

Songs of the Season

ADVENT 2025

JOURNEY WAYPOINTS

November 30–December 6, 2025

A stop along the journey to study, share, and support one another while we learn the way of Jesus.

This Week's Big Idea:

Advent is all about Jesus! From the earliest days, the songs the Church has sung have been Jesus-centered –remembering His coming to us in staggering humility and declaring His risen, cosmic glory. The baby in the manger is the eternal Son who holds all things together. Today, Jesus is still the reason we sing!

Scripture and Study:

KEY TEXT: Colossians 1:15-20, Philippians 2:5-11, John 1:14 [Click here to access this week's scripture](#)

As the season of Advent begins - Christmas carols playing, Advent candles flickering, smells of baking and spices drifting through homes, we remember that we are celebrating Emmanuel - God with us. This is the splendor and the scandal of Christmas. We remember the young mother, a bewildered carpenter, a manger in the stable. Baby Jesus - tiny, helpless, non-threatening. Yet the earliest Christians refused to think of Him as just a baby. They let the manger's wonder reveal the Eternal Son's glory. Their hymns sang the full-story: pre-existent majesty, humble descent, triumphant ascent.

In Colossians 1:15–20, likely an early hymn from the 50s AD, Jesus is the image of the invisible God, the firstborn of all creation. All things were created through Him and for Him; in Him, they hold together. All the fullness of God was pleased to dwell in this Bethlehem baby. They sang cosmology before the crib.

Philippians 2:6–11, the Carmen Christi, is a hymn that charts the descent and ascent: Though equal with God, He emptied Himself, becoming a servant, obedient to death on a cross. Therefore, God exalted Him above all. The miracle we remember at Advent is the Incarnation: God became Man. The Divine Son became what He was not—a real baby with all limitations—while remaining the One who sustains galaxies.

The ancient voices continued to echo this splendorous scandal: The Odes of Solomon from the late first or early second century express mystical union: loving the Beloved Son leads to becoming a son. The Phos Hilaron (second century) praises the gladsome light of the holy glory, addressing Jesus Christ as heavenly, holy, blessed Son of God and Giver of Life, whom all the world glorifies. The Oxyrhynchus Hymn (late third century) calls for cosmic silence: dim the stars, calm the winds, hush the rivers, so all may praise Father, Son, and Holy Spirit, with kings bowing and God receiving glory as the sole giver of good things.

The manger and heaven's throne manifest the same Person. The hands wrapped in swaddling clothes hold the universe's scepter. And so our carols gain depth: "Joy to the World!"—He was King before stepping on earth. "Veiled in flesh the Godhead see"—that veil led to the cross. "Fall on your knees"—before the One who holds all together - whether lying in straw or now on the throne. We sing the Song of the Season - Jesus.

Discussion Questions:

- How would reading Col. 1:15-20 or Phil. 2:5-11 before singing a carol change the song in our minds?
- Is there a tendency to sometimes focus so much on the "baby" that we forget who Jesus truly is?
- What are some ways that we could encourage others to never lose sight of the scandal and splendor of this season?

Apply It:

- Reflect: Read Philippians 2:5–11. Let awe fuel praise.
- Pray: Lord, as You emptied Yourself, teach me humility. Exalt Your name in my life. Listen to what He says.
- Act: Sing a rich Advent carol daily. Share it with someone—invite them to sing Jesus' full glory.