

Voices: Point/Counterpoint: Catholics and the Court

January 7, 2026

Leon Blevins contends Catholics on the U.S. Supreme Court are more accepting of strong executive authority.

Editorial: We don't really want a perfect Christmas

January 7, 2026

We don't really want a perfect Christmas. We think we do. But we don't. Not if we stop and think about it.

Voices: A Christmas trek

January 7, 2026

Johnny Teague contemplates Mary and Joseph's "long, arduous journey" and Jesus' even more profound trek through life, death and life again.

Commentary: Disciple-making: Tensions in Baptist identity, Part 8

January 7, 2026

Wade Berry concludes his series examining the gifts of Baptist distinctives and some of the challenges they face.

Editorial: Christmas points beyond common decency

January 7, 2026

“Jesus knew all about the state of this troubled world and chose to live in it with us anyway. Think about that as you read the news today.”

Commentary: Brazil: From mission field to mission force

January 7, 2026

Diego Silva explains how Christianity is changing in Brazil and what that may mean for the rest of the world.

Commentary: Local autonomy: Tensions in Baptist identity, Part 7

January 7, 2026

Wade Berry considers how the somewhat straightforward concept of local autonomy has resulted in complications for Baptists.

Commentary: Apologetics was never about winning

January 7, 2026

Taylor Standridge issues a corrective to the modern approach to

apologetics that returns to the full text of 1 Peter 3:15.

Letter: Baptists and justice for Gaza

January 7, 2026

A Baptist Standard reader expresses how his Baptist heritage informs his view of moral responsibility in Gaza.

Editorial: Our hope is hallowed, not hollow

January 7, 2026

I realize Advent has moved on to peace, but I'm stuck at hope. It won't sound like that at first, but keep reading.

I'm a bit of a Grinch about the holidays—any holiday. I humor the holidays, but I don't really get into Christmas until a couple of days before Dec. 25.

Part of humoring the holidays is understanding we will start singing Christmas hymns the first Sunday after Thanksgiving and will sing them through the first Sunday after Christmas. The same songs. Every year.

And those same songs will play. Everywhere. Sometimes as early as October.

Maybe this Grinchiness started when I worked retail in college and had to listen to canned pop Christmas tunes nonstop for hours on end for days on end. Some things are hard to get over.

Or maybe it happened while I was a pastor. Most people don't realize how much work Christmas is for a church staff and volunteers. The staff would love to celebrate with you, but they're likely busy and exhausted from all the extra events and all that goes with them. So, even their celebration can be ... sleepy.

Anyway. Some people love this time of year. I humor it. Grinchy, I tell you.

So, I wasn't prepared to be moved by "O Come, O Come Emmanuel" while we sang it during the modern worship service at our church this last Sunday morning.

I had [a similar experience last year](#) when our choir sang a particular arrangement of "O Holy Night."

I really don't expect this to become a holiday habit.

A holy hope

Last year, I wrote that "O Holy Night" has "long been one of my favorite Christmas hymns." That's true. Once Dec. 22 rolls around, I really like it. But I may have given the impression I appreciate the song at any time. So, I will clarify: "Let's not get carried away. The song should inhabit its proper setting—Dec. 22 through 24."

Or maybe just Dec. 24.

“Boy, he is Grinchy, isn’t he?”

“O Holy Night” seized my attention last year because of the arrangement, which I’d heard before but really heard that particular moment in that service.

The same happened this last Sunday morning with “O Come, O Come Emmanuel,” this ubiquitous song of longing for the Messiah.

Sunday morning, we sang a modern arrangement of this [old Latin hymn](#), translated bit by bit into English centuries later.

Words of woe: “O come, o come, Emmanuel, and ransom captive Israel, that mourns in lonely exile here.”

Met with the hopeful chorus: “Rejoice! Rejoice! E-ma-nu-el shall come to thee, O Israel!”

To this, [the modern arrangers](#) added: “Rejoice, again I say rejoice, For unto us is born, The savior of the world; Take heart, O weary soul take heart, For Heaven’s on its way, And holy is His name.”

And we sing it loud.

Sunday, I saw the words on the screen, and I sang them as I saw them, but the lingering echo wasn’t, “Take heart, O weary *soul* take heart,” but “Take heart, O weary *world* take heart.”

Why should it? Why should this weary world take heart?

Because Emmanuel is on his way. Better still, because Emmanuel is here.

A hollow hope

My jaw tightens at so much of the news. It's hard to rejoice amid the news of this world. It's wearying and disheartening. It's hard to hold out hope, or at least to believe there's much substance to hope. Hope really can ring hollow here.

It's also disappointing to see so many people—especially Christians—putting their hope in worldly solutions. Even Christians place undue hope in policies, money, power and material things.

There is no policy that will make everything all right, no political party, no amount of money, no accumulation. We know this intuitively. Yet, we maintain hope in the world, or we give in to hopelessness, hiding it in hedonism or despair.

“Oh, the noise! Oh, the Noise! Noise! Noise! Noise!”

This is the substance of a world and a people who don't know, don't see or who refuse to believe: “Heaven's on its way, and holy is His name.”

A ‘foolish’ hope

What we hope for is foolishness to this world. What we hope for actually is an inversion of this world. What Emmanuel taught, what he came to do was to turn this world inside out, and nothing will be all right until it is turned inside out.

We can cease firing and sign the treaties, we can cross the aisle and make deals, we can sell all we have and give it to the poor, but until our hearts are inverted—read: converted—by the One whose name is holy, all that activity won't satisfy the true substance of our hope. Until Jesus is Lord and we quit being pretenders, our hope will be hollow.

We can do all the worldly things right, but doing them won't mean everything will be all right. Because the problem isn't in our politics, policies, social positions or pockets. The problem is in us. To fix the problem, we must be turned inside out.

The substance of our hope is beyond the power and money and stuff of this world. The substance of our hope is not dependent on who wins the war. Yes, it would be easier—so we think—if our side wins—whatever side that may be. And we do hope our side wins, thus the fight.

To this world, saying Jesus guarantees what we hope for is abdicating the fight. Or it's militarizing Jesus. Talk about polarization.

But what we really long for, what we really need, is not guaranteed by our side winning. It is guaranteed by Jesus and is kept in his kingdom. To this world, that's hopeless, irresponsible, stupid, weak, naïve, foolish.

A hope fulfilled

Back to peace: Scripture warns against proclaiming peace when there is no peace. This world warns against proclaiming hope when this world thinks there is no hope.

But Jesus really was born. Jesus really did live and teach and heal. Jesus really did die. Jesus really did rise again to live and reign over all things for all eternity. And Jesus said he will come back and restore all things.

No, there may not be peace on Earth right now, but there always is hope—a hallowed hope.

And *that* will make any Grinch's heart grow.

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expressed in this opinion article are those of the author.

Voices: The light through Christmas depression

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Christmas is not joyous for everyone. Ruth Cook shares her experience with depression during Christmas and how she found healing.

Voces: ¿Dónde están los graduados hispanos de los bautistas de Texas?

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El Dr. Gabriel Cortés comparte una visión general de dónde se encuentran actualmente muchos graduados hispanos de las escuelas afiliadas a la Convención Bautista de Texas y dónde podrían estar en el futuro.