



Caroline Cobb

---

ADVENT  
FOR  
EXILES

25 DEVOTIONS  
to Awaken Gospel Hope  
in Every Longing Heart

ADVENT  
FOR  
EXILES



Caroline Cobb

---

ADVENT  
FOR  
EXILES

25 DEVOTIONS  
to Awaken Gospel Hope  
in Every Longing Heart

**B&H**  
PUBLISHING®  
BRENTWOOD, TENNESSEE

Copyright © 2024 Caroline Cobb Smith  
All rights reserved.  
Printed in China

978-1-4300-9584-2

Published by B&H Publishing Group  
Brentwood, Tennessee

Dewey Decimal Classification: 242.33  
Subject Heading: DEVOTIONAL LITERATURE  
/ CHRISTMAS / ADVENT

Unless otherwise noted all Scripture references are taken from the Christian Standard Bible. Copyright © 2017 by Holman Bible Publishers. Used by permission. Christian Standard Bible®, and CSB® are federally registered trademarks of Holman Bible Publishers, all rights reserved.

Scripture references marked **ESV** are taken from the English Standard Version. **ESV®** Text Edition: 2016. Copyright © 2001 by Crossway Bibles, a publishing ministry of Good News Publishers.

Scripture references marked **HCSB** are taken from the Holman Christian Standard Bible, Copyright © 1999, 2000, 2002, 2003, 2009 by Holman Bible Publishers, Nashville Tennessee. All rights reserved.

Scripture references marked **NIV** are taken from the New International Version®, **NIV®** Copyright ©1973, 1978, 1984, 2011 by Biblica, Inc.® Used by permission. All rights reserved worldwide.

Scripture references marked **NLT** are taken from the New Living Translation, copyright © 1996, 2004, 2015 by Tyndale House Foundation. Used by permission of Tyndale House Publishers, Inc., Carol Stream, Illinois 60188. All rights reserved.

Scripture references marked **KJV** are taken from the King James Version, public domain.

Cover and interior illustration by Stephen Procopio. Ribbon foil texture by Anoottotle/Shutterstock. Author photo by Michelle Bill.

For Ellie, Harrison, and Libby. May you always  
find your home in God.

All songs except “Behold, Behold (Revelation)” and “The Passover Song” © Sing the Story Music (ASCAP) (admin by IntegratedMusicRights.com). Music and words by Caroline Cobb Smith. All rights reserved. [www.CarolineCobb.com](http://www.CarolineCobb.com). Used with permission.

“Behold, Behold (Revelation)” © Tent Peg Music (BMI) and Sing the Story Music (ASCAP) (admin by IntegratedMusicRights.com). Music and words by Caroline Cobb Smith and Sean Aaron Carter. All rights reserved. Used with permission.

“The Passover Song” © Tent Peg Music (BMI) and Sing the Story Music (ASCAP) (admin by IntegratedMusicRights.com). Music and words by Caroline Cobb Smith and Sean Aaron Carter. All rights reserved. Used with permission.

# Contents

PREFACE .....	xi
INTRODUCTION .....	1
A NOTE TO PARENTS AND FAMILIES .....	11

## PART I

### THE FIRST EXILE

Day 1: Imagine Eden .....	17
Day 2: Imagine Exile .....	23

## PART II

### IN THE DARKNESS OF EXILE, A SUNRISE

Day 3: Exile from a Second Eden .....	31
Day 4: A Light in the Darkness .....	38
Day 5: Jesus as Exile in Reverse .....	46
Day 6: We All Long for Eden .....	53

## PART III

### IN THE WILDERNESS OF EXILE, A SEED AND A HIGHWAY

Day 7: A Desolate Vineyard, A Better Vine .....	61
Day 8: The Seed of a New Creation .....	69
Day 9: The Highway in the New Exodus .....	76
Day 10: Pilgrims on the Way to Zion .....	84



## PART IV

### FOR THE LOST SHEEP IN EXILE, A SHEPHERD-KING

Day 11: Come, Son of David! . . . . .	93
Day 12: Hosanna on the Horizon . . . . .	101
Day 13: Majesty, Bending Low in Love. . . . .	109
Day 14: Pave Every Road with Repentance . . . . .	115

## PART V

### IN THE SILENCE OF EXILE, GOD SPEAKS

Day 15: The Cosmic Word in Human Flesh . . . . .	125
Day 16: Good News for All People . . . . .	132
Day 17: The New and Better Jubilee . . . . .	139
Day 18: A King Anointed for a Mission . . . . .	146

## PART VI

### IN THE ASHES AND RUIN OF EXILE, A NEW HOME FOR GOD

Day 19: Beauty for the Ashes of Mourning. . . . .	155
Day 20: Who Will Rebuild the Ruins? . . . . .	163
Day 21: Light Your Lamps! . . . . .	170
Day 22: Planting Seeds for the New Eden . . . . .	178

## PART VII

### IN OUR PRESENT EXILE, A FUTURE HOPE

Day 23: We'll Go to the Mountain of God . . . . .	187
Day 24: Behold! God Makes His Home with Us! . . .	194

## PART VIII

### EMMANUEL

Day 25: At Long Last, He Is Here! . . . . .	203
---	-----

EPILOGUE .....	207
ACKNOWLEDGMENTS .....	211
ABOUT THE AUTHOR .....	215
NOTES .....	217



## Preface

In the fall of 2020, I released *A Seed, A Sunrise*, an album exploring the ache of Advent, the joy of Christmas, and the expectant yearning for Christ's return. Most of the songs on this project grew out of spending extended time in the book of Isaiah in 2019. Though I cannot fully explain why, the prophet's use of metaphor and imagery and his message of hope for the exiles rings all sorts of bells in my artist heart. For me, this seems especially true when I couple the poetry of Isaiah with the season of Advent.

Although I wrote and recorded the album just prior to the troubles of 2020 (I distinctly remember thinking how strange it was that people were wearing masks in the airport on my way home from recording in Nashville in February), these songs of hopeful longing took on a deeper resonance by the time of their release in October of the same year. In addition to the upheaval and isolation wrought by the COVID-19 pandemic, we were facing a divisive political landscape, a struggling economy, civil unrest, and what felt like near-constant

exposure of injustice and darkness—both on the nightly news and, sadly, in the church itself. The year 2020 had shaken our idols, uprooted our comforts, confronted us with our mortality, and brought a new awareness of the brokenness around us. If Advent is a season of groaning and ache, then 2020 had felt like Advent all year. One long, painful groan.<sup>1</sup>

To me, *A Seed, A Sunrise* felt like the right kind of “holiday album” for 2020. As an independent artist, I held no fantastical notions of climbing the charts or dominating the radio airwaves with this album. Spoiler alert: it did not! Songs drawn from Isaiah exploring the theme of exile don’t exactly scream “commercially viable” anyway. In music and now writing, commercial viability has never been the goal; I want to steward the stories of Scripture, help people rehearse the hope of the gospel even in the darkest moments, give them true words to pray and sing to God.

My hope for the album was simple: “I pray that this album will be a balm for us and a resource for the church, giving voice to both longing and hope,” I wrote in an article I published just before it’s release. “As this difficult year draws to a close, Advent gives us the opportunity to voice both the unwavering hope we have in Jesus and the longing cry, ‘How long, O Lord?’ And when that long-awaited Day of rejoicing comes, it will be all the more glorious for the ache

we experience now, like the dawn after a long darkness, or a distant garden blooming in the desert.”<sup>2</sup>

Meanwhile, I had promised patrons of *A Seed, A Sunrise* I would write a devotional book for them as a supplement to the album. In 2021, I finally got to work on this “side project.” But in the writing, I discovered the album had barely scratched the surface for me. I wanted to dive deeper into the poetic imagery of Isaiah, draw more connections between our current experience and the biblical theme of exile, help readers imaginatively engage in the ache of Advent as a way of expanding their joy at Christ’s coming. Over time, the supplemental “side project” became a serious, primary work, and the book you are reading now, *Advent for Exiles*, is the fruit of more than two years of writing and wrestling this deep dive into words.

This devotional is written for those who have felt—or at least feel ready to acknowledge—the long groan of exile. The veil on our aching hunger for home may have lifted in 2020, but the years following have not done much to take the edge off. We need Advent companions willing to recognize the darkness around and within. Only then will we be able to fully rejoice in the arrival of Jesus, the Light of the world. I pray *Advent for Exiles* will do just that.



## Introduction

The Old Testament tells the story of two tragic exiles.

In the first chapters of Genesis, God casts Adam and Eve out of Eden and stations cherubim with flaming swords to guard the way back. Years later, Assyria and Babylon would carry God's people into captivity, far away from the Promised Land. Each of these exiles came on the heels of disbelief and sin, God's people failing in their mission to mirror and expand his glory to the world. Banished east of Eden and east of the Promised Land, they were helpless to save themselves or make a way back home to God.

But in each of these exiles, God gives a promise of hope: a bright *sunrise* chasing away the shadows of night, a *seed* sprouting green in the desolate wilderness, a *highway* leading them home, a good *king* who will shepherd his lost sheep with justice and sacrificial love, and an Edenic *city* where God will make his home with us forever. Before and beneath each exile, a God who redeems and restores is at work. And in each exile,



a faithful remnant waits in hope, watching eagerly for God's promised salvation.

Advent is a season set aside for a similar waiting and watching. Even as we count down the days to Jesus's first arrival at Christmas, we also anticipate his promised second arrival, when God will bring his exiles home and the curse of sin and death will be undone at last.

Like the faithful remnant in exile, we scan the horizon looking for the sunrise to break brightly into all this darkness. We wait for the seed sprouting green out of the dirt, making all this barren wilderness into a glorious garden. We watch for King Jesus to come in glory and reign forever. During Advent, we stir up our anticipation for the arrival of Christ—both his first *and* his second. With intention, we make ready so that we might welcome the day of his coming with joy: *At last! At last!*

*Advent for Exiles* is designed to help you make ready. Its primary aim is to whet your appetite for the coming of Christ.

But I must be honest: this book is not a feel-good read filled with the warm fuzzies we often associate with Christmas. In these pages, you will not find “the most wonderful time of the year” but thorns, ashes, and deep gloom. You'll meet Adam and Eve homesick for Eden and the weeping exiles in Babylon hanging up their harps in the poplar trees. But as the darkness of a long night augments our longing for the sunrise,

I hope these images of exile will expand your desire for the promised Messiah and amplify your joy at his coming.

*At last! At last! Our Savior! Our way home to God!*

## THE THREADS IN A TAPESTRY

I had been writing this Advent devotional on and off for more than a year but still had trouble with the “elevator pitch.” In explaining what I was working on to friends and supporters, I kept using descriptors like “mash-up,” but it never felt right. Words like this made it sound like I was throwing a bunch of random ingredients in a bowl, hoping against hope that something resembling a cake might come out of the oven in the end. I kept searching for a description that would hold two seemingly opposed facts: this devotional would be comprised of many strands but was meant to be one cohesive, interconnected piece.

That summer, I took a break from writing to hit the road for our family’s annual summer vacation. The five of us were taking a self-guided tour of the Biltmore House in Asheville, North Carolina, when I finally found it—the elusive word for which I had been searching. Halfway through our tour, I noticed a large tapestry displayed on the sitting room wall, and the light bulb went off. *That’s it!* I remember thinking.

The Advent devotional is like a *tapestry*. Many threads woven together. One grand, beautiful picture.

At least seven essential threads are woven into *Advent for Exiles*: the season of Advent, the metanarrative of Scripture (with a special focus on Isaiah), the theme of exile, biblical imagery and metaphor, music and lyrics, narrative storytelling, and responsive exercises. Although these seven threads are meant to be taken as one whole, perhaps it would be helpful at the outset of this book to pull out a few and describe them separately.

## ADVENT

The word *Advent* is derived from the Latin word *adventus*, which means “coming.” In the English dictionary, *advent* is synonymous with words like “arrival” or “appearance.” The first season in the traditional church year calendar, Advent is designed to be a season of preparation and anticipation, the stoking of an ever-growing expectation for Christ’s arrival—both his first and his second.

In her book *Advent*, Fleming Rutledge points out the season’s unique orientation to time: “The other seasons in the church calendar follow the events in the *historical* life of Christ—his incarnation (Christmas) . . . his path to crucifixion (Lent), his passion and death (Holy Week), the resurrection

(Easter) . . . the descent of the Holy Spirit (Pentecost).”<sup>1</sup> But, Rutledge argues, Advent holds both the past and future; we *look back* at Jesus’s first coming, even as we look *forward* to his coming again. Even more, the season helps us see the reality of the church’s present: “In a very real sense, the Christian community lives in Advent all the time. . . . Advent contains within itself the crucial balance of the now and the not-yet that our faith requires. . . . In that Advent tension, the church lives its life.”<sup>2</sup> Advent is a season set aside for looking backward and forward, but it also invites us to recognize the tension we feel in the space between.

Before you begin this devotional book, I would like to make a confession: my experience with Advent is somewhat limited. Most of my life as a Christian has been spent in “low church” spaces, and for a long time, I viewed Advent and Christmas as one long season. For this reason, I will not pretend to be an expert or even a seasoned practitioner.<sup>3</sup> Instead, I view myself as an artist who has seen something beautiful, good, and true in the liturgy and ethos of the Advent season. I can’t help but try to paint it for you so you can experience it too.

## EXILE

In 722 BC, Assyria conquered the northern kingdom of Israel. By 586 BC, Babylon’s defeat of the southern kingdom

of Judah was complete as well. Most of God's people were taken captive, forced to live in exile. The ones who stayed behind felt an "exile" of another sort, living amid the rubble and ruin of their former life.

But this was not the first experience of exile we see in Scripture, nor would it be the last. The exilic longing for home is a biblical theme that runs from Genesis to Revelation, from the fall of Adam and Eve (Gen. 3) to John's vision of God making his home with us forever (Rev. 21:3). As citizens of heaven, we will still experience a sense of exile until the day of Christ's return (1 Pet. 2:11). According to Hebrews 11, we are "foreigners and temporary residents on the earth," homesick for a heavenly city to come (Heb. 11:13–16). Exile is synonymous with estrangement, displacement, longing, and an apt analogy for the "already but not yet" tension of Advent. By putting ourselves in the shoes of the Old Testament exiles and by acknowledging our own sense of homesickness, we are participating in an Advent disposition and awakening our anticipation for Christ's arrival.

## THE BOOK OF ISAIAH

The book of Isaiah has been called "the fifth Gospel." In it, we find the problem of sin (Isa. 1:1–31; 5:1–30), the atoning work of the Messiah (Isa. 53), and the promise of "new

heavens and a new earth” (Isa. 65:17–25). Isaiah’s ministry began an estimated seven hundred years before the birth of Jesus and ended about 120 years before Judah’s exile. Even still, his message would be profoundly comforting and relevant for both the Old Testament exiles and followers of Jesus today.<sup>4</sup>

As a literary work, I believe Isaiah is best taken as a mosaic rather than a straightforward speech, logical treatise, or chronological narrative. If you are a linear thinker, you might even find Isaiah frustrating as the book swings from image to image, from oracles of judgment to proclamations of good news. But if you are willing to view the book with the eyes of an artist, I think even the most linear among us will find a deep well of beauty in its pages. In *Advent for Exiles*, I have taken a “mosaic” or an “artistic” approach to this complex Old Testament book, drawing on Isaiah’s imagery as an essential organizing principle, as illustrated in the section titles.

## POETIC METAPHOR AND BIBLICAL IMAGERY

Poet Emily Dickinson writes, “Tell all the truth but tell it slant. . . . The Truth must dazzle gradually/ Or every man be blind.”<sup>5</sup> Biblical metaphors help us grasp the truth of one thing by bringing it into conversation with another, often

highly visual thing. For example, the concept of sin takes on new layers of meaning when Isaiah compares it to a waterless garden, an unfaithful wife, or a filthy rag. The exile is even more devastating when it is pictured as a desolate wasteland, scorched and dry and overgrown with thorns. The people's longing for a Davidic king is more potent when mapped onto the visual of sheep, scattered and vulnerable without a good shepherd. The Bible is dripping with metaphor, imagery, and poetic language. This devotional book picks up several of those metaphors for a closer look, in order to help you grasp the truth of the gospel with both your head and your gut.

## THE ARTISTIC APPROACH

C. S. Lewis famously said, "Reason is the natural organ of truth, but imagination is the organ of meaning."<sup>6</sup> As a storytelling artist often "in her feels" who also values rigorous Bible exegesis, I deeply resonate with Lewis's statement. Again, I believe Christians need both, often in tandem. The "threads" of this book are designed to engage "organs" of both reason and imagination. My hope is the use of biblical imagery, music and lyrics, storytelling, and physical or visual exercises might stoke the ember of your imagination into flame, even as the Bible readings and biblical principles within the reflections anchor you, giving boundaries for that fire.

Since I have already confessed to not being an expert on Advent, let me also say at the outset that, even though I have spent much time in God's Word, I am not a seminary-trained theologian or Bible scholar. At the core, I see myself as a storyteller. And God's Story is the most beautiful, most deeply true story I have ever come across.

## HOW TO READ THIS DEVOTIONAL

The book itself is divided into eight sections, all of them a “thread” in their own right. As you read, you might notice a loose pattern: the first seven sections begin in the brokenness of exile but move forward day by day into the hope of Jesus our Messiah. On each day, you will find a song lyric, a Scripture reading, a reflection, and a prompt to respond—either in prayer or in some physical practice. Again, these elements are meant to engage your mind, your imagination, and—in some cases—even your physical body.

By definition, a devotional is not an academic textbook. It is an invitation to engage with God relationally, not just collect more information about him. With this in mind, I encourage you not to skip over the songs, Bible readings, or responsive exercises. You can listen along to the songs by



visiting <http://carolinecobb.com/adventforexiles> and even take them with you as you go about your day.

As I sing often, “I’m a steward of the Story as the moon reflects the light. So if you see him and forget me, I’ve told this Story right.”<sup>7</sup> And I pray it is so with this Advent devotional. May these pages help you rehearse, remember, and respond to the good news of Jesus and stir your anticipation for his glorious arrival!

## A Note to Parents and Families

As a parent, I am always looking for ways to connect the content from my personal devotional time with our family's devotional practices. In fact, my desire for synergy here is so strong that in the process of writing the proposal for this book, I briefly considered writing a devotional geared toward families rather than adult readers. So, although this book is written primarily with an adult reader like you in mind, my heart is for the children in your life as well. I am praying your interaction with the stories and truths within this devotional might somehow spill over in service of your family's Advent experience.

My hope is that parents and caregivers find the imaginative elements within *Advent for Exiles* particularly helpful—that the music, biblical metaphors, and responsive exercises might spark meaningful conversations and hands-on, embodied experiences for you and the children in your life. As you consider how to integrate the content of this book with your

family's time around God's Word, allow me to offer three prompts and ideas utilizing these imaginative elements:

First, over the course of the Advent season, your family could listen to each of the 16 songs in the book, taking time to discuss the lyrics and the Scripture that inspired them. As Paul reminds us in Colossians 3:16, music and singing has a way of helping God's Word "dwell richly" within us. Music can also easily be incorporated into everyday life: you might listen and discuss on the drive to school in the morning, as you make dinner in the kitchen, or as you tuck everyone into bed each night.

Second, consider guiding your family through the biblical metaphors we explore in this book: home and homesickness, hunger and feasting, light and dark, wilderness and garden, ruin and re-building, a lost sheep and a Good Shepherd. As I wrote in the introduction, I believe biblical imagery and metaphor help us grasp biblical truth in deep ways. And in my experience, children seem to be especially captivated by story and image.

Finally, I believe the responsive exercises within this devotional book contain embodied activities well-suited for children and adults alike. The exercise at the end of day 4, for example, prompts you to wake up early to wait for and savor the sunrise. Day 7 asks you to cut a branch off a living plant

and watch it for several days as you consider what it means to abide in Jesus, the “Righteous Branch.” And day 23 prompts you to savor a meal in light of the heavenly feast we will experience when Christ returns. Instead of doing the various responsive exercises by yourself, I encourage you to invite your entire family to participate. In fact, your experience will likely be all the richer having seen how the children in your life respond! You might also come up with your own embodied activities based on the daily Advent readings.





PART I

THE  
FIRST  
EXILE

*For you I'll plant a garden  
And fill it with light  
Food for your mouth  
And colors for your eyes*

*And I will breathe into the dust  
The breath of life and all my love  
And when you open your eyes  
You will see and be satisfied  
Because I will be with you*

*I will be with you  
I . . .*

---

from "Garden"  
by Caroline Cobb



DAY 1

# Imagine Eden

Read Genesis 2:5–25

Can you imagine Eden?

The garden is just *bursting* with beauty and light, the creativity and abundant goodness of God on full display. Picture creatures as wildly diverse as the platypus and porcupine, baboon and butterfly. Catch the scent of a thousand flowers springing up like miracles from the soil. Watch as the vibrant sunset paints the sky orange and pink. Can you imagine reaching up to take hold of fruit weighing heavy in the trees, taking a bite, feeling its juice dribble down your chin? Can you hear the babble and splash and roar of a great river branching into four more? And—oh the wonder of it!—God himself has made his home there, walking among the trees. Eden shimmers with his sacred presence.



*And it was good.*

And yet, Scripture tells us the pinnacle of God's creative work comes on the sixth day, when God makes the first human beings. Genesis 2 uses intimate language: the Creator bending low to breathe life into the dust, forming and shaping our first parents like a potter at the wheel. The Lord had declared the sun and stars good, the animals and plants good, but now he speaks an emphatic "*very good*" (Gen. 1:31)! Then, God gives Adam and Eve a special designation and mission: to bear his image as little mirrors of his glorious light, goodness, and kingly rule.

Theologian Meredith Kline notes that just as Eden was meant to be a habitation for God—a first temple—so too human beings were to be like little temples where God would dwell.<sup>1</sup> As *imago Dei*, Adam and Eve were commanded to "fill the earth" with more and more of God's presence, expanding the boundaries of Eden's garden temple until his goodness and glory covered the whole world like a canopy.

Paul expounds on the *imago Dei* motif in Ephesians 2 by calling us God's "workmanship" (v. 10), a word translated from the original Greek *poiēma*. Like poetry, we are meant to host and express the heart, wisdom, and nature of God, just as the masterpieces of Bach, Shakespeare, and Michelangelo speak of their makers. We are God's artwork! His song! His

poem! As humans, our meaning and mission, our dignity and joy, are bound up in our Creator.

But we are not meant to image God alone. As Paul continues in Ephesians 2, he uses striking language to speak about the church, mixing agricultural and architectural metaphors. Individual *poiēma* are built together into God's house, laid like living stones upon Jesus the cornerstone. But then, God's house does something buildings usually do not do: it begins to grow. Together, the church "*grows* into a holy temple in the Lord . . . built together for God's dwelling in the Spirit" (vv. 19–22, emphasis added). Just as Adam and Eve were like little temples, God means for his people to be a garden temple, a dwelling place for his sacred presence expanding ever outward like Eden, until the whole earth is filled to bursting with his glory!<sup>2</sup>



Put yourself in Adam and Eve's shoes for a moment. Can you imagine the unflagging joy, peace, and utter *delight* they must have felt? Gardening without thorns or weeds. Work without toil. A relationship untainted by insecurity or ego. The abundant beauty of creation unspoiled by decay or death. Here in Eden, Adam and Eve could mirror and expand God's presence as his *poiēma*, without the smear of sin or the warp

of self. Here in Eden, they could dwell in the unfiltered light of God's presence, without shame casting its familiar shadow.

In Eden, Adam and Eve were totally at home with God, and God—oh the wonder of it!—had made his home with them . . . and *in* them as *imago Dei*. There was no sense of separation, no lack, no longing for something better. *At least not yet*. There is only brimming-over beauty, overwhelming goodness, and the all-satisfying presence of a loving God.

Like Adam and Eve, you too were made for this abundant life with God. As a human, you are hardwired to find your home in God and for God to make his home with and in you. As his beloved *poiēma*, you are designed for worship—a life oriented toward expressing his worth and beauty. As St. Augustine prayed, “You have made us for yourself, and our heart is restless until it finds rest in you.”<sup>3</sup> In a sense, the “good life” we keep searching for is found back in Eden. We are made to live in the all-satisfying presence of God. Nothing else will quite do, and we know it deep in our bones.

## RESPOND IN PRAYER

---

God, when I imagine the beauty and goodness of Eden—your abundant love as Father, Son, and Spirit flowing over into everything you made—I am full of awe and delight. And I am homesick too. I long to be completely at home with you, fully present, without the distortion of sin and self. I am made for you. God, even as I am homesick for Eden, you have called me your *poiēma* through Christ. Help your people bear your image until the whole earth is filled with your glorious presence. Amen.

*A broken mirror, painted black  
There is no light reflected back  
Thorns grow up where there was green  
All sorrow, shame and broken things*

*Paradise has barred its doors  
It's guarded by the flaming swords  
We can't go back, we can't go back*

*We wait, we wait for you!  
Come with your light!  
We wait, we wait...*


---

from "We Wait for You"  
by Caroline Cobb

*Shame the venom running through my veins  
A curse, a cancer and my death  
And every child of mine  
Will feel the serpent's bite  
But one will crush his head  
Oh come and crush his head!*

---

from "Eve's Lament"  
by Caroline Cobb



In *Advent for Exiles*, songwriter and storyteller Caroline Cobb invites you to experience a more honest, imaginative, and Scripture-rich companion for the Advent season.

By weaving together God's Word, song, biblical imagery, and responsive exercises, this devotional will help you:

- walk in the shoes of the Old Testament exiles, aching with them for the Messiah
- travel the Advent road from darkness to daybreak, wilderness to garden, exile to homecoming
- allow the full story of Scripture—from creation to Christ's return—to inform and expand your delight at Christmas

As the darkness of night sharpens our longing for the dawn, this book of daily readings for December will whet your appetite for the promised Messiah and amplify your joy at his arrival. Come experience the exilic ache of Advent, so you might rejoice all the more at Christ's coming!

**Caroline Cobb** loves to tell God's Story through music, writing, and other creative work, helping you rehearse and respond to it as you go about your everyday life. She has released five "Story-telling" albums, including *Psalms: The Poetry of Prayer* and *A Seed, A Sunrise*. Her work can be found at *Christianity Today*, The Gospel Coalition, The Rabbit Room, Risen Motherhood, and more. Caroline and her husband Nick live in Dallas with their children Ellie, Harrison, and Libby.

**B&H**  
BHPUBLISHING.COM

RELIGION/Holidays/Christmas & Advent  
978-1-4300-9584-2  
Printed in China \$19.99 USD

