



THE
NEWBORN
KING

C. H. SPURGEON



25 DEVOTIONS FOR ADVENT

EDITED BY

J. A. MEDDERS



“If you are familiar with Charles Spurgeon’s sermons, you will want to get a hold of these abridged ‘sermonettes’ drawn from those same sermons on texts related to Christmas. Pithy, pastoral, and pointed, this little book will give you a wonderful insight into the child lying in a manger—God in the flesh—and leave you in awe for many a Christmas.”

Jonny Gibson, Minister, Tenth Presbyterian Church, Philadelphia;
Author, *O Come, O Come, Emmanuel: A Liturgy for Daily
Worship from Advent to Epiphany*

“Though we’re approaching the 200th anniversary of his birth, Christians still cannot get enough of Charles Spurgeon. That’s because the great preacher was biblically and theologically faithful, and his ministry impacted the world—and continues to do so to this day. Spurgeon’s faithfulness and enduring relevance is why I’m delighted to recommend Jeff Medders’ new book. In this encouraging work, Medders presents the best of Spurgeon on Advent texts and does so in an accessible, easy-to-read way. I encourage you to deepen and enrich your Christmas celebration by familiarizing yourself with this fine work.”

Jason K. Allen, Ph.D., President, Midwestern Baptist Theological
Seminary & Spurgeon College

“Jeff Medders has given the church a double gift with this Advent devotional. Not only has he mined the depths of Spurgeon’s sermons for rich seasonal reflections, but he has carefully selected passages that beautifully showcase the glory of Jesus Christ. In a season when we long for our hearts to marvel afresh at the birth of Immanuel, this book will be a true blessing.”

Emily Jensen, Coauthor, *Risen Motherhood and Gospel Mom*

“As we pull out the boxes of Christmas decorations, this book pulls out riches from Spurgeon’s storehouses. These concise and Christ-centered daily devotions anchor the reader in Scripture amid a frantic, commercialized season. The ‘Prince of Preachers’ seems to speak directly to us: *Behold the newborn king!*”

Aimee Joseph, Author, *Midlife Plot Twist: Trusting God Through
the Turbulence of Perimenopause*; Bible teacher

*For Natalie,
whose name and heart
celebrate the birth of our Lord.*

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PREFACE

Charles Haddon Spurgeon (1834–1892), pastor of the Metropolitan Tabernacle in London, is known as one of the most beloved pastors, writers, and preachers in the history of Christ’s church. It’s not because his sermons and books have sold millions of copies worldwide or because he has had more words published in English than anyone else. And it’s not because thousands were converted and baptized through his ministry or because he founded a college for pastors. Spurgeon is a soul-edifying read because his sermons overflow with the sweet aroma of Jesus Christ. His preaching was unparalleled in making known the glory of Christ. The grace of God is unavoidable in Spurgeon’s works. Whatever the sermon, lecture, or book, Spurgeon exalted our great God and Savior. And this book is no different.

You are holding a new book from C.H. Spurgeon—at least, that’s what I hope you will experience as you read. His famous devotionals—*Morning by Morning* and *Evening by Evening*—were created from summaries, excerpts, and outlines of his sermons. And it’s in

that same spirit that I pulled this book together from Spurgeon's sermons. When I realized that Spurgeon never created an Easter or Advent devotional, I knew one needed to be published—and it is my privilege to be a steward of Spurgeon's sermons in *The Risen King* (released in 2025) and *The Newborn King* (2026). I hope you will enjoy these books as though they are new works from the “Prince of Preachers.”

I began this project by imagining what Spurgeon would have written and emphasized if he were the one writing. From my years of personal and doctoral work on Spurgeon, I have studied the vast catalog of his sermons and have selected texts and topics for the themes at hand. From these sermons, I pulled excerpts that showcase what many have come to love and expect from Spurgeon—piercing insights, vivid language, and soul-thrilling meditations on Christ's person and work. As I read sermon after sermon, I compiled entries from single or multiple sermons that fully capture Spurgeon's voice and insights on the biblical text and theme. While I did, gently and sparingly, modernize language and sentence structure at spots to better serve those new to Spurgeon and his Victorian English, I hope that my presence is minimal. As the editor, I have written a clarifying or summarizing sentence for context at some points, but, rest assured, you are reading Spurgeon.

As you read *The Newborn King* and journey through the Christmas narrative and connected doctrines during this Advent season, I hope and pray that Spurgeon's

The Newborn King

words will help you grow in love, awe, and praise toward God. Every entry is a billboard advertising the grace and greatness of Jesus. Look to him. Worship your Savior with every ounce of your heart. Let's sing together as Christ's people, "Glory to the newborn King!"

Merry Christmas,
Jeff Medders

DAY 1

The Virgin Birth

Behold, the virgin shall conceive and bear a son...

ISAIAH 7:14

Let us go and stand by the manger to behold the commencement of the incarnation of Jesus. Let us recall the time when God first enveloped himself in mortal form and tabernacled among us. Let us not blush to go to so humble a spot; let us stand by that village inn, and let us see Jesus Christ, the God-man, become an infant of a span long.

And first, we see here, in speaking of this birth of Christ, a miraculous conception. The text says expressly, "Behold, the virgin shall conceive and bear a son." This expression is unparalleled even in sacred Scripture. Of no other woman could it be said, beside the virgin Mary, and of no other man than Jesus Christ could it be written that his mother was a virgin. Therefore, he was not born of man, but the Holy Spirit overshadowed

the virgin Mary, and Christ stands as the only man, save one other, who came forth pure from his Maker's hands, who could ever say, *I am pure*. Unblemished, born of the virgin Mary, begotten of the Holy Spirit, without a taint of sin. His soul was pure and spotless as the driven snow—white, clear, perfect—and his life was the same. In him was no sin. He took our infirmities and bore our sorrows on the cross. He was in all points tempted as we are, but there was that sweet exception, "... yet without sin" (Hebrews 4:15). A lamb without blemish. You who have known the Lord—who have tasted of his grace, who have held fellowship with him—does your heart acknowledge that he is a lamb without blemish? Can you find any fault with your Savior? Has his truthfulness departed? Have his words been broken? Have his promises failed? Has he forgotten his engagements? And, in any respect, can you find in him any blemish? Never! He is the unblemished Lamb: the pure, the spotless, the immaculate, "The Lamb of God, who takes away the sin of the world" (John 1:29), and in him there is no sin.

Tradition tells us that his manger was cut in the solid rock. There he was laid, and the oxen likely enough came to feed from the same manger, the hay and the fodder of which were his only bed. Oh, wondrous stoop of condescension, that our blessed Jesus should be girded with humility and stoop so low! Let us take courage here. If Jesus Christ was born in a manger in a rock, why should he not come and live in our rocky hearts? If he was born in a stable, why should the stable of our souls not be made into a habitation for him? If he

was born in poverty, may not the poor in spirit expect that he will be their friend?

Oh, marvelous sight! Let us stand and look at it. A child of a virgin—what a mixture! There is the finite and the infinite; there is the mortal and the immortal; the manhood and the Godhead; time married to eternity; God linked with a creature; the vast unbounded one—whom earth could not hold and the heavens cannot contain—lying in his mother's arms. He who fastened the pillars of the universe and riveted the nails of creation hanging on a mortal breast, depending on a creature for nourishment. Oh, marvelous birth! Oh, miraculous conception! We stand and gaze and admire. It is a miracle of miracles that the infinite should become an infant—that he who is pure spirit and fills all things should be wrapped in swaddling bands and cradled in a manger.

If any troubled soul will look believingly at God in human flesh, we must take heart of hope. If we look believingly, his comfort will come speedily. The birth of Jesus is the proof of the goodwill of God to humanity; I am unable to conceive of proof more sure. He would not have come here to be born among us—to live among us, suffer and to die for us—if he had been slow to pardon or unwilling to save. O despairing soul, does not Immanuel, God with us, make it hard to doubt the mercy of the Lord? Oh, that the Holy Spirit would convey to each one of my readers the light which shines from the star of incarnation! At this moment, may the people who walk in darkness see in the incarnate God a great light, and perceive in him the prophecy and assurance of all good

things! Not long shall evil oppress the believer, for in Christ Jesus God is with us, and if God be for us, who can be against us?

REFLECT

What is your soul's response to the miracle of the virgin birth? How does the humility of Jesus' birth bring you comfort today?

PRAY

Thank you, Jesus, for lying in the manger so you could be laid on the cross for my sins. I praise you for taking on flesh so that you could take away my sinful flesh. My heart is moved and comforted by your incarnation, which is an invitation to come to you for life everlasting. I'm yours, Jesus. Amen.

DAY 2

A Bright Promise

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

This is the first gospel sermon that was ever delivered upon the surface of this earth. Is it not remarkable that this great gospel promise should have been delivered so soon after Adam and Eve's transgression? As an oak lies within an acorn, all the great truths which make up the gospel of Christ lie within this promise.

Observe here the grand mystery of the incarnation. The words of this prophecy can refer to none other than the baby born in Bethlehem of the blessed virgin. It was she who conceived and bore a son, and it is concerning her son that we sing, "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). On the memorable night at Bethlehem, when angels sang in heaven, the offspring of the woman appeared. And as soon as the old serpent—the devil—saw the light, he entered into the heart of Herod to try and slay the offspring, but the Father preserved Jesus, and allowed no one to lay hands on him.

And here in Genesis 3:15, the sufferings of Christ are clearly foretold: “You shall bruise his heel.” Within the compass of those words, we find the whole story of our Lord’s sorrows, from Bethlehem to Calvary. And in the words, “He shall bruise your head,” there is the breaking of Satan’s regal power, the clearing away of sin, the destruction of death by resurrection, the leading of captives out in the ascension, the victory of truth in the world through the descent of the Spirit, the binding of Satan, and lastly, the casting of the evil one and all his followers into the lake of fire.

Both the conflict and the conquest are in these few fruitful words of Genesis 3:15. They may not have been fully understood by those who first heard them, but to us they are now full of light. The text at first looks like a flint, hard and cold, but sparks fly from it plentifully, for hidden fires of infinite love and grace lie concealed within.

This is the mother of all promises; the offspring of the woman shall bruise the serpent’s head. In that one single promise—that God himself would provide a deliverer by whom the tempter should be destroyed and all his craft foiled—I see written as clearly as with a sunbeam that

God meant to have mercy upon man. He would not have talked about the offspring of the woman bruising the serpent's head if he had not intended something comforting for you and for me. Though he did drive our first parents out of Eden, he did not drive them down to hell. Though he did banish them from paradise, he did not immediately consign them to the flames of his wrath—but there and then gave them a bright promise, which for many hundreds of years was the only one that cheered the thick darkness of the Fall. That fact alone should make you hope that there is forgiveness with God.

Do you look to Jesus, the offspring of the woman? Are you trusting in him to break the power of the enemy? Do you wish the power of sin to be broken in yourself? Do you desire to have the very head of it crushed to powder? Do you pine to be free from sin and holy as God is holy? Are you trusting in Jesus to have this same thing wrought in you? Ah, then you are on the conquering side! Victory shall be yours through the blood of the Lamb! Over this promise of a gracious God we ought to rejoice exceedingly! We have found much gospel in the wonderful sentence pronounced upon that old serpent, the devil, and yet we have only skimmed the surface.

REFLECT

How does Genesis 3:15 help you understand the entire Old Testament and the birth of Christ? Look at Spurgeon's questions in the paragraph above, and spend a few moments meditating on the one that gets your attention.

PRAY

Holy Father, thank you for your Son—the promised offspring of the woman, who would destroy the devil, death, and all my sin. Thank you, Jesus, for enduring suffering for my sake. Holy Spirit, help me to rejoice and live in the victory of Christ during this season and beyond. You are the God who keeps his promises! In the name of Jesus, every promise of yours is “Yes and amen.” Amen.

DAY 3

To Destroy the Devil

*The reason the Son of God appeared was
to destroy the works of the devil.*

1 JOHN 3:8

Ring out sweetly, all the silver bells of earth and all the golden harps of heaven, for God has purposed that every atom of the terrible work of the devil upon the earth shall be destroyed!

Christ's incarnation was a fatal blow to the works of Satan. Uprising from his divine retreat in eternity, he appeared in human form and thereby scattered and utterly destroyed the works of darkness. Did God come down to men? Was he incarnate in the infant that slept in Bethlehem's manger? If it be so, the Almighty has not then given up our nature to be the prey of sin. Do not despair! If one has been born on earth who is divine as well as human, then rejoice, O race of Adam! Recall the song, "Glory to God in the highest, and on earth peace among those with whom he is pleased!" (Luke 2:14). For

the Lord Jesus will so break the head of the old dragon that he shall never wear the crown again.

It was in his death that Jesus chiefly overthrew Satan and destroyed his works. Marvel of marvels, the judge stands where the criminal should have stood and is “numbered with the transgressors” (Isaiah 53:12)! Behold, the wrath of God has fallen upon his well-beloved; Jesus has suffered that he may reconcile us to God and heal the breach which sin had caused. The deed was done. Jesus has, by his unutterable beauties, removed the deformities of all who are in him. By his obedience unto death, the law is vindicated, justice is honored, and grace is glorified.

It never entered Satan’s thoughts that God himself could deign to suffer and to die. He did not know the boundless love and wisdom of Jehovah. Even his angelic intellect could never have conceived the matchless plan of atonement by a sacrifice: propitiation by substitution. The blessed fact of the Son of God becoming manifest in human flesh and dying in human form to destroy the works of the devil did not enter into a creature’s mind. Yet this was always in God’s purpose, for the better display of his divine attributes. Behind and under and over the works of the devil, the Lord had ever the design that this evil should be permitted that he might baffle it with love and that the glory of his grace might be revealed.

Mark that word “destroyed”—not limited nor alleviated nor neutralized but destroyed. O brothers and sisters, what could you and I do against such a power as Satan? Who among us can loosen his works and cast his

cords from us? Being ourselves originally under Satan's power—being ourselves destroyed—could we destroy the destroyer? Could we, while yet enemies of God, tear out that enmity? No, another hand must make us friends—a hand outside of us. That which has been done by the powers of darkness must be undone by the eternal light, or else it will remain forever.

The Lord will never turn from his promise to bruise Satan under his feet and cast him into the lake of fire. There is a deadly, implacable, infinite, eternal hatred between Christ and that sin of which Satan is the representative. Sin is so abominable in the sight of God and of good men that its various forms are said to be “the works of the devil.” Do not laugh at sin—do not dare to trifle with it; it is dangerous and deadly because it is of the devil, from whom no good thing can ever come. Oh, if we could but see the slime of the serpent upon our pleasurable sins, the venom of snakes upon our little lusts, and the smoke of hell upon our proud and boastful thoughts, surely we would loathe that which we should never delight in! May it enter into our hearts and make sin horrible to us.

Has the Son of God appeared to you to destroy the works of the devil in you? Is that enmity in your heart toward God destroyed? Has the love of God in Christ Jesus appeared to you in such a way that you can truly say you no longer hate God but love him? Has the Son of God destroyed all your self-righteousness? Have all those rags gone from you? Why, if we were to talk about our own righteousness, we should be fools and liars in

one. We have no righteousness of our own—we dare not dream of such a thing. Is this your case? Then the Lord Jesus Christ has been manifested to destroy in you the works of the devil.

REFLECT

How does today's reading speak to the way you view sin? Are there any temptations or sins that need the demolishing grace of Christ? How are you benefiting from the full assurance of Christ's work?

PRAY

Lord Jesus, since you appeared on earth to destroy the works of the devil, keep me from aligning with the devil's agenda again. I don't want to toy with sin, minimize it or entertain temptations—may all my sins be grotesque in my eyes and heart. I need to be both repulsed and rejoicing! Your incarnation, crucifixion, and resurrection are my ammunition against the devil. Thank you for appearing on earth to set me free and destroy my enemy! I rejoice in my Redeemer! Amen.

DAY 4

Grace from 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

The little village of Bethlehem was dear to every Israelite. Jerusalem might have outshone it in splendor, for it was “beautiful in elevation” (Psalm 48:2), and there stood the temple—the glory of the whole earth. Yet, around Bethlehem there clustered a number of incidents which always made it a pleasant resting-place to every Jewish mind. And we Christians cannot help loving Bethlehem.

It was at Bethlehem that Ruth went to glean in the fields of Boaz. It was there that Boaz looked upon her and she bowed herself before him. It was there that her marriage was celebrated, and in the streets of Bethlehem

did Boaz and Ruth receive a blessing which made them fruitful, so that Boaz became the father of Obed, and Obed the father of Jesse, and Jesse the father of David. That last fact gilds Bethlehem with glory: the fact that David was born there—the mighty hero who smote the Philistine giant, who led the discontented of his land away from the tyranny of their monarch, and who afterwards, by the full consent of a willing people, was crowned king of Israel and Judah. Bethlehem was a royal city because the kings were brought forth from there. Little as Bethlehem was, it was much to be esteemed.

Next, there is something in the name—“Bethlehem” *Ephrathah*—which means “the house of bread.” Ought not Jesus Christ to be born in “the house of bread?” He is the bread of his people, on which they feed. As our fathers ate manna in the wilderness, so do we live on Jesus here below. And in that blessed bread of heaven, made of the bruised body of our Lord Jesus and baked in the furnace of his agonies, we find a blessed food. There is no food like Jesus to the desponding soul or to the strongest saint.

Now consider that word *Ephrathah*. That was the old name of the place, which the Jews retained and loved. The meaning of it is “fruitfulness” or “abundance.” Ah! Well, was Jesus born in the house of fruitfulness, for where does our fruitfulness come from but from Bethlehem? Our poor, barren hearts never produced one fruit or flower till they were watered with the Savior’s blood. It is his incarnation which fattens the soil of our hearts. There had been thorns on all the ground and mortal

poisons before he came, but our fruitfulness comes from him. “I am like an evergreen cypress; from me comes your fruit” (Hosea 14:8). And “All my springs are in you” (Psalm 87:7). If we be like trees planted by the rivers of water, bringing forth our fruit in our season, it is not because we are naturally fruitful but because of the rivers of water by which we were planted. It is Jesus that makes us fruitful. “Whoever abides in me,” he says, “and I in him, he it is that bears much fruit” (John 15:5). Glorious Bethlehem Ephrathah! Rightly named! Fruitful house of bread—the house of abundant provision for the people of God!

Do you see the reason why he was sent by the Father? He came to be “ruler in Israel.” There is emphatic meaning in that verse that we sing:

*Born thy people to deliver;
Born a child, and yet a king.*¹

The moment he came to earth, he was a king. He did not wait till maturity to take his empire, but as soon as his eye greeted the sunshine, he was a king. From the moment his little hands grasped anything, they grasped a scepter. As soon as his pulse beat and his blood began to flow, his heart beat royally, and his pulse beat an imperial measure, and his blood flowed in a kingly current. He was born a king. He came “to be ruler in Israel.”

Does he rule in your heart? Does he command your will? Do you ever seek counsel at his hand in your difficulties? Do you desire to honor him and to put crowns

upon his head? Is he your ruler? Blessed Lord Jesus! You are the ruler of your people's hearts, and you ever shall be. We want no other ruler but you, and we will submit to none other. We are free because we are the servants of Christ. We are at liberty because he is our ruler, and we know no bondage and no slavery because Jesus Christ alone is monarch of our hearts.

REFLECT

How is your soul being filled and satisfied by Christ, the bread of Life born in the "house of bread"? What evidences of grace do you see that Christ is your ruler, the true monarch of your life?

PRAY

Jesus, only you could be the newborn King. Rule in my heart today, my King. Keep me from eyeing the kingdom of darkness and its tempting but enslaving tricks and traps. Let me hear the joyous music of your kingdom; draw me near to your gracious and glorious throne, where you satisfy my soul with joy in you. All glory be to you, my Lord, my Savior, my God. Amen.

DAY 5

The Fullness of Time

But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons.

GALATIANS 4:4-5

God had promised to our forefather Adam in the garden that a mysterious offspring of the woman should be born and should bruise the serpent's head. In mysterious signs, he had shown to his people that a Messiah was coming; by many of his prophets, he had spoken of Immanuel, "God with us" (Isaiah 7:14, see footnote). But for thousands of years the Lord did not come; though sin was rampant and the darkness dense, nothing could excite the Lord to an unwise haste. But the "fullness of time had come," and suddenly, amid the darkness of the night, there was heard sweeter singing than had ever come from mortal lips: "Glory to God in the highest, and on earth peace among those

with whom he is pleased!" (Luke 2:14). What lit up the sky with unprecedented splendor, and what filled the air with chorales at the dead of night? See, there in Bethlehem's manger! That same one who had given the promise come down to earth to be a man and to give himself for us. Think of him, "when the fullness of time had come," descending from the throne of infinite majesty to the manger of humiliation and being there, as a babe, swaddled in his weakness. Will you not love him who became God incarnate for you?

I invite you to consider the joyful mission of the Son of God. The Lord of heaven has come to earth; God has taken upon himself human nature. Hallelujah! Observe that the Lord was moving towards man: "But when the fullness of time had come, *God* sent forth his Son." We did not move towards the Lord, but the Lord towards us. I do not find the world in repentance seeking after its Maker. No, the offended God himself, in infinite compassion, broke the silence and came forth to bless his enemies. All good things begin with him. For the birth of Jesus is the grandest light of history—the sun in the heavens of all time. It is the pole star of human destiny, the hinge of chronology, the meeting-place of the waters of the past and the future.

I hope it may not seem wearisome to you if I dwell upon that word "sent": "God *sent* forth his Son." I take great pleasure in that expression, for it seals the whole work of Jesus. Everything that Christ did was done by commission and authority of his Father. The great Lord, when he was born at Bethlehem and assumed our nature,

did it under divine authorization. And admire how God has only one begotten Son and has sent him to uplift us. The messenger to man must be none other than God's own Son. What dignity is here! It is the Lord of angels that is born of Mary; it is he, without whom nothing was made, wrapped in swaddling bands. Oh, the dignity of this and, consequently, the efficiency of it! He who has come to save us is no weak creature like ourselves; he who has taken upon himself our nature is no being of limited strength—such as an angel or a seraph might have been—but he is the Son of the Highest. Glory be to his blessed name!

Let us dwell on this with delight and press on, keeping to the very words of the text, for they are very sweet. God sent his Son in real humanity, “born of woman.” Christ was really and truly of the substance of his mother, as certainly as any other infant that is born into the world is so. God did not create the human nature of Christ apart and then transmit it into mortal existence by some special means; but his Son was made and born of a woman. I beg you to rejoice in this near approach of Christ to us. Ring out the glad bells, if not in the spires and steeples, yet within your own hearts. For gladder news has never greeted your ear than this: the Son of God was also “born of woman.”

Still further, it is added, that God sent his Son “born under the law.” And now admire and wonder! The Son of God has come under the law. He was the law-maker and the law-giver, and he is both the judge of the law and the executioner of the law, and yet he himself came

under the law. He obeyed to the full both the first and the second tables of the Ten Commandments, for he loved God with all his heart and his neighbor as himself. As our surety and substitute, he came under the curse of the law, being made a curse for us (Galatians 3:13). Having taken our place and adopted our nature—though without sin himself—he came under the rigorous demands of justice, and in due time he bowed his head to the sentence of death. He died—the righteous for the unrighteous—to bring us to God (1 Peter 3:18). In heaven we shall probably discover that Christ came to die for our sins precisely at the only fitting moment—that in fact redemption’s work could not have been so wisely accomplished at the gates of the Garden of Eden as on Calvary and that the reign of Herod and the Roman Caesar afforded the most fitting era for the sacrifice of the cross.

I do not wonder why people of the world celebrate the supposed anniversary of the great birthday as a high festival with carols and banquets. While knowing nothing of the spiritual meaning of the mystery, they perceive that it means humanity’s good, and so, in their own way, they respond to it. But to those who are truly the people of God, the incarnation is the object of a thoughtful joy. The birth of our Lord Jesus Christ into this world is a wellspring of pure, unmingled joy. The angelic song was a fit accompaniment to the joyful event. We may sing with undivided joy, “For to us a child is born, to us a son is given” (Isaiah 9:6).

REFLECT

Why is it vital that our Savior was born “of woman” and “under the law”? How does the providence and plan of God in the birth of Christ move you to worship and thanksgiving this Christmas?

PRAY

Holy Father, how sweet it is to hear about this “fullness of time”—that the Son was sent for me according to your sovereign grace. Your gracious plan of redemption is the great cause of my praise, my joy, my all. If you had not moved toward me in mercy and love, I would continue wallowing in the darkness. But thanks to you, I have seen the great light, and I believe in the Son, my Savior, Jesus Christ, in whose name I celebrate in this season and every season. Amen.