



Be hold

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Shelbi Shutt  An Advent Invitation to
Slow Down and See Again

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Attention is the beginning of devotion.

—Mary Oliver

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An Invitation to Awakening

This resource comes with an invitation.

The invitation is as simple as it is comprehensive. It is not an invitation to commit your life to this or that cause or to join an organization or to purchase another book. The invitation is this: to wake up to the life you always hoped was possible and the reason you were put on planet Earth.

It begins with following Jesus Christ. In case you are unaware, Jesus was born in the first century BCE into a poor family from Nazareth, a small village located in what is modern-day Israel. While his birth was associated with extraordinary phenomena, we know little about his childhood. At approximately thirty years of age, Jesus began a public mission of preaching, teaching, and healing throughout the region known as Galilee. His mission was characterized by miraculous signs and wonders, extravagant care of the poor and marginalized,

and multiple unconventional claims about his own identity and purpose. In short, he claimed to be the incarnate Son of God with the mission and power to save people from sin, deliver them from death, and bring them into the now and eternal kingdom of God—on earth as it is in heaven.

In the spring of his thirty-third year, during the Jewish Passover celebration, Jesus was arrested by the religious authorities, put on trial in the middle of the night, and, at their urging, sentenced to death by a Roman governor. On the day known to history as Good Friday, Jesus was crucified on a Roman cross. He was buried in a borrowed tomb. On the following Sunday, according to multiple eyewitness accounts, he was physically raised from the dead. He appeared to hundreds of people, taught his disciples, and prepared for what was to come.

Forty days after the resurrection, Jesus ascended bodily into the heavens where, according to the Bible, he sits at the right hand of God, as the Lord of heaven and earth. Ten days after his ascension, in a gathering of 120 people on the day of Pentecost, a Jewish day of celebration, something truly extraordinary happened. A loud and powerful wind swept over the people gathered. Pillars of what appeared to be fire descended upon the followers of Jesus. The Holy Spirit, the presence and power of God, filled the people, and the church was born. After this, the followers of Jesus went forth and began to do the very things Jesus did—preaching, teaching, and healing—planting churches and making disciples all over the world. Today, more than two thousand years later, the

movement has reached us. This is the Great Awakening and it has never stopped.

Yes, two thousand years hence and more than two billion followers of Jesus later, this awakening movement of Jesus Christ and his church stands stronger than ever. Billions of ordinary people the world over have discovered in Jesus Christ an awakened life they never imagined possible. They have overcome challenges, defeated addictions, endured untenable hardships and suffering with unexplainable joy, and stared death in the face with the joyful confidence of eternal life. They have healed the sick, gathered the outcasts, embraced the oppressed, loved the poor, contended for justice, labored for peace, cared for the dying, and, yes, even raised the dead.

We all face many challenges and problems. They are deeply personal, yet when joined together, they create enormous and complex chaos in the world, from our hearts to our homes to our churches and our cities. All of this chaos traces to two originating problems: sin and death. Sin, far beyond mere moral failure, describes the fundamental broken condition of every human being. Sin separates us from God and others, distorts and destroys our deepest identity as the image-bearers of God, and poses a fatal problem from which we cannot save ourselves. It results in an ever-diminishing quality of life and ultimately ends in eternal death. Because Jesus lived a life of sinless perfection, he is able to save us from sin and restore us to a right relationship with God, others, and ourselves. He did this through his sacrificial death on the cross on our behalf. Because Jesus rose

from the dead, he is able to deliver us from death and bring us into a quality of life both eternal and unending.

This is the gospel of Jesus Christ: pardon from the penalty of sin, freedom from the power of sin, deliverance from the grip of death, and awakening to the supernatural empowerment of the Holy Spirit to live powerfully for the good of others and the glory of God. Jesus asks only that we acknowledge our broken selves as failed sinners, trust him as our Savior, and follow him as our Lord. Following Jesus does not mean an easy life; however, it does lead to a life of power and purpose, joy in the face of suffering, and profound, even world-changing, love for God and people.

All of this is admittedly a lot to take in. Remember, this is an invitation. Will you follow Jesus? Don't let the failings of his followers deter you. Come and see for yourself.

Here's a prayer to get you started:

Our Father in heaven, it's me (say your name). I want to know you. I want to live an awakened life. I confess I am a sinner. I have failed myself, others, and you in many ways. I know you made me for a purpose and I want to fulfill that purpose with my one life. I want to follow Jesus Christ. Jesus, thank you for the gift of your life and death and resurrection and ascension on my behalf. I want to walk in relationship with you as Savior and Lord. Would you lead me into the fullness and newness of life I was made for?

I am ready to follow you. Come, Holy Spirit, and fill me with the love, power, and purposes of God. I pray these things by faith in the name of Jesus, amen.

It would be our privilege to help you get started and grow deeper in this awakened life of following Jesus. For some next steps and encouragements visit seedbed.com/awaken.

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Introduction

The real voyage of discovery consists not in seeking new landscapes, but in having new eyes.

—Marcel Proust

Familiarity breeds contempt.

—Ancient proverb

“Isn’t this the carpenter’s son? Isn’t his mother’s name Mary, and aren’t his brothers James, Joseph, Simon and Judas? Aren’t all his sisters with us?” (Matt. 13:55-56).

This is how the people of Nazareth, where Jesus grew up, responded when He made the audacious claim to be God’s Anointed One. And in their familiarity, they missed Him.

Familiarity has a way of doing that. Assuming it already knows, familiarity dulls our attention, encrusts our

hearts with apathy, and quietly replaces awe with autopilot—leaving us susceptible to miss God, even when He is near.

For those of us who have grown up around the stories of Jesus, this temptation runs deep, especially around Christmastime. We know the songs. We know how the story goes. And so, without realizing it, we can move through Advent on default mode—reciting truths while rushing past their wonder, limiting our capacity to receive what's on offer in this season.

I don't know about you, but year after year, Advent seems to come and go faster than I anticipate. Just as I'm trying to slow down and make the most of it all, everything around me seems to pick up speed. And if I'm not careful, familiarity paired with the hurried pace of this season—always pulling me toward excess and urgency—can take over, causing me to miss the invitation it holds before me.

And what is that invitation?

In a word—*behold*.

To slow down long enough that we might begin to see again.

Beholding is the antidote to hurry and familiarity. It retrains our attention and opens us up to receive the gift of God's presence afresh.

In the birth narratives of Jesus, *behold* functions as a biblical way of saying:

Stop.

Pay attention.

This changes everything.

“*Behold*, you will conceive in your womb” (Luke 1:31 ESV, italics added).

“*Behold*, your relative Elizabeth in her old age has also conceived a son” (Luke 1:36 ESV, italics added).

“*Behold*, when the sound of your greeting came to my ears, the baby in my womb leaped for joy” (Luke 1:44 ESV, italics added).

“Fear not, for *behold*, I bring you good news of great joy that will be for all the people” (Luke 2:10 ESV, italics added).

“*Behold*, this child is appointed for the fall and rising of many in Israel” (Luke 2:34 ESV, italics added).

This little word heralds the moments where heaven touches earth. And its invitation?

No, scratch that—its command?

Our undivided attention.

Creating daily time and space to marvel and meditate on the fulfillment of Christ’s first advent and the promise of His second is an age-old tradition that serves to anchor the mind and awaken the soul to the truth. And by *truth* I’m not talking about a set of doctrinal statements to

believe—good and necessary as those are—but a person to encounter.

Jesus says, “I am the way and the truth and the life” (John 14:6)—offering Himself as the true source of our souls’ satisfaction and security.

So if you find yourself entering this Advent season feeling a bit lost, confused, empty, or just longing for more, take heart. Jesus’s arrival is good news of great joy for *all* people. And by *all*, that means *you*.

There is so much more of God’s goodness available to us than our hurried lives tend to make room for. And my hope is that these pages serve as a companion, helping you slow down long enough to behold Jesus and awaken afresh to the wonder of God with us.

How to Use This Book

As we enter Advent together, these devotions are designed to encourage your heart and increase your capacity to behold and encounter Jesus through silence, Scripture, reflection, and prayer.

The first section invites us to behold Jesus as *the way*, attuning our hearts to His presence and learning to walk at His pace. The second calls us to behold Jesus as *the truth*, allowing His light to clarify what is real, lead us to name our longings honestly, and steady us amid uncertainty. The third section leads us to behold Jesus as *the life*—our source of joy, hope, and renewal as we wait for all things to be made new. And, finally, as we enter the final week before Christmas, the fourth section invites us to behold Jesus as Immanuel—God with us—the breathtaking mystery that the Creator of the universe refuses to remain at a distance, speaking hope into our deepest ache and assuring us that even in loneliness, grief, and waiting, we are not abandoned.

Each devotion begins and ends with two minutes of silence and stillness. In a world saturated with more Christian podcasts, books, and courses than we've ever had, I think it's fair to say that we don't have a content problem; we have a formation problem—one that can only be addressed through presence, practice, and attentiveness to God. Silence and stillness are how we heed the psalmist's words to "be still, and know that I am God" (46:10). This is how we enter into awareness of God's presence and abide in His love.

But this is not easy.

When we slow down, the internal noise and external distractions we've learned to avoid begin to surface. Restlessness, discomfort, unanswered questions, and even buried emotions can make stillness feel discouraging or unproductive. When this happens, don't give up. As Pete Scazzero warns: "If we fail to learn how to be quiet in God's presence—to stop talking long enough and routinely enough to listen—how will we mature into Christian adults? How will our relationship with God develop any depth?"¹ So press in and remember that these moments are not about getting it right or having a powerful experience. They are an act of trust. A quiet declaration that God is already at work and your identity is secure in Him, even when nothing feels obvious or impressive. This is the space where we stop striving, stop managing outcomes, and stop performing for God—and

1. Peter Scazzero, *Emotionally Healthy Spirituality Day by Day: A 40-Day Journey with the Daily Office* (Zondervan, 2014), 13-14.

instead allow ourselves to be with Him. Over time, this practice does its slow, deep work, reforming our inner lives, retraining our attention, and reordering our loves.

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Part I

Beholding Jesus: The Way





The Way of Attention

CONSECRATION

Wake up, sleeper, rise from the dead,
and Christ will shine on you. (Eph. 5:14)

Jesus, I belong to you. I lift up my heart to you.
I set my mind on you. I fix my eyes on you.
I offer my body to you as a living sacrifice.
Jesus, we belong to you. Praying in the name of
the Father, and the Son, and the Holy Spirit, amen.

Silence and stillness before God (two minutes)

THE WORD OF THE LORD

Behold my servant, whom I uphold,
my chosen, in whom my soul delights;
I have put my Spirit upon him;
he will bring forth justice to the nations.
He will not cry aloud or lift up his voice,
or make it heard in the street;
a bruised reed he will not break,
and a faintly burning wick he will not quench;
he will faithfully bring forth justice.
He will not grow faint or be discouraged
till he has established justice in the earth;
and the coastlands wait for his law.

Thus says God, the LORD,
who created the heavens and stretched them out,
who spread out the earth and what comes from it,
who gives breath to the people on it
and spirit to those who walk in it:
“I am the LORD; I have called you in righteousness;
I will take you by the hand and keep you;
I will give you as a covenant for the people,
a light for the nations,
to open the eyes that are blind,
to bring out the prisoners from the dungeon,
from the prison those who sit in darkness.”
—ISAIAH 42:1-7 ESV

CONSIDER THIS

This past summer, my husband and I went out to explore a new part of the city we now call home. As we made our way down the pier at dusk, I found myself completely captivated by the New York City skyline lighting up the night sky. Stacked like Legos beside one another, the buildings wrapped around us, pulling my gaze upward.

As we took in the scenery, I failed to notice that the sidewalk was slowly narrowing. With my eyes up, I didn't see the break forming below, and, before I knew it, my wheelchair started to tip sideways. By the time I realized what was happening, it was too late.

Don't worry—I didn't completely tip over. I just crash-landed off the side of the six-inch curb. After regaining my bearings, we went on with the rest of our evening,

but I've yet to move on from what that seemingly inconsequential moment taught me: We don't just move with our feet. We move with our attention.

When our eyes are fixed on something, our whole lives begin to follow.

Isaiah's prophetic announcement of the promised servant begins with a single word: *Behold*.

In Hebrew, this word is less command and more emphatic interjection. It's meant to shift the momentum and arrest our attention. It's a way of saying, "Hey! Slow down, lean in, don't miss this!"

And what is it that Isaiah wants us to see?

Just prior to today's scripture, the prophet said, "Behold, they are all a delusion; their words are nothing; their metal images are empty wind" (Isa. 41:29 ESV). "Behold, my servant," then, offers a contrast. Isaiah is trying to help us see how the promised Messiah is wholly unlike the false gods Israel found themselves turning to in exile.

Israel's exile to Babylon is a mirror of the human condition. We are all, in some way, exiles longing for home. And when the longings of our life go unmet, when suffering persists, when injustice lingers unresolved, our vision can blur, cultivating a spirit of rebellion and idolatry in us, just like it did in the Israelites.

Fixing our eyes on the content of our circumstances rather than the character of the one who promises to

be with us distorts our sense of direction, and before we know it, we realize we're drifting toward disaster.

Behold my servant . . .

The unfurling hope of Advent begins here.

To behold Jesus—the servant who walks the way of humble faithfulness, who moves toward suffering rather than away from it, who will not abandon justice even when the road is long—is to have our hope restored.

This Advent, before we rush ahead, we are invited to stop. To pay attention to what we are paying attention to. And to behold the one who shows us the way.

PRAYER

Jesus, slow me down to the speed of love. Reorient my attention when it drifts. Holy Spirit, teach me to behold You again and to walk in Your way of faithful love. Amen.

Silence and stillness before God (two minutes)

JOURNAL PROMPTS

- Take a moment to notice what's been occupying your attention most. What thoughts, worries, or joys have been holding your focus?
- Allow these preoccupations to lead you into curiosity with the Lord. Tell Him what's been occupying your mind's attention or your heart's affection. And then create some space to listen. Ask Him: "What is it You want me to see? What is it You want me to know?"

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The Way of Waiting

CONSECRATION

Wake up, sleeper, rise from the dead,
and Christ will shine on you. (Eph. 5:14)

Jesus, I belong to you. I lift up my heart to you.
I set my mind on you. I fix my eyes on you.
I offer my body to you as a living sacrifice.
Jesus, we belong to you. Praying in the name of
the Father, and the Son, and the Holy Spirit, amen.

Silence and stillness before God (two minutes)

THE WORD OF THE LORD

Out of the depths I cry to you, LORD;

Lord, hear my voice.

Let your ears be attentive
to my cry for mercy.

If you, LORD, kept a record of sins,

Lord, who could stand?

But with you there is forgiveness,
so that we can, with reverence, serve you.

I wait for the LORD, my whole being waits,
and in his word I put my hope.

I wait for the Lord
 more than watchmen wait for the morning,
 more than watchmen wait for the morning.

Israel, put your hope in the LORD,
 for with the LORD is unfailing love
 and with him is full redemption.

He himself will redeem Israel
 from all their sins.

—PSALM 130

CONSIDER THIS

Waiting is a main character in the Christmas story.

Scratch that.

Waiting is a main character in the *entire* story of the Bible.

Between the warning and the first drops of flood rain, Noah waited 120 years.

Between the promise and the arrival of their son, Issac, Abraham and Sarah waited twenty-five years.

Between his dreams and their fulfillment, Joseph waited thirteen years.

Between the onset of Pharaoh's oppressive rule and their rescue out of slavery, the Israelites waited four hundred years.

Between their exodus from Egypt and their entrance into the promised land, the Israelites waited forty *more* years.

Between his anointing and his appointment as king, David waited twenty-two years.

Between Malachi and Matthew, God's people waited four hundred years for the Lord to break His silence.

Between decades of barrenness and the birth of John the Baptist, Elizabeth waited most of her life.

Between His birth and the start of His public ministry, Jesus waited thirty years.

Waiting is not the exception in the Bible; it's the norm.

Many of us, especially during the holidays, feel the weight of this waiting bearing down on us, threatening to crush us along with the desires we hold (often with clenched fists) before God in prayer.

Psalm 130 is a song of pilgrimage. As God's people journeyed up toward the mountain of the Lord, where His presence dwelled, this heart-cry welling up from the depths of their souls spilled out into song:

*I wait for the Lord
more than watchmen wait for the morning,
more than watchmen wait for the morning.*

In the ancient Near East, watchmen pulling the night shift were stationed on city walls through the darkest,

most vulnerable hours of the night, guarding against enemies and looking for signs of danger. The light of morning was the first sign of safety and relief, but no matter how bad he wants the night to end, a watchman cannot rush the dawn.

The image of a watchman is a reminder to stay awake in the waiting—to resist distractions and fight the urge to fall asleep.

In the final hours of His life, deep in the night, Jesus goes to Gethsemane to pray and asks His disciples to keep watch with Him. But in the hour of His greatest need and deepest grief, His disciples fall asleep.

When faced with sorrow or long-suffering, we, too, are tempted to fall asleep. We tend to distract our way through waiting in hopes of dulling the discomfort.

Jesus is looking for disciples who will keep watch with Him, who will bear up under dark nights of the soul with a resolve to wait like a watchman.

Advent reminds us that waiting is the crucible of formation. As we behold Jesus while we wait, just as Jesus beheld the Father in the garden, we can trust that resurrection life will break through the darkness of death and despair.

The watchman stays awake not out of anxiety but out of confidence—light *will* break into the darkness.

PRAYER

Jesus, You are well acquainted with long nights of waiting. Thank You for keeping watch when I couldn't. Teach me to wait like a watchman—not with clenched fists or restless worry but with steady trust that light will come. Because of Your steadfast love, Lord, I can wait without fear. Amen.

Silence and stillness before God (two minutes)

JOURNAL PROMPTS

- What are you waiting for right now—something you've been praying for, hoping for, or holding with clenched hands?
- When the waiting gets heavy, how are you most tempted to fall asleep (distraction, busyness, numbing, control, cynicism, resignation)?
- Picture yourself standing watch in the dark, eyes fixed on the horizon. What does it feel like to wait not with anxiety but with expectation? Ask God what it would look like for you to stay awake in this season.

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The Way of Greatness

CONSECRATION

Wake up, sleeper, rise from the dead,
and Christ will shine on you. (Eph. 5:14)

Jesus, I belong to you. I lift up my heart to you.
I set my mind on you. I fix my eyes on you.
I offer my body to you as a living sacrifice.
Jesus, we belong to you. Praying in the name of
the Father, and the Son, and the Holy Spirit, amen.

Silence and stillness before God (two minutes)

THE WORD OF THE LORD

But the angel said to her, “Do not be afraid, Mary; you have found favor with God. You will conceive and give birth to a son, and you are to call him Jesus. He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, and he will reign over Jacob’s descendants forever; his kingdom will never end.”

—LUKE 1:30-33

CONSIDER THIS

No one sets out to live a mediocre life. The desire to be great is deep within us all. And this desire is clearly reflected in our cultural obsession with greatness. We name it, celebrate it, and even build our lives around it.

Alexander wasn't "Alexander the All Right"; he was "Alexander the Great."

Muhammad Ali was famously nicknamed "The Greatest."

Wayne Gretzky is affectionately referred to as Wayne "the Great One" Gretzky.

The impulse to be recognized and revered lives in all of us and, if left unchecked, will slowly shape the quiet motivations of our own hearts.

"He will be great."

This is how the angel describes Mary's soon-to-be son. And while this is good news for many, it is also a threat.

In the gospel of Matthew, Jesus's birth is framed by the rule of another man called "great": Herod (you guessed it) the Great. A terribly violent man who embodied the Greco-Roman vision of greatness marked by rank, glory, honor, and prestige.

When Herod heard the news of Jesus's arrival, "he was disturbed, and all Jerusalem with him" (Matt. 2:3).

What was so troubling about the birth of a helpless baby, especially for a man who ruled with the full force of the

Roman Empire behind him? Herod's response exposes the fragility of his greatness. Greatness rooted in fear can never rest; it must always defend itself.

Beneath the soft glow of manger scenes and tender images of baby Jesus is the reality that His coming disrupts every way of life built on fear, domination, and self-interest.

One way to read the Christmas story is as a clash of competing kingdoms that calls us to carefully consider our own vision of greatness.

Herod's vision of greatness was built on strength, strategy, and control. It was dependent on intimidation and the preservation of power at all costs (which for him included the murder of his own wife and three of his children). Jesus's life models a completely different vision. Entering the world as a dependent, helpless baby, He refuses to demand allegiance or wield His power to harm those who have none.

The contrast could not be sharper. While the world chases greatness by climbing higher, Jesus reveals a greatness that moves in the opposite direction: He goes low.

When the disciples later argued about who would be the greatest, Jesus, pointing to a child, explained that unless they learned to receive the kingdom like that child—trusting, dependent, open—they would miss it altogether.

In Jesus's kingdom, greatness is measured not by how high we rise but by how freely we surrender.

Advent reminds us that the Greatest One did not cling to His status but chose the path of self-giving love even unto death. He entered our world not to dominate but to dwell with us. Not to be served but to serve. And in doing so, He redefines greatness for us all.

PRAYER

Jesus, You are the Great One. Holy Spirit, align my vision of greatness with the way of Jesus. Teach me the downward way that leads to life and awaken childlike trust in my heart afresh today. Amen.

Silence and stillness before God (two minutes)

JOURNAL PROMPTS

- Where do you notice fear or insecurity influencing the way you pursue significance, recognition, or success?
- Engaging your sanctified imagination, picture a child. Ask the Holy Spirit to highlight the specific aspects of a child that will help you more fully embody Jesus's vision of greatness. Maybe it's the delight they find in small, ordinary things, or the way they readily rely on others for care and guidance, or the way they ask questions without fear of looking silly.
- What is one small, concrete way you can practice Jesus's downward way of greatness?

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The Way of Dependence

CONSECRATION

Wake up, sleeper, rise from the dead,
and Christ will shine on you. (Eph. 5:14)

Jesus, I belong to you. I lift up my heart to you.
I set my mind on you. I fix my eyes on you.
I offer my body to you as a living sacrifice.
Jesus, we belong to you. Praying in the name of
the Father, and the Son, and the Holy Spirit, amen.

Silence and stillness before God (two minutes)

THE WORD OF THE LORD

In your relationships with one another, have the same
mindset as Christ Jesus:

Who, being in very nature God,
did not consider equality with God something to
be used to his own advantage;
rather, he made himself nothing
by taking the very nature of a servant,
being made in human likeness.
And being found in appearance as a man,
he humbled himself

by becoming obedient to death—
even death on a cross!

Therefore God exalted him to the highest place
and gave him the name that is above every name,
that at the name of Jesus every knee should bow,
in heaven and on earth and under the earth,
and every tongue acknowledge that Jesus Christ is Lord,
to the glory of God the Father.

—PHILIPPIANS 2:5-11

CONSIDER THIS

At my first doctor's appointment after being diagnosed with limb-girdle muscular dystrophy—a rare neuromuscular disease that progressively weakens the muscles in my arms and legs—the doctor looked me straight in the eye and said, “There will come a day when either you will choose the chair, or the chair will choose you.”

Ten years later, as the growing risk of falling began to impact everyday life, his words echoed in my mind. I knew other patients who, despite their fragile frame, clung to every last measure of their mobility, as if life in a wheelchair were the end of life itself. And in trying to avoid the chair, they fell—hard—often breaking something in the process. What they fought to escape eventually overtook them. The chair chose them.

When I found myself standing at that same crossroads, the thought of using a mobility aid felt like giving up. And, in a way, it was. But, to my surprise, as I accepted the chair, giving up turned out to be way more like

getting free. Free from the illusion of self-sufficiency I didn't even know I was stuck in.

Jesus, being made in human likeness, emptied Himself. He willingly embraced the vulnerability of dependence.

In other words, He chose the chair.

The incarnation of Christ subverts our culture's idolization of independence and reveals the true way to freedom. By embracing a life of daily dependence upon the Spirit and obedience to the Father, even unto death, Jesus made a way for us to experience the ultimate freedom we long for—freedom from sin and shame so we can follow the way of Jesus and live in the fullness of His love.

The first time I went out in my power chair was on a walk through downtown Portland with my husband. I remember reaching for his hand, and as I held it, tears began to stream down my face. Holding hands felt different—awkward, unfamiliar.

Embracing the way of dependence is a lot like that—awkward and unfamiliar. But just as the chair has given me access to a life I could not live on my own, choosing the way of dependence frees us to live more fully than self-sufficiency ever could.

PRAYER

Jesus, thank You that You did not consider equality with God something to be used for Your own advantage but instead chose to humble Yourself. Because You embraced

the way of dependence, I can know life—and life to the full. I confess how tightly I hold to self-sufficiency, how afraid I am to need help, to slow down, to be carried. Holy Spirit, help me receive the gift of my limitations and trust You in the awkward, unfamiliar places. Amen.

Silence and stillness before God (two minutes)

JOURNAL PROMPTS

- Where in your life do you find yourself resisting dependence—on God or on others—and what do you fear you might lose if you let go? Take a moment to bring your honest feelings before God in prayer.
- As you picture Jesus choosing dependence, what stands out to you?
- What greater freedom might be waiting for you on the other side of choosing the chair? Ask Jesus to bring to mind what life to the full could look like as you embrace dependence.

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The Sower's Creed

Today,
I sow for a great awakening.
Today,
I stake everything on the promise of the Word of God.
I depend entirely on the power of the Holy Spirit.
I have the same mind in me that was in Christ Jesus.
Because Jesus is good news and Jesus is in me, I am
good news.
Today,
I will sow the extravagance of the gospel
everywhere I go and into everyone I meet.
Today,
I will love others as Jesus has loved me.
Today,
I will remember that the tiniest seeds become the tallest
trees;
that the seeds of today become the shade of tomorrow;
that the faith of right now becomes the future of
the everlasting kingdom.
Today,
I sow for a great awakening.