The way to the Father is not found in religious effort or moral achievement. It is found in a Person. Jesus does not merely show us the way—He *is* the way. In Him, the truth of God is revealed, and through Him, the life of God is given.

This Advent season, let your heart rest in that promise. Because Jesus came down at Christmas, we can one day go home with Him. The manger points forward to the cross, and the cross points forward to the Father’s house. There, sin and sorrow will cease, and the family of God will dwell forever in the presence of His glory.

Reflection Question

How does knowing that Jesus is preparing a place for you in the Father’s house shape the way you live and hope today?

Closing Prayer

Lord Jesus, thank You for preparing a place for us in the Father's house. As we wait for Your return, strengthen our faith and fill us with the hope of our eternal home. Help us walk in Your way, trust in Your truth, and live by Your life. In Your name, we pray. Amen.

Song of the Day: *"Hope For Everyone" by Matt Maher & Jason Ingram*

Matt Maher co-wrote *"Hope for Everyone"* with Jason Ingram as part of his Christmas album *The Advent of Christmas*. Inspired by Advent's deep sense of longing and the anticipation of Christ's coming, Maher crafted the song following the loss of his father—a moment in which hope felt fragile yet necessary. He sings of angels announcing the King, of wise men following a star, and of the promise that Jesus would bend low to meet humanity. The song expresses the idea that Jesus' birth brings hope for *everyone*—a universal invitation to worship, healing, and salvation. Through its gospel-tinged melody and uplifting lyrics, *"Hope for Everyone"* captures both the wonder and the urgency of the incarnation, reminding listeners that the promise of Christmas is for all.

Spotify Playlist:



The Dawn Before the Light

“But the angel said to him, ‘Do not be afraid, Zechariah, for your prayer has been heard, and your wife Elizabeth will bear you a son, and you shall call his name John.’” — Luke 1:13 (ESV)

Before the cry of a baby was heard in Bethlehem, another miraculous birth was announced in the temple at Jerusalem. It was the birth of a prophet—the last of the prophets—who would prepare the way for the Lord. In Luke 1:13, God breaks a four-hundred-year silence with a word of hope. To an aging priest and his barren wife, the angel declares, *“Your prayer has been heard.”*

This verse marks the dawn before the Light. For centuries, Israel had waited under the long shadow of sin and silence. The prophets had spoken of a coming Redeemer, but generations passed without a new word from heaven. Into that spiritual darkness, God sends Gabriel—not first to Mary, but to Zechariah. The message is clear: the time of waiting is ending. God is on the move again.

Zechariah’s story mirrors Israel’s story. Both were old and barren, seemingly past hope. But God delights in doing the impossible. He brings life where there is none. He opens barren wombs, and He opens closed heavens. The birth of John the Baptist would not only bring joy to his parents but also signal that the redemptive promises of God were about to be fulfilled.

John’s name means “The Lord is gracious.” His birth embodies that grace. He would be the voice crying in the wilderness, calling the people to repentance and readiness. His ministry would bridge the old and the new covenants, turning hearts back to God in preparation for the coming of Christ. In John, we see God’s faithfulness to His covenant people and the mercy that paves the way for redemption.

Theologically, this moment reminds us that God’s plan of salvation unfolds according to His perfect timing. What seems like a delay is never neglected. The silence of God is not the absence of God. In His wisdom, He prepares the soil of history—and the soil of the human heart—before He sends the seed of His Word. Zechariah’s answered prayer is a testimony to the fact that God remembers His people and keeps His promises.

Advent is a season of that same holy waiting. We stand, like Zechariah, between promise and fulfillment. We look back to Christ’s first coming with gratitude and forward to His return with hope. And even when heaven seems silent, we trust that God is still working, still faithful, and still bringing life out of barrenness.

Reflection Question

How does Zechariah’s story encourage you to trust God’s timing when your prayers seem unanswered or when He feels silent?

Closing Prayer

Gracious Father, thank You for hearing our prayers and fulfilling Your promises in Your perfect time. As we wait for Christ's return, fill our hearts with faith and hope. Help us to trust that You are working even in the silence. In Jesus' name, amen.

Song of the Day: *"Heaven Meets Earth" by All Sons & Daughters*

The song "*Heaven Meets Earth*" by All Sons & Daughters was written as the opening track to their *Poets & Saints* album and was deeply inspired by C.S. Lewis, especially the creation scene in *The Magician's Nephew*, where Aslan calls the world into being. The band drew from the Genesis creation narrative—light meeting darkness, sky meeting water, Spirit meeting flesh—and sought to capture that sense of awe through atmospheric sound design, even using field recordings from beaches and natural environments across Europe. The song also weaves in themes from the hymn "*Holy, Holy, Holy*," celebrating the majesty of the Triune God. All Sons & Daughters explained that the project aimed to connect the ancient faith of historic Christian poets and saints with modern worship, demonstrating God's transcendent ability to plant old truths in present hearts. Ultimately, the song reflects the mystery, beauty, and mercy of a God whose creative power and presence fill all creation, inviting listeners to join the cosmic worship described in Scripture.

Spotify Playlist:



- Day 7 -

Jesus is Immanuel—God With Us

“All this took place to fulfill what the Lord had spoken by the prophet: ‘Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel’ (which means, God with us).” — Matthew 1:22-23 (ESV)

The Christmas story is not merely sentimental—it is profoundly theological. In Matthew 1:18-25, we are drawn into the mystery of the Incarnation, the moment when the eternal Son of God took on human flesh. The angel’s message to Joseph reveals the heart of the gospel: *God Himself has come to dwell among His people.*

When Matthew writes that Jesus is “Immanuel,” he is quoting the prophet Isaiah (Isaiah 7:14). In Isaiah’s time, that promise was a sign that God had not abandoned His people in their distress. Yet its fullest meaning would only be realized centuries later in the birth of Jesus Christ. In Him, God did not merely send a message of comfort—He came personally to bring redemption.

The phrase “*God with us*” is the hinge upon which the entire story of Scripture turns. From Eden, where humanity walked with God, to the tabernacle and temple where His presence dwelt among Israel, God has always desired communion with His people. But sin shattered that fellowship. Humanity could not approach the holy presence of God without mediation or sacrifice. Yet in Jesus, the holy God drew near—not in wrath, but in grace. The infinite became infant; the Creator became part of His creation.

Theologically, this truth—God made flesh—reveals both the depth of our need and the magnitude of God’s love. Only God could save us, yet only a man could stand in our place. So in Christ, God became man to reconcile man to God. As John 1:14 declares, “*The Word became flesh and dwelt among us.*” The same God who once dwelt in the tabernacle now dwells in human form, walking among His people, bearing their burdens, and redeeming their sins.

Notice also the obedience of Joseph. Though confused and fearful, he believes the angel’s word and takes Mary as his wife. His faith reminds us that belief in “God with us” always demands trust and submission. Advent invites us to respond in the same way—to believe that in Christ, God truly is present, even when we cannot see Him.

This truth brings deep comfort to weary hearts. *Immanuel* means that we are never alone. In every trial, every sorrow, and every season of waiting, the presence of Christ abides with His people. Through the Holy Spirit, He is still “God with us,” and one day, when He returns, He will be “God with us” in the fullest sense—when faith becomes sight, and we dwell forever in His glory.

Reflection Question

How does the truth that Jesus is “God with us” change the way you view both your struggles and your relationship with God this Advent season?

Closing Prayer

Heavenly Father, thank You for sending Jesus, our Immanuel. Thank You that in Him, You have drawn near to us with mercy and love. Help us to rest in Your presence and to live each day aware that You are with us through Your Spirit. In Jesus’ name, amen.

Song of the Day: “Sing We the Song of Emmanuel (Gloria)” by Matt Boswell & Matt Papa

The song “Sing We the Song of Emmanuel” is a modern Christmas hymn co-written by Matt Boswell and Matt Papa, included on their 2019 album *His Mercy Is More: The Hymns of Matt Boswell and Matt Papa*. The song, which also features Stuart Townend and Keith Getty, tells the story of Jesus’s birth, referencing the prophecy of Emmanuel (“God with us”) and the event in Bethlehem. The title and lyrics connect the birth of Jesus to the promise of the new dawn and the hope found in the “song of Emmanuel.” Today, join the proclamation of the Angels and all of creation in singing Gloria to Jesus who is Immanuel—God with us!

Spotify Playlist:



- Day 8 -

The King Who Will Reign Forever

“And the angel said to her, ‘Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end.’” — Luke 1:30–33 (ESV)

Advent is a season of awe—a time to pause and consider the breathtaking mystery that the eternal God chose to enter history. In Luke 1:30–33, the angel Gabriel’s announcement to Mary reveals not only the wonder of Christ’s birth but also the eternal purpose behind it. The child to be born would not simply be a teacher, prophet, or moral example. He would be the long-awaited King, the Son of the Most High, whose reign would never end.

Gabriel’s message unfolds the fulfillment of God’s ancient promises. Centuries earlier, God had made a covenant with David, promising that one of his descendants would sit on the throne forever (2 Samuel 7:12–13). For generations, Israel waited for this king—one who would restore justice, righteousness, and peace. Now, in the humble town of Nazareth, God’s plan was reaching its climax. The eternal Son was about to take on flesh.

Notice the titles the angel gives: *“He will be great and will be called the Son of the Most High.”* This language reaches beyond any earthly ruler. “Son of the Most High” is a divine title that reveals this child is not merely favored by God but is God Himself. In Jesus, deity and humanity unite perfectly in one person. This is the mystery of the Incarnation: the infinite taking on the finite, the Creator entering creation to redeem it.

When Gabriel declares that Jesus will receive “the throne of His father David,” he affirms that the promises of the Old Testament find their ultimate fulfillment in Christ. Every prophecy, every shadow, every longing of Israel’s heart converges in Him. His kingdom, unlike the kingdoms of men, will never crumble or fade. It is a kingdom established not by sword or conquest but by the cross and the resurrection. Through His death, the King conquers sin and death; through His resurrection, He inaugurates a reign of grace that extends to all who believe.

Theologically, this passage draws our hearts to the sovereignty and faithfulness of God. What He promised, He fulfilled—not in human strength, but through divine power. And that same God continues to fulfill His promises today. The reign of Christ is not a distant dream but a present reality in the hearts of His people and a future certainty when He returns to make all things new.

Advent reminds us that the baby born to Mary is the King who reigns forever. He rules not only over nations but over hearts. His kingdom has no end because His grace has no limit.

Reflection Question

How does Christ's eternal kingship shape the way you trust God's promises and live under His rule today?

Closing Prayer

Sovereign Lord, thank You for fulfilling Your promise in Jesus Christ, the eternal King. Reign in our hearts and lives this Advent season. Help us to trust Your promises and to live joyfully under the rule of Christ, our Savior and Lord. In His name we pray, amen.

Song of the Day: *"He Shall Reign Forevermore"* by Chris Tomlin

The song *"He Shall Reign Forevermore"* by Chris Tomlin is a contemporary Christmas worship song that blends the chorus with the traditional hymn *"In the Bleak Midwinter"* to celebrate the birth of Jesus Christ and His eternal kingship. The song's lyrical and musical story centers on the contrast between Christ's humble birth in a stable and His glorious, eternal reign, drawing inspiration from scripture in both the Gospels and the book of Isaiah, according to Hal Leonard Publishing. The song also contrasts the world's darkness and sorrow with the light brought by the birth of Christ in Bethlehem. It highlights Jesus Christ's role as both a humble child in a manger and the mighty King of Kings. Finally, the lyrics proclaim that Jesus Christ will reign forevermore, a theme found throughout scripture but most notably in the book of Revelation.

Today, actively and with thanksgiving, submit your life and will to the will and reign of King Jesus, for He is a loving and gracious God whose love and grace reach far beyond our despair and offer us a way into eternal Hope, Peace, Joy, and Love.

Spotify Playlist:



- Day 9 -

The Blessing of Belief

“And she exclaimed with a loud cry, ‘Blessed are you among women, and blessed is the fruit of your womb! And why is this granted to me that the mother of my Lord should come to me? For behold, when the sound of your greeting came to my ears, the baby in my womb leaped for joy. And blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord.’” — Luke 1:42–45 (ESV)

Advent is a season of wonder, worship, and waiting—a time when faith meets promise. In Luke 1:42–45, we encounter one of the most tender yet profound scenes in all of Scripture. Mary, newly carrying the Christ-child, visits her relative Elizabeth, who is pregnant with John the Baptist. Their meeting becomes a moment of Spirit-filled revelation and overflowing joy.

When Elizabeth hears Mary’s greeting, the baby in her womb leaps, and she is filled with the Holy Spirit. Her words, spoken under divine inspiration, reveal what faith recognizes before sight can confirm: the child in Mary’s womb is the Lord Himself. Before Jesus ever speaks a word, His very presence brings joy, life, and blessing.

Elizabeth’s exclamation—*“Blessed are you among women, and blessed is the fruit of your womb!”*—reminds us that Mary’s blessedness does not rest on her own merit, but on God’s grace. She is blessed because she believed. Elizabeth affirms this in verse 45: *“Blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord.”* Mary’s faith is not passive acceptance but active trust in God’s Word, even when she cannot see how His promises will unfold.

This encounter reveals a crucial Advent truth: faith always precedes fulfillment. Mary and Elizabeth both stand in the tension of promise and fulfillment—one carrying the forerunner, the other carrying the Messiah. Neither has seen the cross or the resurrection, yet both believe that God is faithful. In their story, we are reminded that true blessedness comes not from what we possess or understand, but from believing that God will do what He has said.

Theologically, this passage highlights the incarnation’s immediacy—God is already at work in the unseen, hidden places. The unborn Christ radiates divine life even from the womb, sanctifying and stirring joy in another unborn child. The same Spirit who filled Elizabeth now fills every believer, bearing witness that Christ is near.

Practically, this text invites us to live like Mary and Elizabeth—faithful, expectant, and joyfully receptive to God’s promises. Advent often brings with it waiting, uncertainty, and longing. But even in our waiting, Christ is present. He is “Immanuel—God with us”—and His presence brings blessing to those who believe.

Reflection Question

How might you cultivate a Mary-like faith this Advent season—one that trusts God’s promises even when you cannot see their fulfillment?

Closing Prayer

Heavenly Father, thank You for showing us the beauty of faith through Mary and Elizabeth. Help us to believe Your promises with joy and patience, trusting that You are always faithful. May the presence of Christ fill our hearts with hope, peace, and praise this Advent. In Jesus’ name, amen.

Song of the Day: *“What Child Is This?” by William Chatterton Dix*

The song “*What Child Is This?*” by William Chatterton Dix is a traditional Christmas hymn. Its hymn story traces back to the mid to late 19th century. In 1865, William was 29 years old when he suffered from a near-fatal bout of sickness. He was afflicted with severe depression, and this near-death experience changed him completely. During his recovery, he experienced a spiritual awakening that inspired him to begin crafting hymns. He became an avid reader of the Bible, subsequently wrote the lyrics of “*What Child Is This?*,” and incorporated the tune of the celebrated English folk song, “*Greensleeves*.” *Greensleeves* was already one of the most aesthetic and beloved melodies of the festive season at that time. Although it’s not a quintessential Christmas tune, its association with the festive season can be dated back to 1642. It was paired back then with Waits’ carol titled, “*The Old Year Now Away is Fled*.” Also, William Shakespeare refers to this popular tune twice in his famous play, “*The Merry Wives of Windsor*.” The meaningful lyrics and the soulful melody of the carol evoke the feeling that God himself has become man in this baby, and that the Almighty has arrived to rescue humanity. It evokes a human response. It’s a certain and clear sign, which the humans in the Gospel story went on to declare with courage and ingenuity. The tribute is fitting, as humans continue to marvel at the true sense of inevitability: “*What child is this?*” This is a question we all must answer, and there is a great blessing for all who believe.

Spotify Playlist:



Magnifying the Lord in Surrender—Mary’s Song

“And Mary said, ‘My soul magnifies the Lord, and my spirit rejoices in God my Savior, for he has looked on the humble estate of his servant. For behold, from now on all generations will call me blessed; for he who is mighty has done great things for me, and holy is his name.’”
— **Luke 1:46–49 (ESV)**

The song that flows from Mary’s heart in Luke 1:46–55—known as the *Magnificat*—is one of the most beautiful hymns of praise in Scripture. It is a song born not out of comfort or certainty, but out of faith and surrender. Having just received the angel’s astonishing message and visited Elizabeth, Mary responds not with fear or doubt, but with worship. Her words reveal a heart that trusts fully in God’s sovereignty, rejoices in His salvation, and surrenders to His will.

Mary begins, *“My soul magnifies the Lord, and my spirit rejoices in God my Savior.”* Her praise is deeply personal and profoundly theological. She rejoices in *God her Savior*—acknowledging her own need for grace. Though chosen by God for a unique purpose, Mary does not see herself as exalted above others, but as a humble servant upon whom God has shown mercy. Her worship magnifies the character of God, not her own role in His plan.

Theologically, Mary’s song echoes the great themes of the Old Testament. Her words recall Hannah’s prayer in 1 Samuel 2, where another woman praised God for His faithfulness and power. Through Mary, these ancient promises are fulfilled: God exalts the humble, fills the hungry, and brings down the proud. The *Magnificat* reveals the upside-down nature of God’s kingdom—a kingdom where grace triumphs over status, mercy over might, and faith over fear.

Mary’s surrender to God’s will is striking. She praises Him even though she faces uncertainty—an unplanned pregnancy, social shame, and possible rejection. Yet her confidence is rooted in who God is: *“He who is mighty has done great things for me, and holy is his name.”* She does not magnify her circumstances but magnifies the Lord in them. This is the essence of true worship: seeing God’s greatness even when our path is unclear.

Practically, Mary’s song calls us to a similar surrender. Advent invites us to slow down, to humble ourselves, and to remember that God’s redemptive plan often unfolds in hidden, unexpected ways. Like Mary, we are called to trust that God is faithful to His promises even when we cannot see their fulfillment. Her example challenges us to respond to God’s Word not with hesitation, but with wholehearted obedience and joyful praise.

Mary’s *Magnificat* is more than a song—it is a declaration of the gospel. In Christ, God has remembered His mercy, fulfilled His covenant, and brought salvation to His people. Her song echoes through generations, reminding us that God is still mighty, still merciful, and still worthy of all praise.

Reflection Question

In what areas of your life is God calling you to respond like Mary—with faith, humility, and joyful surrender to His will?

Closing Prayer

Mighty God, thank You for the example of Mary's faith and surrender. Teach us to magnify You in every circumstance and to trust Your promises with joy. May our lives, like Mary's, reflect Your glory and proclaim Your mercy to the world. In Jesus' name, amen.

Song of the Day: "Magnificat" (Original Composer Anonymous)

The "Magnificat," a song of praise, is sung by Mary, the mother of Jesus, as recorded in the Gospel of Luke. It is her response to the angel Gabriel's announcement that she will bear the son of God, and she sings it while visiting her cousin Elizabeth. The song celebrates God's mercy, power, and promises, with Mary declaring her own blessedness and predicting that God will "scatter the proud... and lift up the humble."

Spotify Playlist:



- Day 11 -

Preparing the Way of the Lord—John the Baptizer

“There was a man sent from God, whose name was John. He came as a witness, to bear witness about the light, that all might believe through him.” — John 1:6–7 (ESV)

“And he will go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared.” — Luke 1:17 (ESV)

Advent is a season of preparation—of making room in our hearts for the coming King. Long before Jesus began His public ministry, God sent another man to prepare the way: John the Baptist. His birth and mission remind us that God’s redemptive plan unfolds with precision, purpose, and promise.

Historically, John’s birth marked a turning point in salvation history. For four hundred years, Israel had waited in prophetic silence. The voice of the last prophet, Malachi, had faded, but his promise still lingered: God would send a messenger in the “spirit and power of Elijah” to prepare His people for the Lord (Malachi 4:5–6). When the angel Gabriel appeared to Zechariah in Luke 1, that promise came alive again. The child to be born to Zechariah and Elizabeth would be that very messenger—the herald of the Messiah.

John’s calling was clear: to bear witness to the Light. As John 1:6–7 tells us, he was “a man sent from God.” His authority did not come from birthright, education, or personal ambition but from divine appointment. Everything about John’s life pointed beyond himself to Jesus. He lived simply, preached repentance, and proclaimed the nearness of God’s kingdom. His message was not popular, but it was powerful—calling people to turn from sin and prepare their hearts for the coming Savior.

Theologically, John’s ministry bridges the Old and New Testaments. He stands at the hinge of redemptive history—the final prophet of the old covenant and the first herald of the new. His birth fulfilled prophecy, his message confronted sin, and his purpose was to make Christ known. In this, John embodies the humility that all believers are called to emulate. He famously declared, *“He must increase, but I must decrease”* (John 3:30). Advent, likewise, calls us to that same posture—to make less of ourselves and more of Christ.

Practically, John’s story challenges us to live as witnesses in our own generation. Just as John prepared Israel for Jesus’ first coming, we are called to prepare the world for His return. We do this not by shouting in the wilderness but by living faithfully in our homes, workplaces, and communities—pointing others to the Light through our words and actions.

John's birth reminds us that God keeps His promises, even after long seasons of silence. His life reminds us that our highest calling is not to draw attention to ourselves but to Christ. And his message reminds us that repentance and readiness always precede revival.

Reflection Question

How can you “prepare the way of the Lord” this Advent season—in your heart, your home, and your relationships?

Closing Prayer

Father, thank You for sending John the Baptist to prepare the way for Jesus. Prepare our hearts as well—turning us from sin and filling us with faith, humility, and courage to bear witness to Christ. May our lives reflect Your glory as we await the coming King. In Jesus' name, amen.

Song of the Day: “Behold The Lamb of God” by Andrew Peterson

"Behold the Lamb of God" is a song and a concept album by Andrew Peterson that tells the story of Jesus' birth, from Old Testament prophecies to New Testament events. The song, inspired by John the Baptist's declaration, “Look! The Lamb of God, who takes away the sin of the world!” (John 1:29), serves as a response to the album's narrative climax. The song also summarizes the themes of sacrifice, redemption, and the glory of Christ. The entire project began as a live concert in 1999 and was released as a studio album in 2004, with a re-recorded version appearing in 2019. “Behold The Lamb of God” is the album's concluding song, inviting listeners to reflect on the entire story of Christ's coming, including his humility, majesty, and sacrifice.

Spotify Playlist



The God Who Keeps His Promises—Zechariah’s Song

“Blessed be the Lord God of Israel, for he has visited and redeemed his people and has raised up a horn of salvation for us in the house of his servant David, as he spoke by the mouth of his holy prophets from of old, that we should be saved from our enemies and from the hand of all who hate us; to show the mercy promised to our fathers and to remember his holy covenant, the oath that he swore to our father Abraham, to grant us that we, being delivered from the hand of our enemies, might serve him without fear, in holiness and righteousness before him all our days.” — Luke 1:68–75 (ESV)

After months of silence, Zechariah finally speaks—and his first words are not complaints or questions, but praise. Having doubted the angel’s message about the miraculous birth of his son, John, Zechariah was struck mute. Yet when John is born and Zechariah’s tongue is loosed, his voice bursts forth with a song of worship and prophetic joy. This is not merely a personal song—it’s a proclamation of God’s faithfulness to His covenant promises.

Zechariah’s *Benedictus* begins with, *“Blessed be the Lord God of Israel, for he has visited and redeemed his people.”* In the ancient world, to say God had “visited” meant that He had personally come to act on behalf of His people. For centuries, Israel had longed for such a visitation. Now, through the coming of the Messiah, God was drawing near to bring redemption—not just political freedom, but spiritual salvation.

Historically, Zechariah’s words reflect Israel’s deep longing under Roman rule. God’s covenant people had endured oppression and silence for generations, but Zechariah declares that the long-awaited deliverance is at hand. The “horn of salvation” he mentions points to strength and victory. In the Old Testament, the “horn” symbolized power—especially the power of a king. By saying that God has raised up a “horn of salvation in the house of David,” Zechariah proclaims that the Messiah, the true King, has come to bring salvation in fulfillment of God’s promises to Abraham and David.

Theologically, this passage celebrates God’s unbreakable faithfulness. Every line of Zechariah’s song echoes the storyline of Scripture: God remembers, God redeems, and God restores. What He promised through the prophets, He now fulfills in Christ. The birth of John the Baptist marks the beginning of this redemptive dawn—John will prepare the way for the One who will save His people from their sins.

Yet Zechariah’s song doesn’t stop at redemption—it moves to purpose. God saves His people *“that we... might serve him without fear, in holiness and righteousness before him all our days.”* Redemption is not the end; it is the beginning of a life of worship and obedience. True salvation

produces freedom—not freedom to live as we please, but freedom to serve God joyfully and faithfully.

Practically, Zechariah’s song calls us to live as people who remember and rejoice in God’s promises. Advent reminds us that the same God who fulfilled His Word in the first coming of Christ will be faithful to fulfill it again in His return. Our response, like Zechariah’s, should be heartfelt worship and courageous service.

Reflection Question

How does remembering God’s past faithfulness strengthen your trust in His promises for the future?

Closing Prayer

Faithful God, thank You for keeping every promise You have made. As we celebrate the coming of Christ, may our hearts be filled with gratitude and faith. Help us to serve You without fear, walking in holiness and righteousness all our days. In Jesus’ name, amen.

Song of the Day: “Promises w/ O Come O Come Emmanuel” by: *Maverick City Music*

The story of Maverick City Music's song "Promises" is rooted in a message of God's steadfast faithfulness and was written by Aaron Moses and Joe L. Barnes during a time of personal financial struggle. It was completed just before the COVID-19 pandemic and became a source of encouragement during lockdowns, reminding them and others that God's promises are constant no matter the season. The lyrics draw from biblical themes, such as God's covenant with Abraham, and serve as an anchor of hope for believers. Co-writer Aaron Moses was living in difficult circumstances when his brother and fellow songwriter, Joe L. Barnes, brought him the initial idea for the song. They wrote the song together out of references from the biblical story of Abraham and the "God of Abraham, God of covenant and of faithful promises." It also alludes to Jesus calming the storm in the New Testament, providing hope and a firm foundation for the soul. There are ties to Zechariah’s song of praise in Luke 1; the main hook and the song's title allude to God’s faithfulness in keeping His promises.

Spotify Playlist:



Obedience to the Miraculous Will of God

“But as he considered these things, behold, an angel of the Lord appeared to him in a dream, saying, ‘Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit. She will bear a son, and you shall call his name Jesus, for he will save his people from their sins.’” — Matthew 1:20–21 (ESV)

Joseph is one of the most quietly faithful figures in all of Scripture and Joseph’s story is one of quiet, courageous faith — a faith that trusted God’s miraculous will even when it upended his plans. In a culture that prized reputation and honor, Joseph’s obedience to God’s Word came at great personal cost. Yet through that obedience, the redemptive plan of God unfolded in history.

When Joseph learned that Mary was pregnant, he faced an impossible situation. As a “just man,” he desired to uphold the law, but as a compassionate man, he also desired mercy. His plan to divorce Mary quietly revealed a heart that balanced righteousness with grace. Before the angel ever spoke, Joseph’s character showed that he already walked humbly with God.

Then, in a divine dream, everything changed. The angel called him by a royal title — “son of David” — reminding Joseph of his place in God’s covenant story. This was no ordinary interruption; it was the fulfillment of ancient prophecy. The miraculous conception by the Holy Spirit pointed to a new creation — God Himself entering the world through a virgin’s womb.

Joseph’s obedience was immediate and costly. To take Mary as his wife would mean accepting misunderstanding, whispers, and scandal. Yet he obeyed. Scripture says simply, “He did as the angel of the Lord commanded him” (v. 24). There is no hesitation, no debate, no demand for proof — only trust. Joseph’s faith reveals that true obedience flows from confidence in God’s character, not comfort in our circumstances.

In naming the child *Jesus* — “Yahweh saves” — Joseph publicly affirmed the truth of the angel’s message. By faith, he embraced the miraculous: that God had come near to redeem His people. The One conceived by the Spirit would save the world from sin — including Joseph himself.

During Advent, we often celebrate Mary’s surrender to God’s will, but Joseph’s quiet faith is equally profound. He shows us what it means to believe when we cannot see, to obey when obedience costs us dearly, and to trust that God’s plan, however mysterious, is always good.

Reflection Question

In what areas of your life might God be calling you to obey Him even when His plan seems uncertain or costly — and how can Joseph’s example encourage you to trust the miraculous will of God?

Closing Prayer

Lord, give us faith like Joseph — to listen when You speak, to trust when we do not understand, and to obey when obedience requires courage. Help us to rest in Your sovereign will, knowing that every act of faith draws us closer to Your redeeming work. In Jesus' Name, Amen.

Song of the Day: “All Is Well” by Michael W. Smith

Michael W. Smith's "All Is Well" is a contemporary Christmas song inspired by the traditional hymn "It Is Well with My Soul," which was written after a period of great tragedy for its author, Horatio Spafford. Spafford lost his four daughters in a shipwreck, and “It Is Well With My Soul” became a testament to finding peace and faith even in the face of profound loss. The song's theme is to find peace and hope in faith, even amidst personal suffering, a message that resonates deeply with listeners during the holidays, and the song has a deep personal connection for Michael W. Smith. He shared that his own mother passed into eternity while his song "All Is Well" was playing. He recounts that this was a bittersweet moment in which he was "thrilled for (his) mom" and grateful for the peace that the song represented. Many artists have covered this song through the years, including country artists such as Carrie Underwood. The arrangement chosen for the Advent Devotion Playlist is purposely a male solo to allow you, as the listener, to connect to the story of Joseph's willingness to surrender to the miraculous will of God.

Spotify Playlist:



Jesus, the Son of Abraham

“I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies, and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice.” —Genesis 22:17–18 (ESV)

Advent calls us to trace the story of Jesus back through the centuries, to see that His coming was not an afterthought but the fulfillment of God’s eternal promise. Long before the manger in Bethlehem, before Mary and Joseph, before shepherds and angels, there was a covenant — a promise God made to Abraham that through his offspring all nations would be blessed. In Genesis 22, that promise takes center stage.

This passage follows one of the most heart-wrenching moments in Scripture — Abraham’s willingness to offer his beloved son, Isaac, in obedience to God. Abraham’s faith was tested to its very core, yet in the end, God provided a substitute: a ram caught in the thicket. This provision not only spared Isaac but also foreshadowed a greater sacrifice to come. Abraham named the place *“The Lord will provide,”* and indeed, He would — ultimately through Jesus Christ, the true Son of Abraham.

When God reaffirmed His covenant in Genesis 22:17-18, He expanded the scope of His promise. Abraham’s descendants would be countless, his offspring victorious, and through one particular descendant, *all nations would be blessed*. The Apostle Paul, writing centuries later, interpreted this promise Christologically: *“Now the promises were made to Abraham and to his offspring. It does not say, ‘And to offsprings,’ referring to many, but referring to one, ‘And to your offspring,’ who is Christ”* (Gal. 3:16).

In other words, the birth of Jesus in Bethlehem was the fulfillment of God’s covenant with Abraham. **Jesus is the promised Seed** — the true Son of Abraham — through whom salvation would come not only to Israel but to every tribe and tongue. His victory over sin and death fulfills the prophecy that Abraham’s offspring would “possess the gate of his enemies.” On the cross, Christ triumphed over Satan, sin, and the grave, opening the way for all peoples to be reconciled to God.

Practically, this truth reminds us that Christmas is not merely a celebration of God’s love in a moment, but the culmination of His love across history. The faithfulness that began with Abraham finds its perfect completion in Jesus. Just as Abraham obeyed God’s voice in trust, we too are called to respond to God’s promises with obedient faith. Advent is a time to remember that God’s redemptive plan has always been unfolding — and we are invited to participate in it through Christ.

Reflection Question

How does knowing that Jesus fulfills God's ancient covenant with Abraham deepen your confidence in God's promises — and how might that assurance shape your obedience and trust this Advent season?

Closing Prayer

Father, thank You for keeping Your promises through the generations. As You were faithful to Abraham, You are faithful to us through Jesus, the true Son who brings blessing to all nations. Strengthen our faith to obey You as Abraham did, and help us to rest in the assurance that Your Word never fails. In Christ's name, Amen.

Song of the Day: "Children Go Where I Send Thee" (Original Composer Anonymous)

The song, "Children, Go Where I Send Thee," is a traditional African-American spiritual with no single known writer or composer, and many versions, built around a cumulative "call and response" format in which each number from 1 to 12 represents a different biblical story or concept. The song tells the story of spreading the gospel message, beginning with the birth of Jesus in Bethlehem, and its verses often allude to Old and New Testament narratives like the three Hebrew children in the fiery furnace (or the three wise men), Paul and Silas, the four evangelists, and the ten commandments.

Spotify Playlist:



Jesus, the Son of David

“And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.” - 2 Samuel 7:16 (ESV)

Few promises in Scripture shine as brightly in the Advent season as God’s covenant with David. Spoken through the prophet Nathan, these words in 2 Samuel 7 declared that David’s dynasty would endure forever — not because of David’s greatness, but because of God’s faithfulness. Though David’s descendants would falter, God’s promise would not fail. It would find its ultimate fulfillment in Jesus Christ, the true and everlasting Son of David.

In the generations following David, Israel’s monarchy crumbled. Kings rose and fell, kingdoms divided, and the people were exiled. Yet through centuries of uncertainty, the prophets kept pointing forward to a future King — One who would rule with justice, righteousness, and peace. Isaiah foretold, *“Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom”* (Isa. 9:7). When the angel announced Jesus’ birth to Mary, he echoed that same promise: *“The Lord God will give to Him the throne of His father David, and He will reign over the house of Jacob forever”* (Luke 1:32–33).

In Jesus, God’s covenant with David reaches its glorious fulfillment. Unlike the kings of old, Jesus reigns not from a palace but from a cross — and His crown was not gold, but thorns. His victory came not by conquest, but by sacrifice. Through His death and resurrection, Christ established a kingdom that will never end. He reigns now at the right hand of the Father, and one day He will return to rule in perfect righteousness and peace.

Practically, this truth calls us to place our confidence not in earthly leaders or fleeting powers, but in the eternal King whose rule is secure. Advent reminds us that the baby born in Bethlehem was also born a **King** — the promised Son of David, who came to establish God’s reign in human hearts and will one day renew all creation under His lordship.

Reflection Question

How does knowing that Jesus is the eternal King from David’s line strengthen your trust in God’s promises — especially when life feels uncertain or unstable?

Closing Prayer

Father, thank You for keeping Your covenant through Jesus, the Son of David and the King who reigns forever. Help us to rest in His unshakable kingdom and to live each day in faithful obedience to our sovereign Lord. May our hearts rejoice in His coming and long for His return. In the mighty name of Jesus, we pray, Amen.

Song of the Day: *"Son of David" by Hillsong Worship*

The song "*Son of David*" by Hillsong Worship was written by Ben Fielding and Reuben Morgan (words and music). The song has a corporate worship style and draws from multiple biblical texts. Some of the most prominent are the bible verses for referencing, "Jesus, Son of David, have mercy on me." These texts are found in the Gospels of Matthew, Mark, and Luke. The most explicit instance is in the story of Bartimaeus, the blind beggar, in Mark 10:47-48. Other examples include two blind men in Matthew 9:27 and another account of two blind men in Matthew 20:30-31. Another key idea in the lyrics is that Jesus is in the line and lineage of David, fulfilling the promises God made to the people of Israel. The primary Bible verses that connect Jesus to David, and his father Jesse, are [Isaiah 11:10](#) and [Romans 15:12](#), which speak of a "Root of Jesse" who will arise to rule over the nations. Isaiah 11:1 is also central, stating that "A shoot will come up from the stump of Jesse," symbolizing the emergence of a new leader from a seemingly dead or broken lineage. These verses are understood to refer to Jesus, who is a descendant of Jesse, the father of King David, and the promised Messiah.

Spotify Playlist:



Jesus, the Son of God

“Jesus, when he began his ministry, was about thirty years of age, being the son (as was supposed) of Joseph, the son of Heli, the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel,^[a] the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of Sala, the son of Nahshon, the son of Amminadab, the son of Admin, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, the son of God.” - Luke 3:23-38 (ESV)

At first glance, Luke’s genealogy may seem like a simple list of names — a record of Jesus’ human ancestry. Yet beneath those names lies one of Scripture’s most profound truths: Jesus is both fully human and fully divine. This is known as the hypostatic union. Luke traces Jesus’ lineage back to Adam, the first man, and ultimately to God. This genealogy declares that Jesus is not only the Son of David and the Son of Abraham, but also the **Son of God** — the divine Savior sent to redeem all humanity.

In this passage, Luke emphasizes Jesus’ solidarity with humanity. He is connected to every generation, every story, every broken lineage. Yet unlike those who came before Him, Jesus does not carry Adam’s guilt or sin. As the eternal Son of God, He enters human history to reverse the curse that Adam’s sin unleashed. Where the first Adam brought death, the second Adam brings life. Where humanity failed, Jesus triumphs.

The divinity of Christ is not merely a doctrine to affirm — it is the heart and essence of our hope. Everything we know about God’s nature, love, and holiness is revealed in the person of Jesus. As He Himself said, “Whoever has seen Me has seen the Father” (John 14:9). The compassion of Christ shows us the compassion of God; His forgiveness shows us the mercy of God; His obedience shows us the holiness of God. The character of Jesus is the character of God.

Practically, this truth transforms how we approach faith and daily life. In seasons of doubt or struggle, we need not wonder what God is like — we look to Jesus. He is the image of the

invisible God (Col. 1:15), the Word made flesh (John 1:14), and the divine Son who restores us to fellowship with the Father. Advent calls us to marvel anew at this mystery: the eternal God has come near — not distant or detached, but present with us in the person of His Son, Jesus Christ!

Reflection Question

How does knowing that Jesus perfectly reveals the heart and character of God shape the way you trust and follow Him this Advent season?

Closing Prayer

Heavenly Father, thank You for revealing Yourself through Your Son, Jesus Christ. In Him, we see Your love, holiness, and mercy made visible. Help us to trust Him more deeply, follow Him more faithfully, and reflect His character more visibly in our daily lives. May we worship the Son of God, Jesus Christ, with wonder and joy this Advent season. In Jesus' name we pray, Amen.

Song of the Day: “Son of God / Go Tell It On The Mountain” by Chris Renzema

Chris Renzema’s song “Son of God” was first released in 2017 as his official debut single and fits the deeply personal, reflective style that characterizes his wider body of work. Although he has not shared a detailed public story behind the song, its meaning can be understood through his themes, interviews, and the song’s theological depth. “Son of God” emphasizes the wonder of the incarnation, celebrating the God who “left His throne” to walk among us and restore broken lives. The lyrics highlight Christ’s authority over creation—imagery of “graves and oceans bowing” evokes Jesus’ victory over death and nature, while references to “signs and wonders” and a “Kingdom carried near” point to the nearness of God’s Kingdom and the ongoing presence of Christ with His people. Renzema’s writing underscores that Jesus is not a distant Savior but the living Son of God who continues to heal, redeem, and walk with His people today. The song functions like a modern hymn of testimony: believers witnessing the reality of Christ’s presence, His miracles, and the hope of His Kingdom breaking into ordinary life. Ultimately, “Son of God” invites listeners into the ongoing story of God’s redeeming work, reminding us that the Incarnate One who came at Christmas is still alive and active among His people.

Spotify Playlist:



- Day 17 -

Jesus, the Light of the World

“Again, Jesus spoke to them, saying, ‘I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.’” - John 8:12 (ESV)

Darkness has always been one of the most powerful images of sin, confusion, and death. From the opening pages of Scripture, when God spoke light into the void (Genesis 1:3), to the prophets who longed for dawn to break over a weary world, light symbolizes the hope of God’s presence and truth shining into human darkness.

When Jesus stood in the temple courts and declared, *“I am the light of the world,”* He made a claim that was both breathtaking and divine. The setting was the Feast of Tabernacles, when great lamps illuminated Jerusalem to remind Israel of God’s guiding presence in the wilderness. Against that backdrop, Jesus announced that He Himself is the true and eternal light — not a reflection, but the very source. His words revealed that the light which once guided Israel now shines in Him, the incarnate Son of God.

In Advent, we remember that this light first broke into history in the most unexpected way — not with blinding glory, but through the humble birth of a child. Yet from Bethlehem’s stable to Calvary’s cross, the light of Christ has never ceased to shine. Through His death and resurrection, He conquered the darkness of sin and offers the **“light of life”** to all who believe.

Theologically, this means Jesus alone dispels spiritual blindness. Apart from Him, we stumble in confusion and sin; in Him, we see reality as it truly is. Practically, His light exposes what is hidden, comforts what is fearful, and directs our steps. As we follow Jesus, His Spirit illuminates our path and transforms us to reflect His light to others.

This Advent, we are called not only to celebrate the Light who came into the world, but to walk in that light daily — letting His truth guide us, His holiness purify us, and His love shine through us into a darkened world.

Reflection Question

In what areas of your life do you need the light of Christ to expose darkness and bring renewal this Advent season?

Closing Prayer

Lord Jesus, Light of the World, shine Your truth into our hearts. Drive away the shadows of sin and fear, and fill us with the light of Your life. Help us to walk in Your ways and reflect Your glory to those around us. We thank You for coming into our darkness to bring us hope and salvation. In Your holy name we pray, Amen.

Song of the Day: "Light of the World" by Lauren Daigle

Lauren Daigle's "Light of the World" is a contemporary Christian song inspired by the Christmas story, emphasizing that Jesus's presence and hope are for people today, not just in the past. The song conveys a modern-day, universal longing for peace and light, using the Christmas story to express God's continued presence amid daily struggles. Written by Lauren Daigle, Paul Duncan, and Paul Mabury, the song was released in 2015 and featured on her 2016 holiday album, Behold. The song isn't just about the nativity scene; it is also about Christ coming into the "now" – our everyday lives. It opens with a child praying for peace, representing people struggling today who are crying out to Emmanuel, meaning "God with us." The song is deeply rooted in scripture, drawing on themes throughout the Christmas story and on verses like John 8:12, where Jesus declares, "I am the light of the world." The lyrics also incorporate the angelic announcement to the shepherds from Luke 2:14.

Spotify Playlist:



Jesus, the Good Shepherd

*“So Jesus again said to them, “Truly, truly, I say to you, I am the door of the sheep. All who came before me are thieves and robbers, but the sheep did not listen to them. I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly. I am the good shepherd. The good shepherd lays down his life for the sheep. He who is a hired hand and not a shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep and flees, and the wolf snatches them and scatters them. He flees because he is a hired hand and cares nothing for the sheep. I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father; and I lay down my life for the sheep. And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. For this reason the Father loves me, because I lay down my life that I may take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father.” - **John 10:7-18 (ESV)***

Throughout Scripture, God reveals Himself as a shepherd — one who lovingly guides, protects, and provides for His people. David declared, *“The Lord is my shepherd; I shall not want”* (Psalm 23:1). Isaiah foretold that the coming Messiah would *“tend His flock like a shepherd”* (Isaiah 40:11). In John 10, Jesus makes this identity unmistakably clear: *“I am the good shepherd.”*

These words would have struck His listeners with both comfort and awe. Shepherds were common in ancient Israel, known for their tireless care and courage. Yet Jesus distinguishes Himself not merely as a shepherd, but as **the Good Shepherd** — the One who perfectly fulfills God’s covenantal care. Unlike the hired hand who flees in danger, Jesus willingly lays down His life for His sheep (John 10:11–13). His goodness is not sentimental; it is sacrificial. His love is not abstract; it is proven on the cross.

In Advent, we celebrate that the eternal Shepherd stepped into the pasture of our world. The same voice that spoke creation into existence (John 1:3) now calls His sheep by name. He knows us intimately — our fears, our failures, our wandering hearts — and still loves us enough to lead us home.

Jesus’ claim reveals not only His compassion but also His divinity. He echoes the language of Ezekiel 34, where God Himself promises to rescue His flock from corrupt shepherds and says, *“I myself will be the shepherd of my sheep”* (Ezekiel 34:15). In Christ, that promise is fulfilled. The Shepherd is God in the flesh.

As followers of Christ, we must recognize that His voice still calls to us today — through His Word and by His Spirit. C.S. Lewis once wrote, *“We are not merely imperfect creatures who must be improved; we are rebels who must lay down our arms.”* The Good Shepherd not only corrects our wandering, but He conquers our rebellion by His grace.

Practically, this truth invites our full surrender. We are safest not when we lead, but when we follow. Jesus guides us to green pastures (Psalm 23:2) and through valleys of shadow. His rod and staff bring both comfort and correction. Advent calls us to listen again for His voice and rest in His care — the Shepherd who gave His life that we might live.

Reflection Question

Where in your life do you need to surrender control and trust the Good Shepherd to lead you with His wisdom and care?

Closing Prayer

Gracious Lord, our Good Shepherd, thank You for calling us by name and leading us with unfailing love. Teach us to listen to Your voice above all others and to rest in Your care. As we celebrate Your coming, may our hearts find peace in Your presence and hope in Your promise. In Jesus’ name, Amen.

Song of the Day: “Lead on Good Shepherd” by Patrick Mayberry

The song “Lead on Good Shepherd” by Patrick Mayberry was written during a season when he was struggling to trust God’s direction amid uncertainty and personal exhaustion. Returning often to Psalm 23 and John 10, Mayberry was reminded that Jesus is the Good Shepherd who leads, protects, and carries His people. The song began as a simple prayer—*“Lead on, Good Shepherd, I will follow You”*—expressing his desire to surrender control and trust God step by step. In co-writing sessions, he and his team shaped the song to feel like a modern psalm: honest about weakness yet full of confidence in Christ’s steady guidance. Musically and lyrically, it reflects the truth that even when we don’t know the path ahead, we can follow the Shepherd who goes before us. The song has resonated with many believers because it captures both vulnerability and faith, encouraging listeners to rest in Jesus’ leadership and love.

Spotify Playlist:



- Day 19 -

Jesus, the Everlasting King

“For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace, there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the Lord of hosts will do this.” - Isaiah 9:6-7 (ESV)

Isaiah’s prophecy pierces the darkness of human despair with a message of divine hope. Spoken more than seven centuries before Christ’s birth, these words proclaim the coming of a King whose reign will never end. While earthly kingdoms rise and fall, Isaiah reveals a throne established by God Himself — a kingdom upheld not by military might or political power, but by justice, righteousness, and peace.

This King would come not in royal splendor, but in humility: *“For to us a child is born.”* The infinite God enters history as an infant. The One who holds the universe upon His shoulders will one day bear a cross upon them. Each title Isaiah lists reveals something of this King’s divine nature: **Wonderful Counselor** — the embodiment of perfect wisdom (Colossians 2:3); **Mighty God** — the divine Warrior who conquers sin and death (Revelation 19:16); **Everlasting Father** — the eternal protector and provider of His people (John 10:28–29); **Prince of Peace** — the One who reconciles God and man through His own blood (Ephesians 2:14–16).

Theologically, Isaiah’s prophecy finds its fulfillment in Jesus Christ, the promised Son of David (Luke 1:32–33). Unlike earthly kings who rule temporarily and imperfectly, Jesus reigns eternally and righteously. His birth in Bethlehem marked the dawn of His kingdom; His resurrection declared its victory; and His return will complete it in glory. As C.S. Lewis beautifully wrote, *“Once in our world, a stable had something in it that was bigger than the whole world.”* The King of Kings came not to dominate, but to deliver. He came not to condemn but to save (John 3:17).

Practically, Advent invites us to live under the rule of this divine King now. His kingdom begins in every heart that bows before Him. When we submit to His lordship, His peace governs our fears, His justice shapes our actions, and His righteousness transforms our desires. In a world longing for stability and truth, Christ alone offers an unshakable kingdom (Hebrews 12:28).

This Advent season, we look back with awe to the manger and forward with anticipation to the throne — rejoicing that the child who came to us still reigns, and will reign forevermore.

Reflection Question

What would it look like for you to live more fully under the gracious rule of Jesus, the everlasting King, this Advent season?

Closing Prayer

Lord Jesus, our Wonderful Counselor and Mighty God, we praise You as the eternal King whose kingdom shall have no end. Teach us to trust in Your reign, to walk in Your righteousness, and to live as citizens of Your unshakable kingdom. May Your peace rule in our hearts as we await Your glorious return. In Your holy name we pray, Amen.

Song of the Day: “That’s My King” by CeCe Winans

The song, “That’s My King” by CeCe Winans, is a powerful gospel declaration of trust, identity, and the sovereign reign of Jesus Christ. Penned in the early 2000s, the song emphasizes Jesus as the unshakeable King who holds every situation in His hands—depicting Him not as a distant ruler but as a personal, caring sovereign. Inspired by biblical truths about Christ’s authority and steadfast love, the lyrics express the confidence of one who recognizes that although life is full of challenges, their King has already overcome. CeCe Winans has shared in interviews that the song came from her own experience of wrestling with life’s storms and remembering that at the heart of her faith is the fact that “He’s my King and He’s worth believing in.” Through its soulful melody and affirming refrain—“*And that’s my King*”—the song has become an anthem of worship for believers who want to profess that Jesus, their King, is both mighty and intimately present in every area of life.

Spotify Playlist:



The Savior Born in Bethlehem

“But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose coming forth is from of old, from ancient days.” - Micah 5:2 (ESV)

“And the angel said to them, ‘Fear not, for behold, I bring you good news of great joy that will be for all the people. For unto you is born this day in the city of David a Savior, who is Christ the Lord. And this will be a sign for you: you will find a baby wrapped in swaddling cloths and lying in a manger.’” - Luke 2:10-12 (ESV)

Centuries before the angels sang over Bethlehem’s fields, the prophet Micah foretold that Israel’s long-awaited ruler would be born in a place “too little to be among the clans of Judah.” The great plan of redemption would begin not in Jerusalem’s palaces, but in Bethlehem’s obscurity. From this humble village — the same place where David once tended sheep — would come a King whose “coming forth is from of old,” the eternal Son of God made flesh.

When the angel announced to the shepherds that “*unto you is born this day in the city of David a Savior,*” heaven’s promise was fulfilled. The child wrapped in swaddling cloths was no ordinary infant, but **Christ the Lord** — the divine Shepherd-King, sent to save His people from their sins (Matthew 1:21). This good news of great joy is the heart of Advent: that God has drawn near in Jesus to redeem a fallen world.

Theologically, the incarnation reveals both the depth of God’s mercy and the mystery of His plan. The eternal Word “became flesh and dwelt among us” (John 1:14), taking on humanity without ceasing to be divine. As Karl Barth once said, “*In the manger of Bethlehem there lies, concealed in the form of a child, the infinite majesty of God.*” God’s saving work does not begin with human strength or wisdom but with divine condescension — the Almighty entering our weakness to lift us into His life.

Salvation, therefore, is entirely God’s initiative. It is grace breaking into history. In his book *Mere Christianity*, C.S. Lewis wrote, “*The Son of God became a man to enable men to become sons of God.*” The birth of Christ is the dawn of a new creation — light shining into darkness, hope overcoming despair.

This is a very old idea that continued to be worked out in the life of the church over centuries. St. Athanasius, a 4th-century theologian, wrote in his book *On the Incarnation*, famously and somewhat infamously wrote, “God became man so that man might become God.” It is this statement that C.S. Lewis is most likely working from. St. Athanasius argued that Christ’s assumption of human nature was to restore humanity, deal with sin, and make it possible for believers to be transformed and become “gods” (or “sons of God”) through grace.

Practically, this truth transforms how we live. The same Savior who entered our broken world continues to meet us in our humble places — in our fears, our weariness, and our longing for peace. Bethlehem reminds us that God delights to work through the small and the lowly to accomplish His glorious and eternal purposes.

This Advent, we remember that our salvation is not earned, but received. The baby born in Bethlehem grew to bear our sins on the cross and to rise victorious over death. He is our Shepherd, our Savior, and our King — and His kingdom shall never end (Luke 1:33).

Reflection Question

How does the humility of Jesus' birth in Bethlehem deepen your gratitude for God's grace gift and renew your trust in His plan of salvation?

Closing Prayer

Heavenly Father, we thank You for sending Jesus, the promised Savior, born in Bethlehem. In His humility, we see Your glory; in His birth, we find our salvation. Help us this Advent season to rejoice in Your mercy, trust Your promises, and proclaim the good news of Christ to all. May His light shine in our hearts and through our lives. In Jesus' name we pray, Amen.

Song of the Day: "Salvation is Born" by Gregory Tulenko

The song, "Salvation Is Born," was written by Gregory Tulenko and first released on the *Savior: Celebrating the Mystery of God Become Man* album. The song invites worship by calling together angels, shepherds, and all creation to celebrate the incarnation of Jesus — "the glory of God-become-man." It ties Old Testament prophecy (e.g., Micah 5:2) with the birth of Christ as prophesied by the prophets, highlighting Jesus as both "Messiah" and "the hope of the world." Sovereign Grace's theology is deeply rooted in biblical doctrine, and Tulenko's lyrics reflect this by combining a celebration of Christ's humble birth in a stable with the grand redemptive plan God fulfilled through Him. The repeated refrain, "Salvation is born," clearly points to the gospel message: Jesus came to accomplish God's plan of redemption and to bring salvation to humanity.

Spotify Playlist:



- Day 21 -

The Angels' Song

"And suddenly there was with the angel a multitude of the heavenly host praising God and saying, 'Glory to God in the highest, and on earth peace among those with whom he is pleased!'" - Luke 2:8-14 (ESV)

In the quiet darkness of Bethlehem's fields, an unexpected audience received history's most glorious announcement. Shepherds — men often overlooked by society and regarded as simple laborers — became the first witnesses of heaven's proclamation that the Savior had been born. God chose the humble, not the powerful; the ordinary, not the elite. This is the pattern of grace woven throughout Scripture (1 Cor. 1:26-29).

The angel's message begins with comfort: *"Fear not"* (Luke 2:10). God's glory is overwhelming, but His gospel brings joy, not terror. The good news is for *"all people"* — not just Israel, but every nation, tribe, and tongue. The angel identifies the newborn child with three titles full of hope: **Savior**, **Christ**, and **Lord** (Luke 2:11). These are not honorary labels. They declare that this child is God in the flesh, the promised Messiah, and the sovereign King.

Then the sky erupts with the worship of countless angels: *"Glory to God in the highest."* Their song reveals two central truths.

First, **salvation begins and ends with the glory of God**. The incarnation is not merely a divine rescue mission; it is the supreme revelation of God's character. As Tim Keller once wrote, *"The gospel is not just the ABCs but the A to Z of the Christian life."* The manger is a display of God's holiness, mercy, power, and grace. Everything about Christ's coming — His humility, His mission, His sacrifice — magnifies God's glory.

Second, **God's glory brings peace to His people**. The peace the angels proclaim is not political convenience or emotional calm; it is reconciliation with God through Christ. Scripture tells us that apart from Christ we are enemies of God (Romans 5:10), but through Jesus we receive peace with God (Romans 5:1). The Prince of Peace (Isaiah 9:6) brings peace by removing the barrier of sin and establishing a new relationship with God.

C.S. Lewis captured the wonder of the incarnation in a single sentence: *"The Son of God became a man to enable men to become sons of God."* The angels sang not because the world became easier, but because salvation had come near — and with it, hope for sinners.

The shepherds responded to this revelation by hurrying to see Jesus and by glorifying God (Luke 2:15-20). Their reaction is the model for us: hearing leads to believing, believing leads to seeking, and seeking leads to worship.

This Advent season, let the angels' song become your own. Lift your eyes to the glory of God in Christ, and let His peace rule your heart (Col. 3:15).

Reflection Question

How can the angels' words — “Glory to God in the highest, and on earth peace” — shape your worship and your witness during this Advent season?

Closing Prayer

Heavenly Father, we praise You for the glory revealed in the birth of Your Son. Thank You for the peace that comes through Jesus Christ and for the joy proclaimed by the angels. Help us to worship You wholeheartedly and to share this good news with others. Fill us with Your peace as we await the return of our King. In Jesus' name, Amen.

Song of the Day: “Angels We Have Heard on High” (Original Composer Anonymous)

The song, “Angels We Have Heard on High,” began as an 18th-century French carol called “*Les Anges dans nos Campagnes*.” Its roots are anonymous, but it was widely sung in rural France to celebrate the angels' announcement in Luke 2:8–14. The famous “*Gloria in excelsis Deo*” refrain echoes the angels' praise from Scripture. In 1862, Bishop James Chadwick created the popular English version, preserving the joyful spirit and melody of the original French hymn. Its soaring “Glo-o-o-ria” line has made it one of the most cherished Christmas carols, inviting worshipers to join the angels in praising the newborn King.

Spotify Playlist:



Shepherds Who Could Not Stay Silent

“When the angels went away from them into heaven, the shepherds said to one another, ‘Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us.’ ... And when they saw it, they made known the saying that had been told them concerning this child.” - Luke 2:15-20 (ESV)

The shepherds’ response to the angelic announcement is striking in its simplicity and obedience. They do not debate, delay, or demand further proof. Luke tells us they “*went with haste*” (2:16). Their eagerness reflects the pattern seen throughout Scripture: when God reveals Himself, His people respond. As Charles Spurgeon wrote, “*The gospel is like a bell; when it strikes, it must be heard.*” The shepherds heard—and they hurried.

Upon finding Mary, Joseph, and the baby Jesus lying in the manger, the shepherds encountered not merely a sign but a Savior. What they found matched perfectly what God had made known to them (2:15). Divine revelation led to personal encounter, and personal encounter led to bold proclamation. This is the movement of authentic faith: **God speaks → we believe → we go → we tell.**

Luke says, “*they made known the saying that had been told them concerning this child*” (2:17). Their testimony was Christ-centered, not experience-centered. They spoke not about angels or visions but about *Jesus*. Their message echoed what the angel said: that this child is “*a Savior, who is Christ the Lord*” (2:11). This parallels the Great Commission, where the church is charged not to promote itself but to proclaim Christ (Matt. 28:18–20; Acts 1:8).

A.W. Tozer once stated, “*What comes into our minds when we think about God is the most important thing about us.*” What filled the shepherds’ minds that night was the astonishing grace of God—that the long-awaited Messiah had come for sinners, even those on the margins. Their evangelism flowed not from obligation but from overflowing wonder.

The shepherds’ message produced varied responses: all who heard “*wondered*” (2:18), Mary “*treasured*” and “*pondered*” (2:19), and the shepherds themselves “*returned, glorifying and praising God*” (2:20). This progression shows that the gospel confronts every heart but transforms only those who receive it with faith. Like Mary, we treasure Christ by meditating on God’s Word (Ps. 1:1–3). Like the shepherds, we glorify God as we go back to our daily lives, carrying the light of Christ with us (Matt. 5:14–16).

This Advent, may the shepherds remind us that good news is meant to be shared. Those who have truly met Jesus cannot keep silent.

Reflection Question

Where is God calling you to “go with haste” and make known the good news of Jesus this Advent season?

Closing Prayer

Lord Jesus, thank You for revealing Yourself to humble people like the shepherds—and like us. Fill our hearts with the same joy and urgency they felt. Give us boldness to make known the good news of Your salvation, and help us glorify You in every place You send us. Amen.

Song of the Day: “Go Tell It On The Mountain” (Original Composer: Anonymous)

The song, “Go Tell It on the Mountain,” is an African American spiritual that emerged from the suffering, resilience, and deep faith of enslaved Christians in the American South during the 19th century. Passed down orally, it captured the longing for freedom and the conviction that the good news of Jesus’ birth could not be contained—reflecting Luke 2:8–20, where the shepherds urgently spread the message of Christ. After the Civil War, the song was collected and preserved by John Wesley Work Jr., one of the first Black musicologists dedicated to recording spirituals, who published it with the Fisk Jubilee Singers in the early 1900s. The Jubilee Singers carried it across the United States and eventually the world, transforming it from a local spiritual into a global Christmas anthem. Its refrain—“Go tell it on the mountain”—echoes both the biblical call to proclaim Christ and the experience of enslaved believers who saw evangelism as an act of hope and defiance. Today, the song stands not only as a joyful Christmas carol but also as a historical testimony to the faith of a people who, despite oppression, boldly declared the arrival of the Savior who brings freedom, dignity, and redemption to all.

Spirituality Playlist:



Hope Held in Simeon's Arms

"For my eyes have seen your salvation that you have prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to your people Israel." - **Luke 2:30-32 (ESV)**

The scene in Luke 2:30–32 captures one of the most profound moments in the infancy narrative. Simeon, a righteous and devout man who had waited his entire life for the promised Messiah, finally beholds the fulfillment of God's ancient promises. Holding the infant Jesus in his arms, Simeon declares, *"My eyes have seen your salvation"*—not simply the *means* of salvation, but **salvation Himself**. This child is God's redemptive plan embodied (John 1:14).

Simeon's words echo the prophetic promises of Isaiah: *"I will give you as a light for the nations, that my salvation may reach to the ends of the earth"* (Isaiah 49:6). In Jesus, the covenantal hope of Israel and the saving mercy extended to the Gentiles converge. He is the long-awaited *"root of Jesse"* who will stand as a signal for the peoples (Isaiah 11:10). He is the One through whom *"all the families of the earth shall be blessed"* (Genesis 12:3).

Luke highlights that this salvation is *"prepared in the presence of all peoples."* From the beginning, the gospel is not a tribal blessing but a global mission. This anticipates Jesus' own commission to proclaim repentance and the forgiveness of sins *"to all nations"* (Luke 24:47) and the early church's Spirit-empowered expansion in Acts 1:8.

Simeon saw in Jesus what the world could not yet perceive: the light that reveals God's character and exposes humanity's need (John 8:12). As Adrian Rogers once said, *"Jesus is not just a good teacher or a great example—He is God's answer to man's greatest need."* Simeon understood that in Christ, God's saving presence had stepped into human history—not in power and spectacle, but in humility and vulnerability.

Yet Simeon also foresaw that this coming Light would divide humanity. Just a few verses later, he warns Mary that this child will be *"a sign that is opposed"* (Luke 2:34). The Light that saves is also the Light that exposes, calling every heart to repentance and belief.

Simeon's joy-filled surrender invites us into a posture of hopeful waiting and wholehearted trust. He teaches us that God's promises may take time, but they always come to pass (2 Pet. 3:9). Advent reminds us to wait faithfully, worship deeply, and embrace Jesus as the fulfillment of all our longings.

Reflection Question

Where do you need to slow down this Advent season to recognize Jesus as God's promised salvation and Light in your own life?

Closing Prayer

Father, thank You for sending Your Son as the salvation prepared for all peoples. Give us hearts like Simeon—waiting, trusting, rejoicing in Your faithfulness. Open our eyes to see Jesus clearly, and help us walk in His light with courage and hope. Amen.

Song of the Day: “Simeon’s Song” by Tenielle Neda & Paul Zach

The song, “Simeon’s Song” by The Porter’s Gate, written by Tenielle Neda and Paul Zach and produced by Isaac Wardell, is a modern worship reflection on Simeon’s proclamation in Luke 2:29–32, often called the “Nunc Dimittis.” Inspired by Simeon’s long wait for the Messiah, the song echoes his words and emotions as he holds the infant Jesus and recognizes Him as the fulfillment of God’s promise, the “Promised hope of Israel.” Its lyrics—such as “my eyes have seen the Messiah” and “the kingdom of God has come”—capture both Simeon’s peaceful readiness to depart and his joy in seeing God’s salvation with his own eyes. With gentle, contemplative instrumentation and theological richness, the song functions as both a prayer and a declaration, expressing the deep assurance that in Jesus, God’s long-awaited redemption has finally arrived.

Spotify Playlist:



Seeking the True King

“Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the east came to Jerusalem, saying, ‘Where is he who has been born king of the Jews? For we saw his star when it rose and have come to worship him.’” - Matthew 2:1-2 (ESV)

The Magi's visit in Matthew 2 confronts us with one of the most beautiful truths of Advent: the nations are drawn to the Messiah. The Magi—likely scholars from regions influenced by Babylon and Persia—represent the Gentile world responding to God's revelation. They arrive not by accident but by divine orchestration. **God Himself draws them**, fulfilling promises long spoken: *“Nations shall come to your light, and kings to the brightness of your rising”* (Isa. 60:3).

The star that guides these travelers is not merely a cosmic phenomenon; it is God acting in sovereignty to make Christ known (Matt. 2:9–10). Their journey echoes the words of Numbers 24:17: *“A star shall come out of Jacob, and a scepter shall rise out of Israel.”* They come seeking not information but a Person—*“he who has been born king of the Jews.”* In contrast to Herod's fear and Israel's indifference, these Gentile seekers arrive with a posture of humble worship.

The Magi remind us that genuine worship begins with a right recognition of Jesus' identity. He is not simply a teacher, moral example, or spiritual guide. He is the King given by God, the One whose reign is everlasting (Dan. 7:14) and whose authority extends “to the ends of the earth” (Ps. 72:8). As Adrian Rogers once said, *“Jesus is not just part of the answer—He is the King who deserves the throne of your life.”* The Magi understood far more about the Messiah than many in Jerusalem: to meet Him is to bow before Him.

Their long, costly journey also teaches us about discipleship. Advent invites us into that same pursuit—seeking Christ above comfort, convenience, or cultural expectations. Their gifts—gold, frankincense, and myrrh (Matt. 2:11)—symbolize Christ's kingship, deity, and sacrificial death. Even at His cradle, the shadow of the cross is present.

Moreover, the inclusion of Gentile worshipers at the birth of Christ anticipates the Great Commission (Matt. 28:18–20) and fulfills God's promise to Abraham that *“in you all the families of the earth shall be blessed”* (Gen. 12:3). Bethlehem's child is the Savior for all people—not only Israel but every nation, every tribe, every seeker who will come and bow before Him.

Advent calls us to follow the Magi's example: to seek Christ, submit to Him, and worship Him with our best.

Reflection Question

What “distance” might you need to cross—spiritually, emotionally, or practically—to seek Jesus with the same intentionality as the Magi this Advent season?

Closing Prayer

Lord Jesus, true King of all nations, give us hearts that seek You with humility and joy. Lead us by Your Word and Spirit, and make our lives offerings of worship that honor Your name. Amen.

Song of the Day: “We Three Kings” by John Hopkins Jr.

The song, “We Three Kings,” was written in 1857 by John Henry Hopkins Jr., an Episcopal priest, musician, and seminary teacher who originally composed it for a Christmas pageant at the General Theological Seminary in New York City. At the time, it was unusual for one person to write both the lyrics and the music, but Hopkins crafted the entire piece himself so that his students could dramatize the journey of the Magi from Matthew 2. Each verse is sung from the perspective of one of the wise men, reflecting the symbolic meaning of their gifts: gold for Christ’s kingship, frankincense for His deity, and myrrh for His sacrificial death. The haunting melody and minor-key opening were intentionally designed to evoke a sense of mystery and longing, mirroring the Magi’s difficult pilgrimage to seek the true King. Though originally created for a small seminary performance, the hymn spread rapidly through church hymnals, becoming one of the first widely popular American-written Christmas carols and remaining beloved for its rich biblical imagery and theological depth.

Spotify Playlist:



Heaven's Greatest Gift

"For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him." - **John 3:16-17 (ESV)**

When we speak of Advent as a season of anticipation, we must remember what ultimately awaited the world in the fullness of time: *a gift*. Not an abstract promise, not a symbolic gesture—but God's own Son. Jesus Christ is Heaven's greatest gift, given freely by the Father's sovereign love. As Alistair Begg has often said, "The heart of the gospel is this: God gives His Son, and the Son gives Himself."

John 3:16 is so familiar that its wonder can sometimes slip past us, yet it contains the very essence of the gospel. The verse begins with the motive of God's saving action: *love*. Not sentimental affection, but holy, initiating, covenant love. This is the love that moved God toward rebels—toward a world in darkness (John 1:5), toward sinners dead in trespasses (Eph. 2:1–5). As Augustine beautifully expressed, "God loves each of us as if there were only one of us to love."

The gift of the Son was not an afterthought, but the fulfillment of a promise God made long before. From Genesis 3:15, God foretold a Savior who would crush the serpent's head. Through the prophets, God declared that a child would be born, a son given, whose name would be "Mighty God" and "Prince of Peace" (Isa. 9:6). Advent celebrates that the Father has kept His word in the most astonishing way—by sending His "only Son," His unique and eternal Son, to redeem us.

Verse 17 reminds us that Jesus' sending was not for condemnation. Condemnation was already the condition of the world (John 3:18–19). God's purpose was salvation—rescue from sin, death, and eternal judgment. As Dr. Adrian Rogers once wrote, "God's judgment is not His primary delight; His delight is salvation." Christ came not merely to offer us a better life, but to give us *eternal* life, life reconciled to God and secured by His grace.

The incarnation itself underscores the depth of God's generosity. "Though he was rich, yet for your sake he became poor" (2 Cor. 8:9). Advent reminds us that the manger was the beginning of a mission that would lead to the cross, where the Son would give the greatest gift of all—His own life as a ransom for many (Mark 10:45).

Heaven's greatest gift invites us to respond in the simplest yet most profound way: *believe*. Whoever believes in Him—not whoever achieves, deserves, or earns—receives eternal life. This universal offer reflects the wideness of God's mercy and the exclusivity of Christ's saving work. Jesus is God's gift, but like any gift, He must be received.

During this Advent season, let us marvel again that the Father gave His Son—for us.

Reflection Question

What does the Father’s sacrificial giving of His Son reveal about the nature of true love, and how does this shape the way you approach Advent?

Closing Prayer

Father, thank You for giving Your only Son, the greatest gift Heaven could offer. Deepen our gratitude, enlarge our faith, and draw us into the joy of Your salvation. Teach us to live as people who have received Your indescribable gift. In Jesus’ name, Amen.

Song of the Day: “The Gift” by Maverick City Music

The song, “The Gift” by Maverick City Music (feat. Naomi Raine & Nick Day) was written as a Christmas worship song that captures the humble yet profound gift of Jesus. Rather than a treasure of silver or gold, the song celebrates a child “cradled in the hay,” emphasizing that God’s greatest offering was His Son (Luke 2). The lyrics “From throne to lowly manger, the hope of the world” highlight the contrast between divine glory and Christ’s humble birth. By calling Jesus “the Gift only God can give,” the song links his incarnation to his mission of salvation. In the second verse, the phrase “Emmanuel, God with us” points directly to God’s presence in human flesh, echoing Matthew 1:23. The bridge borrows the familiar Advent call to worship: “Oh come, let us adore Him,” inviting listeners to respond with awe and surrender. Overall, the song is a reminder that God’s love is deepest not in what He gives, but in *who* He gives — Jesus himself.

Spotify Playlist:



- Christmas Eve -

The Night Before Everything Changed

“But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, 5 to redeem those who were under the law, so that we might receive adoption as sons.” - Galatians 4:4-5 (ESV)

On this holy night, we stand on the edge of a miracle—the night before everything changed. Luke tells us, “And while they were there, the time came for her to give birth” (Luke 2:6). History had waited, creation had groaned (Romans 8:22), and humanity had longed for the promised Redeemer (Isaiah 9:6–7). But tonight, heaven is holding its breath. The eternal Son, “the Word who was with God and was God” (John 1:1), is about to step into the darkness of our world as its only True Light (John 8:12).

This night transforms the ordinary. A poor couple in a crowded town. A manger not fit for a child, let alone a King. Yet in this humility, God fulfills His ancient promise that “the virgin shall conceive and bear a son” (Isaiah 7:14) and that from Bethlehem would come the ruler of all nations (Micah 5:2). Christmas Eve reminds us that God’s salvation often arrives wrapped in simplicity—quiet, hidden, and unexpected.

In this fragile infant lies the power to forgive sins (Mark 2:10), destroy the works of the devil (1 John 3:8), and reconcile all things to the Father (2 Corinthians 5:19). The Creator who spoke galaxies into being now sleeps beneath the same stars He made.

And heaven cannot stay silent. Angels split the night sky with praise: “Glory to God in the highest, and on earth peace” (Luke 2:14). Peace is not merely a feeling—it is a Person. The Prince of Peace has arrived to calm the storm of our guilt, our fears, and our brokenness.

C. S. Lewis once remarked that the coming of Christ is like “the rightful king returning, landing in disguise.” Tonight, the King has landed—quietly, humbly, in a manger. But His arrival signals the beginning of the end of sin’s reign and the dawn of redemption’s light.

So on this Christmas Eve, pause in wonder. Let the weight of glory settle on your heart. For tonight, God draws near. Tonight, hope has a heartbeat. Tonight, everything changes.

Christmas Eve Prayer:

Gracious Father, on this holy night we pause in awe before the mystery of Your love—love that took on flesh and dwelt among us. As we gather on the eve of our Savior’s birth, quiet our hearts so we may behold the glory of Christ with fresh wonder and gratitude. Lord Jesus, Light of the World, shine into our darkness and fill us with Your peace; draw near to the weary, the anxious, and the hurting, and remind us that You came to save, to shepherd, and to bring us home to God. Holy Spirit, deepen our faith tonight and move us to worship with the same joy that filled the shepherds long ago. May the hope of Christ carry us through this night and into every tomorrow.

As we pause in remembrance of the holy night that everything changed—past, present, and future, help us, Lord, to never move past or forget Your grace that is deeper than the ocean. In Christ Jesus’ holy and precious name we pray—Amen.

Song of the Day: *“Silent Night” by Joseph Mohr*

The song, *“Silent Night”* (*“Stille Nacht”*) was first sung on Christmas Eve in 1818 in the small village of Oberndorf, Austria. The lyrics were written by a young priest, Joseph Mohr, who had penned the poem two years earlier while reflecting on the peace Christ brings to a troubled world. When the church’s organ broke just before Christmas, Mohr asked the local schoolteacher and organist, Franz Gruber, to compose a simple melody that could be accompanied by guitar instead. Gruber wrote the tune in a matter of hours, creating the gentle, lilting melody now known worldwide. That night, the two performed the carol at the Midnight Mass, unaware that it would soon spread across Europe through traveling folk singers and eventually throughout the world. By the late 19th century, *“Silent Night”* had become a global Christmas staple, translated into hundreds of languages. Its message of divine peace even played a role in history—during the 1914 Christmas Truce of World War I, soldiers from both sides reportedly sang it across the trenches. From its humble beginning in a small Austrian chapel, *“Silent Night”* has become one of the most beloved and enduring Christmas hymns, treasured for its serenity, simplicity, and profound proclamation of the Savior’s birth.

Spotify Playlist:



- Christmas Day -

The Birth of King Jesus

Luke 2:1-20 (ESV)

1 In those days, a decree went out from Caesar Augustus that all the world should be registered. 2 This was the first registration when Quirinius was governor of Syria. 3 And all went to be registered, each to his own town. 4 And Joseph also went up from Galilee, from the town of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, 5 to be registered with Mary, his betrothed, who was with child. 6 And while they were there, the time came for her to give birth. 7 And she gave birth to her firstborn son and wrapped him in swaddling cloths and laid him in a manger, because there was no place for them in the inn.

8 And in the same region, there were shepherds out in the field, keeping watch over their flock by night. 9 And an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with great fear. 10 And the angel said to them, "Fear not, for behold, I bring you good news of great joy that will be for all the people. 11 For unto you is born this day in the city of David a Savior, who is Christ the Lord. 12 And this will be a sign for you: you will find a baby wrapped in swaddling cloths and lying in a manger." 13 And suddenly there was with the angel a multitude of the heavenly host praising God and saying,

*14 "Glory to God in the highest,
and on earth peace among those with whom he is pleased!"*

15 When the angels went away from them into heaven, the shepherds said to one another, "Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us." 16 And they went with haste and found Mary and Joseph, and the baby lying in a manger. 17 And when they saw it, they made known the saying that had been told them concerning this child. 18 And all who heard it wondered at what the shepherds told them. 19 But Mary treasured up all these things, pondering them in her heart. 20 And the shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.

- Christmas Day Reflection -

The birth of Christ in Luke 2 unfolds with a striking paradox: the eternal Son of God enters history not in a palace, but in a stable; not wrapped in royal garments, but in swaddling cloths; not laid in a cradle of gold, but in a manger. This is no accident. The humility of Christ's birth reveals the character of His mission—God stooping down to lift sinners up.

The angelic announcement to the shepherds declares “*good news of great joy...for all the people*” (v. 10). Christ's coming is not restricted to the powerful or the religious elite, but offered freely to the lowly, the overlooked, and the broken. As Athanasius wrote in *On the Incarnation*, **“He became man that we might become sons of God.”** The manger already anticipates the cross: the Savior comes to rescue, not to be served.

The shepherds rush to Bethlehem, not merely out of curiosity, but compelled by divine revelation. Their journey mirrors the call of every believer—to respond to God's initiative with obedience and worship. And when they encounter the Christ-child, they cannot keep silent. They “made known the saying” (v. 17), becoming the first evangelists of the gospel. St. Gregory the Great observed, **“When we proclaim what we have experienced of God, we become His heralds.”**

Mary treasures these events, pondering them deeply (v. 19). Advent invites us into that same posture—wondering, worshiping, and witnessing. Christ's birth is both a mystery to contemplate and a message to share: “*Unto you is born this day... a Savior, who is Christ the Lord.*”

Christmas Day Prayer:

Father, on this blessed Christmas day, we thank You for the gift of Your Son, Jesus Christ, our Savior and our Immanuel. As we remember His humble birth, fill our hearts with fresh wonder, deep gratitude, and renewed faith. Lord Jesus, thank You for entering our world to redeem and restore us. Help us, like the shepherds, to share the good news with joy and boldness wherever You send us. Holy Spirit, guide us to live in the light, peace, and hope that Christ has brought.

May the truth of Christmas shape our lives today and in the days to come. In the name of Jesus, our newborn King and everlasting Lord, we pray.

Amen.

Song of the Day: “Joy to the World” by Isaac Watts & “Joyful Joyful We Adore Thee” by Henry Van Dyke

The song, “**Joy to the World**,” written by Isaac Watts in 1719, was never originally intended to be a Christmas carol. Watts composed it as part of his *Psalms of David* project, a collection in which he paraphrased psalms through a Christian lens. “Joy to the World” is actually his poetic rendering of Psalm 98, celebrating God's triumphant reign over all creation. Rather than describing the Nativity, the hymn proclaims the universal kingship of Christ, the joy of His coming, and the renewal He brings to the world—truths tied as much to Christ's second coming as His first. The tune most associated with the hymn today came much later; in 1848, American composer Lowell Mason arranged a melody that he attributed (somewhat uncertainly) to Handel,

giving the hymn its now-iconic, regal sound. Over time, the church embraced the hymn as a Christmas staple because its themes—Christ coming to reign, the world receiving her King, and heaven and nature rejoicing—resonate profoundly with the celebration of Christ’s birth. Today, “Joy to the World” stands as one of the most beloved and widely sung Christmas hymns, embodying both the fulfillment and future hope of God’s redemptive plan.

The song “**Joyful, Joyful, We Adore Thee**” was written in 1907 by Henry van Dyke, a Presbyterian minister, writer, and diplomat, who intended it to be a hymn of Christian joy and praise rather than a seasonal song—yet its themes of divine light, created beauty, and God’s renewing presence have made it a favorite during Christmas and other celebrations. Van Dyke wrote the text while at Williams College, inspired by the majesty of the Berkshire Mountains and by the conviction that Christian worship should overflow with gladness. He asked that it be sung to the melody of Beethoven’s “Ode to Joy” from the final movement of his Ninth Symphony, believing the tune captured the exuberance and triumph of a world redeemed by Christ. Though not originally a Christmas hymn, the song’s emphasis on Christ as the “Well-spring of the joy of living” and the One who “givest us immortal gladness” aligns beautifully with the incarnation’s message of divine joy breaking into the world. Over the years, it has become widely used in Advent and Christmas services, celebrated for its uplifting fusion of theological depth, poetic beauty, and musical grandeur.

Spotify Playlist:



- Epilogue -

Great peace to you in the name of our Lord Jesus Christ, born this day in Bethlehem, the Savior of the world. As we gather on this sacred morning—whether in the sanctuary, around the family table, or in quiet moments of reflection—Be reminded of the wonder that stands at the heart of our celebration: God has come to us.

Christmas declares something the world could never have imagined, and we could never have achieved. The eternal Son of God “took on flesh and dwelt among us” (John 1:14). He did not come as a distant observer of human suffering but entered our frailty, our weakness, and our need. St. Gregory of Nazianzus once said, “What is not assumed is not healed.” Christ assumed our full humanity so that His grace might redeem every part of our brokenness.

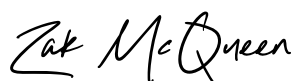
And yet, as profound as this mystery is, the birth of Christ is not merely an event to be admired—it is a gift to be received. God did not send His Son to inspire us but to save us. The manger points toward the cross, and the cross toward the empty tomb. As the early church so clearly proclaimed, the Child of Bethlehem is the Lord of Heaven. The humility of His birth does not diminish His glory; it reveals the depth of His love.

On this Christmas Day, I pray you will pause to ponder the mercy of God who traveled the infinite distance from His throne to a stable, from glory to Golgotha, so that sinners like us might be called sons and daughters of God. Let your heart rest in the truth that “the grace of God has appeared, bringing salvation for all people” (Titus 2:11). Let the joy of Christ be your strength, and let His peace guard your heart.

This year, may you experience anew the presence of the One who is Immanuel—“God with us.” May His light shine in your home, His hope anchor your soul, and His love flow from your life into the lives of others.

Merry Christmas, dear friends. Christ is born—let us rejoice!

In the love of Christ,



Zak McQueen

Worship Pastor || Southside Baptist Church

Georgia Baptist Mission Board Worship & Music Southeast Region Music Consultant

Appendix

Group Questions

- First Sunday of Advent -

THE WORD AT THE BEGINNING

“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made. In him was life, and the life was the light of men.” - John 1:1-4 (ESV)

1. What does John mean when he calls Jesus “the Word” (Greek: *Logos*)?

Context: In both Greek and Jewish thought, *Logos* had rich meaning. To Greeks, it referred to divine reason or the principle that ordered the universe; to Jews, it echoed God’s creative Word in Genesis 1 — the speech by which all things came into being.

Discussion Focus:

- How does John’s use of *Logos* reveal Jesus’ divine nature and eternal existence?
- Why might John have chosen this term to communicate who Jesus is to both Jewish and Gentile readers?
- **Theological Insight:** To help participants see that Jesus is not a created being, but the eternal self-expression of God — the living Word through whom creation and revelation flow.

2. How does John 1:1 echo Genesis 1:1, and why is that connection important?

Context: John begins his Gospel with the same words that begin the Bible — “*In the beginning.*” This deliberate echo signals that Jesus’ coming is a new creation event.

Discussion Focus:

- How does John’s opening statement show that Jesus was active in the first creation?
- What does this tell us about the nature of the Incarnation — God entering His own creation?

- **Theological Insight:** To deepen understanding that Advent is not simply about a baby's birth, but about the eternal Creator entering time and space to bring new creation and redemption.

3. What does it mean that “all things were made through Him”?

Context: In Jewish monotheism, only God is the Creator. John attributes creation to Christ, affirming His full deity. Historically, this was a radical claim in the first century, challenging both pagan polytheism and early heresies that denied Jesus' divinity.

Discussion Focus:

- How does this verse shape our understanding of Jesus' authority and power?
- How should recognizing Jesus as Creator affect the way we relate to Him in daily life?
- **Theological Insight:** To lead the group to worship Christ as Creator and Sustainer — not merely the Redeemer who came at Christmas, but the One through whom all things exist.

4. What does John mean by saying “In Him was life, and the life was the light of men”?

Context: In Scripture, *life* and *light* symbolize both physical creation and spiritual renewal. John declares that true life — eternal, spiritual life — originates in Christ alone.

Discussion Focus:

- How does Jesus bring both physical and spiritual life?
- In what ways does His “light” expose darkness in our world and in our hearts today?
- **Theological Insight:** To connect the theological truth of Jesus as the source of life with the personal experience of salvation and sanctification.

5. How does understanding Jesus as “the Word at the Beginning” transform the way we celebrate Advent?

Context: Advent looks backward to Christ's first coming and forward to His return. Understanding His eternal preexistence reminds us that the manger in Bethlehem was not the beginning of Jesus, but the visible expression of the eternal God's love.

Discussion Focus:

- How does Jesus' eternal nature give greater meaning to His humility in becoming human?

- How can this truth deepen your worship and sense of wonder this Christmas season?
Purpose: To help participants move from intellectual understanding to heartfelt worship, recognizing that the eternal Word entered creation so we might share in His divine life.

Spotify Playlist



- Second Sunday of Advent -

THE KING WHO WILL REIGN FOREVER

“And the angel said to her, ‘Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end.’” — Luke 1:30–33 (ESV)

1. Why was Gabriel’s announcement to Mary so theologically and historically shocking?

Historical Context: First-century Israel longed for a political Messiah to free them from Roman rule. Gabriel’s message declared something far greater: that the eternal Son of God would take on flesh through a young virgin in an obscure village.

Discussion Focus:

- What does this announcement reveal about how God’s plans often differ from human expectations?
- How would Mary’s faith challenge our modern notions of what “favor with God” looks like?
- **Theological Insight:** God’s redemptive plan works through humility, not power. His kingdom begins in a manger, not a throne room.

2. What is the significance of Jesus being called “the Son of the Most High”?

Historical Context: “Most High” (*El Elyon*) was a divine title used throughout the Old Testament to emphasize God’s supreme authority over all creation and nations (see Gen. 14:18–20; Ps. 47:2). To call Jesus “Son of the Most High” was to affirm His full divinity.

Discussion Focus:

- How does this title connect Jesus to God’s eternal nature and authority?
- What does it mean for your faith to confess that the baby in the manger is fully God?

- **Theological Insight:** The Incarnation means the infinite God entered finite humanity without ceasing to be divine — “Immanuel, God with us.”

3. What does it mean that Jesus will receive “the throne of His father David”?

Historical Context: This promise fulfills God’s covenant with David in 2 Samuel 7:12–13 — that one of his descendants would reign forever. Jewish expectation of the Messiah was deeply rooted in this Davidic hope.

Discussion Focus:

- How does Jesus fulfill God’s covenant promises to David and Israel?
- Why does this matter for us as Gentile believers today?
- **Theological Insight:** Jesus is the true King in David’s line, whose reign extends not by borders or armies, but by grace through faith to all nations. His kingdom fulfills God’s promise to bless all peoples through Abraham’s seed (Gen. 12:3).

4. What does Gabriel mean when he says, “Of his kingdom there will be no end”?

Historical Context: Earthly kingdoms rise and fall—Babylon, Rome, and countless others. Gabriel declares a radically different kind of kingdom: one that will never decay, because it is rooted in the eternal life of God Himself.

Discussion Focus:

- How does Christ’s eternal kingship give hope amid the instability of our world?
- How can believers live now as loyal citizens of this everlasting kingdom?
- **Theological Insight:** The reign of Christ began at His resurrection, is advanced through the Church by the Spirit, and will be fully consummated when He returns. Advent reminds us that the King who came once will come again.

5. How does the promise of Christ's eternal reign shape our worship and discipleship during Advent?

Practical Application: Advent is not only a time to remember Jesus' birth but also to realign our hearts under His lordship. His kingdom calls for surrender, obedience, and joyful hope.

Discussion Focus:

- In what areas of life might you need to yield more fully to Christ's kingship?
- How can your group collectively reflect the values of His kingdom this season—justice, mercy, humility, and truth?
- **Theological Insight:** Recognizing Jesus as King moves us from seasonal sentimentality to lasting submission. Advent worship is allegiance to a reigning, risen, and returning King.

Closing Encouragement:

The angel's words to Mary remind us that Christmas is not just about the birth of a child — it's about the coronation of the eternal King. His reign has begun, His promises stand secure, and His kingdom will never end.

Spotify Playlist:



- Third Sunday of Advent -

JESUS, THE SON OF DAVID

“And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.” — 2 Samuel 7:16 (ESV)

1. What is the significance of God promising David an everlasting throne?

Context:

2 Samuel 7 records the establishment of the Davidic Covenant, God’s unconditional promise to raise up a descendant of David whose kingdom would endure forever. For Israel, this became the foundation of all messianic expectation during centuries of political upheaval and exile.

Discussion Focus:

- How does the promise of an eternal throne shape Israel’s longing for a Messiah?
- Why is it important that this promise rests on God’s faithfulness rather than David’s performance or righteousness?

Theological Insight:

To show that the arrival of Jesus is not random but the unfolding of God’s covenant faithfulness across generations. Jesus’ kingship is rooted in God’s unchanging promise, not human strength.

2. Why is Jesus identified as “the Son of David” in the New Testament?

Context:

The Gospels emphasize Jesus’ Davidic lineage (Matt. 1:1; Luke 1:32–33). To call Jesus “Son of David” was to recognize Him as the long-awaited King who would restore God’s people and fulfill the ancient covenant.

Discussion Focus:

- How does Jesus’ genealogy strengthen the credibility of His messianic identity?
- What does His title “Son of David” reveal about the continuity between Old Testament promises and the gospel?

Theological Insight:

To highlight that Jesus is the culmination of God’s redemptive plan, the true and better King who embodies Israel’s hope and God’s saving purpose.

3. How does Jesus fulfill and transcend the role of Israel's earthly kings?

Context:

David and his descendants were called to shepherd Israel in righteousness, but even the best kings sinned grievously. Israel's monarchy ultimately failed to uphold God's covenant expectations.

Discussion Focus:

- In what ways does Jesus' kingship correct and surpass the failures of Israel's kings?
- How does His perfect obedience and righteous rule set Him apart as the true King?

Theological Insight:

To lead participants to see Jesus as the flawless King—sinless, eternal, and fully divine—whose reign brings justice, peace, and restoration.

4. What does the eternal nature of Christ's kingdom reveal about God's plan for the world?

Context:

Earthly kingdoms rise and fall, but God promised David a kingdom that would endure forever. Jesus proclaimed the arrival of that kingdom in His life, death, and resurrection.

Discussion Focus:

- How is Christ's kingdom different from earthly political systems?
- What does its permanence mean for believers living in a world of instability and uncertainty?

Theological Insight:

To emphasize that Christ's reign is unshakeable, rooted not in human power but in God's eternal authority. His kingdom offers hope that transcends earthly circumstances.

5. How should we live today under the reign of Jesus, the Son of David?

Context:

After His resurrection, Jesus declared, "All authority in heaven and on earth has been given to me" (Matt. 28:18). The promised King now reigns—and invites His people to live under His authority.

Discussion Focus:

- What areas of your life are most challenged by Christ's kingship?
- How does recognizing Jesus as your King shape your obedience, priorities, and hope this Advent?

Theological Insight:

To help participants move from theological knowledge to personal submission—living joyfully and faithfully under the reign of the eternal Son of David.

Closing Encouragement:

The work of God is eternal and His way last forever. We can trust Him even when we can not see or understand the future.

Spotify Playlist:



- Fourth Sunday of Advent -

SHEPHERDS WHO COULD NOT STAY QUIET

“When the angels went away from them into heaven, the shepherds said to one another, ‘Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us.’ ... And the shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.” — Luke 2:15–20 (ESV)

1. Why did the shepherds respond immediately to the angels’ message?

Context:

Shepherds were low-status laborers, often overlooked in Jewish society. Yet God chose them as the first witnesses of the Messiah’s birth. Their urgent response reflects humility and eagerness to obey God’s revelation.

Discussion Focus:

- What does their eagerness teach us about responding to God’s Word?
- How does their social status highlight the grace of God in choosing the humble?

Theological Insight:

To show that God delights to reveal Himself to the lowly and that true faith responds quickly and joyfully to God’s initiative.

2. What does it mean that the shepherds “found Mary and Joseph, and the baby lying in a manger”?

Context:

The shepherds verified the angelic message by seeing the exact sign they were told—an infant in a manger. This confirmed that the promised Savior had truly come.

Discussion Focus:

- How does the shepherds’ search demonstrate the importance of confirming and understanding God’s revelation?
- What does the humility of Jesus’ birth say about the nature of His mission?

Theological Insight:

To deepen appreciation of the Incarnation: the eternal Son entered the world in humility, fulfilling prophecy and verifying God’s faithfulness.

3. Why did the shepherds make known the message concerning this child?

Context:

Having witnessed the fulfillment of the angelic announcement, the shepherds became the first evangelists of the gospel. Their testimony amazed all who heard.

Discussion Focus:

- What compelled them to share the good news immediately?
- How does their witness model the natural overflow of encountering Christ?

Theological Insight:

To emphasize that genuine encounters with Jesus lead to joyful proclamation. Evangelism flows from worship, not obligation.

4. How did the people respond to the shepherds' testimony?

Context:

Luke notes that “all who heard it wondered” (v. 18). This wonder reflects awe, curiosity, and a sense that God was breaking into human history in a new and powerful way.

Discussion Focus:

- What does the crowd's amazement tell us about the power of a simple, honest witness?
- Why is wonder an essential part of Advent and spiritual growth?

Theological Insight:

To remind believers that the gospel evokes holy wonder and that testimonies rooted in personal experience carry spiritual weight.

5. What does it mean that the shepherds returned “glorifying and praising God”?

Context:

After seeing Christ, the shepherds returned to their ordinary work, transformed. Their daily lives became arenas of worship and praise.

Discussion Focus:

- How can encountering Jesus transform ordinary routines into acts of worship?
- What practical steps can you take this Advent to imitate the shepherds' joyful praise?

Theological Insight:

To highlight that true worship is not confined to sacred moments; Christ's presence transforms ordinary life into continual praise.

Closing Encouragement:

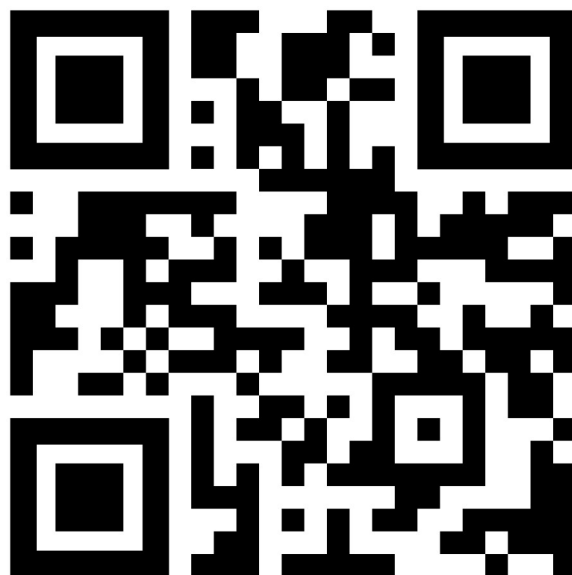
As we reflect on the shepherds' humble yet bold response, may we be reminded that the good news of Christ's birth is too glorious to keep to ourselves. The same Savior who drew shepherds from their fields calls us to draw near in faith, marvel at His grace, and return to our daily lives transformed by His presence. Like those first witnesses, may we become people who cannot stay quiet—people whose joy in Jesus overflows in worship, testimony, and everyday faithfulness. This Advent, may the wonder of Christ's coming stir in us a renewed desire to glorify and praise God for all we have seen and known in Him.

Spiritly Playlist:



Advent & Christmas

SONG LIST



1. **O Come, O Come, Emmanuel** – Traditional
2. **Come, Thou Long-Expected Jesus** – Charles Wesley
3. **Peace Has Come** – Hillsong Worship
4. **O Come All You Unfaithful** — Sovereign Grace Music
5. **Hope For Everyone** – Matt Maher
6. **Heaven Meets Earth** — All Sons & Daughters
7. **Sing We The Song of Emmanuel** — Matt Boswell, Matt Papa & Getty Music
8. **He Shall Reign Forever More** — Chris Tomlin
9. **What Child Is This** — William Chatterton Dix (*feat.* Carrie Underwood)
10. **Magnificat** — Kieth & Krityn Getty
11. **Behold the Lamb of God** — Andrew Peterson
12. **Promises w/ O Come O Come Emmanuel** - Maverick City Music (*feat.* Summit Worship)
13. **All Is Well** — Michael W. Smith (*feat.* Northpoint Worship)
14. **Children Go Where I Send Thee** — Traditional
15. **Son of David** — Hillsong Worship
16. **Son of God w/Go Tell It On The Mountain** — Chris Renzema (*feat.* Rend Collective)
17. **Light of the World** — Lauren Daigle
18. **Lead on Good Shepherd** — Patrick Mayberry
19. **That's my King**— CeCe Winans
20. **Salvation Is Born** — Sovereign Grace Music
21. **Angels We Have Heard On High** — Traditional (*feat.* Phil Wickham)
22. **Go Tell it On The Mountain** — Traditional (*feat.* Zach Williams)
23. **Simeon's Song** — The Porter's Gate
24. **We Three Kings** — Traditional (*feat.* Rend Collective, Kieth & Kristyn Getty)

25. The Gift — Maverick City Music

Christmas Eve: Silent Night - Traditional

Christmas Day: Joy to the World & Joyful, Joyful We Adore Thee — Traditional (*feat.* Phil Wickham, Jordan Feliz, Bryan Torwalt, Katie Torwalt, Maverick City Music, The Bonner Family)

Spotify Playlist Link: <https://open.spotify.com/playlist/7MhIli9elpU5XHQvcA3aki?si=e4069c0db9ce49f3>

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Artificial Intelligence was used to compile research, format, and share this publication.

First Edition 2025
