

Epiphany Sunday ~ Sunday, January 4, 2026
“The Light is Coming: From Waiting to Revelation”
Isaiah 60:1-9 & Matthew 2:1-12

On Epiphany Sunday, the Church turns _____. Advent whispers, the Light is _____. Christmas declares, the Light has _____. And Epiphany announces, with quiet confidence and holy joy: The Light has been _____.

Epiphany =

While it first referred to the revelation of the Christ Child to the wise men, it has come to mean any revelation that points to the _____ of God in our midst. It’s about God making visible what was once _____. It’s the moment when the curtain is pulled back and we see that the child born in Bethlehem is not only Israel’s Messiah, but the _____ of the entire world.

The Light was never meant to remain _____ within one people, one place, or one moment in history. From the very beginning, it was meant to _____ far and wide.

Sometimes we think that if God is at work, everything should happen quickly and clearly. However, Epiphany tells a different story: God reveals Himself _____, drawing people step by step, often over long distances and long seasons. The Light does not rush, it _____. This is good news for us because it means that those who are still seeking Him are not _____. It means that long journeys are not wasted. And it means that even now—in the _____ days after Christmas—God is still revealing Christ to the world, quietly and faithfully, by His light.

Point #1: _____.

“Arise, shine, for your light has come, and the glory of the Lord has risen upon you.” (Isaiah 60:1)

Notice the _____ in this declaration. God doesn’t wait for His people to feel strong or successful. He doesn’t demand that they fix their circumstances or manufacture _____.

This is how God works throughout Scripture. He speaks _____ before we can fully see it. He declares _____ before circumstances confirm it. His word doesn’t just describe reality—it _____ it.

“For darkness shall cover the earth, and thick darkness the peoples; but the Lord will arise upon you, and His glory will appear over you” (Isaiah 60:2)

God isn’t _____. He knows the world remains broken. He knows the nations are restless, fearful, and _____. But then comes the _____ at the end of verse 2.

“Nations shall come to your light, and kings to the brightness of your rising.” (Isaiah 60:3)

God’s glory resting on His people is never meant to end with them. It shines _____. It draws others. The Light isn’t private, it’s _____. Israel is chosen not to hoard the light, but to _____ it—to become a sign of God’s salvation for the whole world.

Epiphany reveals that this was never an _____. God’s plan has always been _____ in scope.

God’s people aren’t told to _____ light or overcome the darkness by force. They’re told to arise and shine, because the light has already come to them. God’s glory resting on His people becomes visible, and the nations are drawn—not by argument, not by pressure, but by our simply being _____.

However, Isaiah reminds us that the call to shine doesn’t come after everything is fixed. It comes because God has already _____. We’re not asked to be impressive. We’re not asked to be perfect. We’re asked to live _____ in the light we’ve received.

Epiphany invites us to trust that God uses _____ lights in dark places, and that He’s still drawing others by the light of Christ reflected in _____, faithful lives.

Point #2: _____.

“In the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men from the East came to Jerusalem...” (Matthew 2:1)

magoi = magi =

God doesn’t require them to become someone else before He draws them. He begins with what they know and patiently _____ them toward what they don’t yet understand.

This is _____. God often reveals Himself not all at once, but step by step, inviting faithful _____ to the light already given.

“Where is the child who has been born king of the Jews?” (Matthew 2:2)

This question _____ hearts. Herod hears it and becomes _____. The religious leaders hear it and remain _____. The Magi hear the answer, and continue their journey.

Herod's reaction is deeply revealing. He's _____ close to the story, living just a few miles from Bethlehem. He's powerful, politically shrewd, and religiously informed. He has access to the _____ and knows them well enough to consult them. He understands the religious language and prophetic history of the Jews. And yet, the Light doesn't move him to _____, but rather threatens him. This new born king exposes Herod's _____ and desire for control.

Herod knows exactly where to look in Scripture, yet has no intention of _____. He treats the Word of God as _____ rather than invitation or _____.

The Magi, on the other hand, are _____. They lack proximity, familiarity, and certainty. However, they have something Herod does not: _____. They're willing to be led rather than reassured, willing to journey rather than _____, willing to follow a light that doesn't give them all the answers at once.

It's possible to be near the things of God and yet keep Him safely _____. It's possible to sit in church, know the language of faith, attend worship regularly, hear Scripture read week after week, and still keep the Light at arm's length and _____ where Christ wants to lead us next. We can admire Christ without surrendering to Him. We can discuss the gospel without allowing it to _____ us.

Herod reminds us that resisting God doesn't always look _____ or rebellious. Sometimes it looks orderly, respectable, polite, _____, and carefully managed to _____ the life we've already arranged.

Are there places where we want Christ close, but not too close?
Are there ways we enjoy the Light as comfort, but resist it as guide?
Do we want reassurance without disruption, blessing without change?

The Magi remind us that following the Light often means moving beyond what feels _____ and safe, trusting that God knows the way even when we don't. Epiphany doesn't _____ us for our hesitation, it invites us to choose again: not to manage the Light, but to _____ it.

Point #3: _____.
“They rejoiced exceedingly with great joy.” (Matthew 2:10)

This isn't polite happiness or restrained _____. This is overwhelming joy—the joy of seekers who realize their long journey wasn't _____.

True worship always begins with _____. The Magi don't worship because the setting impresses them, but because God has _____ their eyes. They offer costly and meaningful gifts that speak of kingship, divinity, and sacrifice: gold, frankincense, and myrrh, showing us that worship that _____ us something is often the _____ worship we give.

“...went home by another way.” (Matthew 2:12)

Encountering Christ changed their _____. That's often how transformation works. Encountering Jesus doesn't always change everything at once, but it does change where we're _____. The path we were on no longer quite fits. The _____ we carried begin to loosen. The future opens in ways we hadn't imagined.

Epiphany isn't just about recognizing who Jesus is and worshipping Him. In fact, worship isn't the end of the journey at all—it's the _____.

We gather, sing, pray, kneel, adore, and then we're sent back into _____ life. Back to work, back to relationships, back to routines. T

Are we returning unchanged, has the Light quietly redirected us?

Are there choices we're beginning to make different?
Are our attitudes softening, habits loosening, priorities shifting?
Are there roads we're no longer willing to walk, and new ones we're learning to trust?

To see Christ is to be _____ by Him. To worship Christ is to follow where He _____. And sometimes the holiest thing we do is choose a _____ way home.



Epiphany also reminds us that revelation carries _____. To see the Light is not only to be comforted, but to be _____.

The Church doesn't exist merely to admire Christ, but to _____ Him. We're not the source of the Light, but we are called to live in such a way that His light can be _____ through us: in our patience, our generosity, our mercy, our faithfulness—in ordinary days.

Epiphany tells us that God's work of revelation is _____, and that we're now part of how the Light is made _____.