

ABOUT THIS SERVICE

Welcome to the Spencerville Seventh-day Adventist Church! Thank you for joining us this afternoon for an Advent Service of Seven Lessons and Carols. In the Christian church calendar, Advent takes place over the four weeks before the celebration of Christmas on December 25. The season is a time for introspection, as we relive the experience of waiting for the fulfillment of the prophecy of a coming Savior. It was once a penitential season, the counterpart to Lent, as believers considered their part in a broken world in need of a savior. This meaning has largely been lost in modern times as we skip the quiet reflection and jump directly to the commercial sparkle of Christmas. We are not good at waiting.

Believers throughout the millennia would have shared some of our impatience at waiting for the coming of a Savior. Imagine what it would have been like to wait, as an Israelite enslaved to the Babylonians or Egyptians, as generation after generation passed with no deliverance. Holding onto the hope of Advent would not have been easy. Yet, with the encouragement of the prophets, hope remained as a glimmer of light shining through the darkness. Our circumstances are different, living as we do in relative prosperity and freedom compared to the rest of the world. But our challenge remains the same: to hold onto hope, to see and to share the light and truth that shine from above.

This Seventh-day Adventist Church is part of a denomination that has such a compelling connection to Advent that it was adopted as a central part of its name: “Adventist.” In 1833, William Miller, a farmer and Baptist lay preacher living in Upstate New York, began to share publicly his belief that the second Advent of Jesus Christ would occur sometime in the year 1843, based on his study of the prophecies of Daniel. It took some time, but by 1840, his message of the imminent return of Christ had become a movement that bore his name. The “Millerite” movement swept the country, publishing and distributing millions of tracts to declare the good news of the imminent return of Jesus. Further discussion and careful study of the Bible prophecies resulted in the setting of a firm date for the second coming, October 22, 1844. Many Millerites, so convinced of the teachings, sold their possessions and waited on hillsides on the eve of October 22, firm in their belief that they would be transported to heaven.

When the prediction didn't come true, many Millerites gave up their belief in a literal second advent. But, out of this “Great Disappointment”, as this event came to be known, a new movement emerged as former Millerites continued their study of the Bible and held onto a belief in a literal second Advent. By 1860, the fledgling movement had adopted the name “Seventh-day Adventists.” Distinguished by a belief in the sanctity of

a seventh-day Sabbath, the Bible as the word of God, and a belief in the literal Second Coming of Christ, the Seventh-day Adventist movement today has grown to approximately 18 million members, spread throughout the world.

In 1934, Reverend Eric Milner-White created “A Procession of Advent Carols” following the success of the “Festival of Nine Lessons and Carols” he had created in 1919. He wrote that the purpose of the service was “not to celebrate Christmas, but to expect it... to express the desire of all nations and ages.” The service we celebrate this afternoon has roots in that tradition, but where the readings traditionally used in these services come almost entirely from the Old Testament prophets, this service turns a clear eye to the second Advent, with a closing reading coming from Revelation 21, the penultimate chapter of the Bible. A portion of the Welcome and Closing Blessing, read at the opening and closing of the service, is adapted from the writings of Ellen G. White, an influential writer and founder of the Adventist movement. In these ways, this service is unique to our denomination and perhaps could be rightly called an Adventist Service of Lessons and Carols.

This year, J.S. Bach’s cantata *Wachet auf, ruft uns die Stimme*, BWV 140 is serving as the musical core of the service. He composed this cantata in Leipzig, first performing it on November 25, 1731. Philipp Nicolai’s hymn *Wachet auf*, based on the parable of the ten virgins from the Gospel of Matthew, is the musical and textual material for movements 1, 4 and 7. This parable, with its “be prepared or else” object lesson is beautifully balanced by the interior movements 2, 3, 5 and 6. In these movements, a pairing of recits followed by duets for soprano and bass, the text is a poetic paraphrasing (by an unknown author) of textual material from Song of Solomon. The soprano and bass essentially sing operatic love duets, with the bass playing the part of Jesus, the bridegroom, and the soprano that of the Soul, the eager bride. From its enthusiastic opening dotted rhythm figure, calling to mind the music used to greet the arrival of royalty, to the florid, effusive language and emotionality of the recits and duets, this cantata beautifully portrays the jubilant act of waiting that is at the center of the Advent season.

It is our wish that, through the reading of Scripture, the hearing and singing of melodies ancient and new, and the corporate experience of worship and fellowship in this place, you will feel renewed strength and hope, and experience the warmth of the light of Christ. If you are here for the first time, we hope it will not be the last. We invite you to return in two weeks, on Saturday morning, December 22 at 11:15 a.m. as we celebrate Christmas with a festive service accompanied by choir, brass, percussion and organ.

Mark Willey

PRELUDE

Nun komm, der Heiden Heiland

melody adapted by Martin Luther (1483-1546)
setting by Johann Sebastian Bach (1685-1750)

CAROL

Comfort, comfort now my people

Text: Johannes Olearius, 1671

Tune: GENEVAN 42

Genevan Psalter, 1551

1. "Comfort, comfort ye My people,
tell of peace!" So saith our God;
"Comfort those who sit in darkness,
mourning under sorrow's load.
To my people now proclaim
That my pardon waits for them!
Tell them that their sins I cover,
and her warfare now is over."
2. For the herald's voice is crying
In the desert far and near,
Calling all to true repentance,
Since the kingdom now is here.
Oh, that warning cry obey!
Now prepare for God a way!
Let the valleys rise to meet him
And the hills bow down to greet him.
3. Then make straight what long was crooked;
Make the rougher places plain.
Let your hearts be true and humble,
As befits his holy reign.
For the glory of the Lord
Now on earth is shed abroad,
And all flesh shall see the token
That God's word is never broken.

WELCOME:

Pastor Andrea Jakobsens

“As the message of Christ’s first advent announced the kingdom of His grace, so the message of His second advent announces the kingdom of His glory. This second message, like the first, is based on the prophecies.” (E.G. White, *Desire of Ages*, p. 234) The Saviour’s coming was foretold in Eden. When Adam and Eve first heard the promise, they looked for its speedy fulfillment. They joyfully welcomed their first-born son, hoping that he might be the Deliverer. But the fulfillment of the promise tarried. Those who first received it died without the sight. From the days of Enoch the promise was repeated through patriarchs and prophets, keeping alive the hope of His appearing, and yet He came not. The prophecy of Daniel revealed the time of His advent, but not all rightly interpreted the message. Century after century passed away; the voices of the prophets ceased. The hand of the oppressor was heavy upon Israel, and many were ready to exclaim, “The days are prolonged, and every vision faileth.” Ezekiel 12:22” (E.G. White, *Ibid.*, p. 31).

Beloved in Christ, as we await the great festival of Christmas, let us prepare ourselves so that we may be shown its true meaning. Let us hear in Holy Scripture how the prophets of Israel foretold that God would visit and redeem His waiting people. Let us rejoice, in our carols and hymns, that the good purpose of God is being mightily fulfilled. Let us celebrate the promise that our Lord and Savior, Jesus Christ, will bring all peoples and all things into the glory of God’s eternal kingdom. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. But first, let us pray for the world that God so loves, for those who have not heard the good news of God, or who do not believe it; for those who walk in darkness and the shadow of death; and for the Church in this place and everywhere, that it may in pure joy lift up the light of the love of God. These prayers and praises let us humbly offer to God, in the words that Christ Himself taught us.

**Our Father, which art in heaven, hallowed be thy name;
Thy kingdom come; thy will be done; in earth as it is in heaven.
Give us this day our daily bread.
And forgive us our debts, as we forgive our debtors.
And lead us not into temptation; but deliver us from evil;
For thine is the kingdom, the power and the glory, for ever and ever.
Amen.**

May the Almighty God bless us with His grace; Christ give us the joys of everlasting life, and may the King of Angels bring us all into the fellowship of the citizens above.

Amen.

Please stand and join in singing

Vs. 1: Choir alone, Vs. 2: Men, Vs. 3: Women, Vs. 4: All

CONGREGATIONAL CAROL

Of the Father's heart begotten

DIVINUM MYSTERIUM, from *Piae Cantiones*

arr. David Willcocks (1919-2015)

Text: Prudentius



Choir 1. Of the Fa - ther's heart be - got - ten, Ere the world from
Men 2. By his word was all cre - a - ted; He com - mand - ed
Women 3. This is he, whom seer and sy - bil Sang in a - ges
All 4. Sing, ye heights of heav'n, his prais - es; An - gels and arch



cha - os rose, He is Al - pha: from that Foun - tain,
and 'twas done; Earth and sky and bound - less o - cean,
long gone by; This is he of old re - veal - ed
an - gels, sing! Where - so - e'er ye be, ye faith - ful,



All that is and hath been flows; He is O - me - ga, of
U - ni - verse of three in one, All that sees the moon's soft
In the page of pro - phe - cy; Lo! he comes, the pro - mised
Let your joy - ous an - thems ring, Ev - 'ry tongue his name con -



all things Yet to come the mys - tic Close,
ra - - diance, All that breathes be - neath the sun,
Sa - - viour; Let the world his prais - es cry!
fes - - ing, Count - less voi - ces an - swer - ing,



Ev - er - more and ev - er - more

Seated

READER: Regan Tenali, 3rd Grade, Spencerville Adventist Academy

Adam and Eve rebel against God and are cast out of the Garden of Eden

Now the serpent was more cunning than any beast of the field which the Lord God had made. And he said to the woman, "Has God indeed said, 'you shall not eat of every tree of the garden?'" And the woman said to the serpent, "we may eat the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God has said, 'you shall not eat it, nor shall you touch it, lest you die.'" Then the serpent said to the woman, "you will not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil." So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate. Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings. And they heard the sound of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden. Then the Lord God called to Adam and said to him, "where are you?" So he said, "I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself." And He said, "who told you that you were naked? Have you eaten from the tree of which I commanded you that you should not eat?" Then the man said, "the woman whom You gave to be with me, she gave me of the tree, and I ate." And the Lord God said to the woman, "what is this you have done?" The woman said, "the serpent deceived me, and I ate." So the Lord God said to the serpent: "because you have done this, you are cursed more than all cattle, and more than every beast of the field; on your belly you shall go, and you shall eat dust all the days of your life. And I will put enmity between you and the woman, and between your seed and her seed; He shall bruise your head, and you shall bruise His heel."

The Word of the Lord

All: Thanks be to God.

CAROL

O come, O come Immanuel

Music: VENI EMMANUEL, 15th c. French Processional
arr. Lloyd Larson (b. 1954)

O come, O come, Emmanuel,
And ransom captive Israel,
That mourns in lonely exile here,
Until the Son of God appear:

Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.

O come, Desire of nations, bind
all peoples in one heart and mind;
bid envy, strife and quarrels cease;
fill the whole world with heaven's peace. R.

SECOND LESSON

Isaiah 11:1-10

READER: Roman Jordache, 10th grade student at Spencerville Adventist Academy

The Spirit of the Lord will rest upon the Holy One

There shall come forth a Rod from the stem of Jesse, and a Branch shall grow out of his roots. The Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, The Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord. His delight is in the fear of the Lord, and He shall not judge by the sight of His eyes, nor decide by the hearing of His ears; but with righteousness He shall judge the poor, and decide with equity for the meek of the earth; He shall strike the earth with the rod of His mouth, and with the breath of His lips He shall slay the wicked. Righteousness shall be the belt of His loins, and faithfulness the belt of His waist. "The wolf also shall dwell with the lamb, the leopard shall lie down with the young goat, the calf and the young lion and the fatling together; and a little child shall lead them. The cow and the bear shall graze; their young ones shall lie down together; and the lion shall eat straw like the ox. The nursing child shall play by the cobra's hole, and the weaned child shall put his hand in the viper's den. They shall not hurt nor destroy in all My holy mountain, For the earth shall be full of the knowledge of the Lord as the waters cover the sea. "And in that day there shall be a Root of Jesse, who shall stand as a banner to the people; for the Gentiles shall seek Him, and His resting place shall be glorious."

The Word of the Lord

All: Thanks be to God.

CAROL

A maiden most gentle

Tune: French traditional carol

Words and Music: Andrew Carter (b. 1939)

1. A maiden most gentle and tender we sing:
Of Mary the mother of Jesus our King.
Ave, ave, ave Maria, Ave, ave, ave Maria.
2. How bless'd is the birth of her heavenly child,
Who came to redeem us in Mary so mild.
Ave, ave, ave Maria, Ave, ave, ave Maria
3. The archangel Gabriel foretold by his call
The Lord of creation, and Saviour of all.
Ave, ave, ave Maria, Ave, ave, ave Maria
4. Three kings came to worship with gifts rich and rare,
And marveled in awe at the babe in her care.
Ave, ave, ave Maria, Ave, ave, ave Maria
5. Rejoice and be glad at this Christmas we pray;
Sing praise to the Saviour, sing endless 'Ave'.
Ave, ave, ave Maria, Ave, ave, ave Maria

THIRD LESSON

Luke 1:26-45

READER: Lerone Carson, Associate Pastor, Spencerville Adventist Church

The angel Gabriel promises to Mary that she will bear the Savior of the world

In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, to a virgin engaged to a man whose name was Joseph, of the house of David. The virgin's name was Mary. And he came to her and said, "greetings, favored one! The Lord is with you." But she was much perplexed by his words and pondered what sort of greeting this might be. The angel said to her, "do not be afraid, Mary, for you have found favor with God. And now, you will conceive in your womb and bear a son, and you will name him Jesus. He will be great, and will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David. He will reign over the house of Jacob forever, and of his kingdom there will be no end." Mary said to the angel, "how can this be, since I am a virgin?" The angel said to her, "the Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy; he will be called Son of God. And now, your relative Elizabeth in her old age has also conceived a son; and this is the sixth month for her who was said to be barren. For nothing will

be impossible with God.” Then Mary said, “here am I, the servant of the Lord; let it be with me according to your word.” Then the angel departed from her.

In those days Mary set out and went with haste to a Judean town in the hill country, where she entered the house of Zechariah and greeted Elizabeth. When Elizabeth heard Mary’s greeting, the child leaped in her womb. And Elizabeth was filled with the Holy Spirit and exclaimed with a loud cry, “blessed are you among women, and blessed is the fruit of your womb. And why has this happened to me, that the mother of my Lord comes to me? For as soon as I heard the sound of your greeting, the child in my womb leaped for joy. And blessed is she who believed that there would be a fulfillment of what was spoken to her by the Lord.”

The Word of the Lord

Thanks be to God.

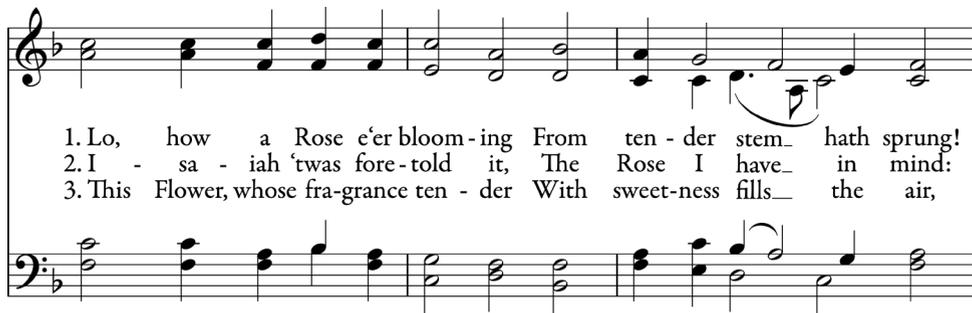
Please stand and join in singing

CONGREGATIONAL CAROL

Lo, How a Rose E'er Blooming

Tune and Text: 15th c. German Carol

arr. Michael Praetorius (1571-1621)



1. Lo, how a Rose e'er bloom-ing From ten-der stem hath sprung!
2. I - sa - iah 'twas fore-told it, The Rose I have in mind:
3. This Flower, whose fra-grance ten-der With sweet-ness fills the air,



Of Jes-se's li-neage co-ming As men of old have sung.
With Ma-ry we be-hold it, The vir-gin mo-ther kind.
Dis-pels with glo-rious splen-dor The dark-ness ev-'ry-where.

It came, a flo - wer bright, A - mid the cold of
 To show God's love a - right She bore to men a
 True man, yet ve - ry God, From sin and death He

win - ter When half - gone was _____ the night.
 Sa - vior When half - gone was _____ the night.
 saves us And light - ens ev - 'ry load.

Seated

CANTATA

Wachet auf, ruft uns die Stimme, BWV 140

Music: Johann Sebastian Bach (1685-1750)

Words: Philipp Nicolai (1556-1608)

I. Chorus

Wake, ye maids! hark loud resounding,
 the call from on high, hear it sounding,
 Awake, awake Jerusalem!
 Midnight strikes, hear, hear it sounding,
 loud cries the watch with call resounding:
 Where are ye, O wise virgins, where?
 Good cheer! the Bridegroom comes!
 Arise, and take your lamps! Alleluja
 Ye maids, beware! the feast prepare,
 so go ye forth to meet Him there.

READER: Margo Fillmore, Professor of Education, retired

Isaiah describes the creation of a new Jerusalem

For I am about to create new heavens and a new earth; the former things shall not be remembered or come to mind. But be glad and rejoice forever in what I am creating; for I am about to create Jerusalem as a joy, and its people as a delight. I will rejoice in Jerusalem, and delight in my people; no more shall the sound of weeping be heard in it, or the cry of distress. No more shall there be in it an infant that lives but a few days, or an old person who does not live out a lifetime; for one who dies at a hundred years will be considered a youth, and one who falls short of a hundred will be considered accursed. They shall build houses and inhabit them; they shall plant vineyards and eat their fruit. They shall not build and another inhabit; they shall not plant and another eat; for like the days of a tree shall the days of my people be, and my chosen shall long enjoy the work of their hands. They shall not labor in vain, or bear children for calamity; for they shall be offspring blessed by the LORD—and their descendants as well. Before they call I will answer, while they are yet speaking I will hear. The wolf and the lamb shall feed together, the lion shall eat straw like the ox; but the serpent— its food shall be dust! They shall not hurt or destroy on all my holy mountain, says the LORD.

The Word of the Lord

All: Thanks be to God.

CANTATA

Wachet auf, ruft uns die Stimme, BWV 140

Music: Johann Sebastian Bach (1685-1750)

Words: Anonymous poet, based on Song of Solomon

II. Tenor Recitative (Aaron Tucker, tenor)

He comes, He comes, the Bridegroom comes, and Zion's daughter shall rejoice;
He hastens to her dwelling, claiming the maiden of His choice.

The Bridegroom comes as does a roebuck,
yea, like a lusty mountain roebuck, fleet and fair.

His marriage feast He bids you share.

Arise, and take your lamps! In eagerness to meet Him, come!

Hasten, sally forth to greet Him!

III. Soprano and Bass duet (Rebecca Kellerman, soprano; Jim Williams, bass)

Come quickly, now come!

Yea, quickly I come.

We wait thee with lamps all alighted; come quickly, now come.

Yea, quickly I come.

The doors open wide. Come, claim thou thy bride, come quickly!

The doors open wide. I come for my bride forever in rapture united.

FIFTH LESSON

1 Corinthians 15:51-58

READER: Andrea Jakobsens, Associate Pastor, Spencerville Adventist Church

Paul foretells the resurrection of the righteous

Behold, I tell you a mystery: we shall not all sleep, but we shall all be changed—in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: “death is swallowed up in victory.” “O Death, where is your sting? O Hades, where is your victory?” The sting of death is sin, and the strength of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

The Word of the Lord

All: Thanks be to God.

CANTATA

Cantata: Wachtet auf, ruft uns die Stimme, BWV 140

Music: Johann Sebastian Bach (1685-1750)

Words: Philipp Nicolai (1556-1608)

IV. Chorale

Zion hears the watchmen calling; the Faithful hark with joy enthralling,
they rise and haste to greet their Lord. See, He comes, the Lord victorious,
almighty, noble, true, and glorious, in Heaven supreme, on earth adored.

Come now, Thou Holy One, the Lord Jehovah's Son! Alleluja!

We follow all the joyful call to join Him in the Banquet Hall.

READER: Debby Knott, Elder, Spencerville Church
and HR Professional at General Conference of Seventh-day Adventists

John unfolds the mystery of the Incarnation

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the Light, that all through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light which gives light to every man coming into the world. He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and His own did not receive Him. But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. John bore witness of Him and cried out, saying, "This was He of whom I said, 'He who comes after me is preferred before me, for He was before me.'" And of His fullness we have all received, and grace for grace. For the law was given through Moses, but grace and truth came through Jesus Christ. No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.

The Word of the Lord

Thanks be to God.

CANTATA

Wachet auf, ruft uns die Stimme, BWV 140

Music: Johann Sebastian Bach (1685-1750)

Words: Anonymous poet, based on Song of Solomon

V. Bass Recitative (Jim Williams, bass)

So come thou unto me, my fair and chosen bride,
thou whom I long to see forever at my side!

Within my heart of hearts art thou secure by ties that naught can sever,
where I may cherish thee forever.

Forget, beloved, every care.

Away with pain and grief and sadness.
For better or for worse to share our lives in love and joy and gladness.

- VI. Soprano and Bass Duet (Rebecca Kellerman, soprano; Jim Williams, bass)
They love is mine, True lovers ne'er are parted.
And I am thine! True lovers ne'er are parted.
Now I with thee in flowery fields will wander,
And thou with me in flowery fields will wander,
in rapture united forever to be!
in rapture united forever to be!

SEVENTH LESSON

1 Thessalonians 4:16-18 and Revelation 21: 1-7

READER: Jessica Moon, Elementary School Teacher

John describes the Second Advent and the coming of the New Jerusalem

For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. Therefore comfort one another with these words.

Then I saw "a new heaven and a new earth," for the first heaven and the first earth had passed away, and there was no longer any sea. I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. And I heard a loud voice from the throne saying, "Look! God's dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God. 'He will wipe every tear from their eyes. There will be no more death' or mourning or crying or pain, for the old order of things has passed away." He who was seated on the throne said, "I am making everything new!" Then he said, "Write this down, for these words are trustworthy and true." He said to me: "It is done. I am the Alpha and the Omega, the Beginning and the End. To the thirsty I will give water without cost from the spring of the water of life. Those who are victorious will inherit all this, and I will be their God and they will be my children.

The Word of the Lord

Thanks be to God.

Stand and join in singing.

HYMN:

Wachet auf, ruft uns die Stimme

Tune and Text: Philipp Nicolai (1556-1608)

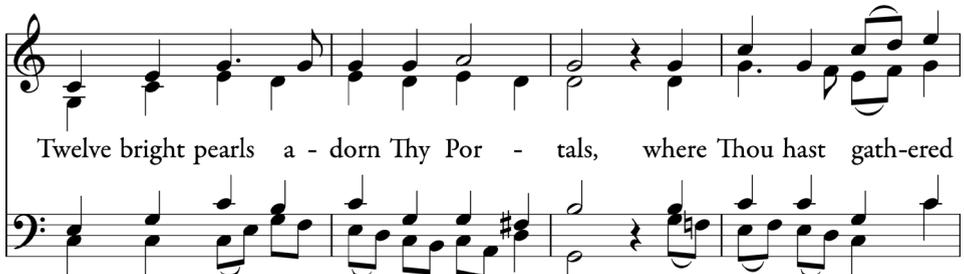
Harmony: Johann Sebastian Bach (1685-1750)



2. "Glo - ri - a" sing all our voic - es, with An - gels all man



kind re - joic - ces, with harp and strings in sweet-est tone.



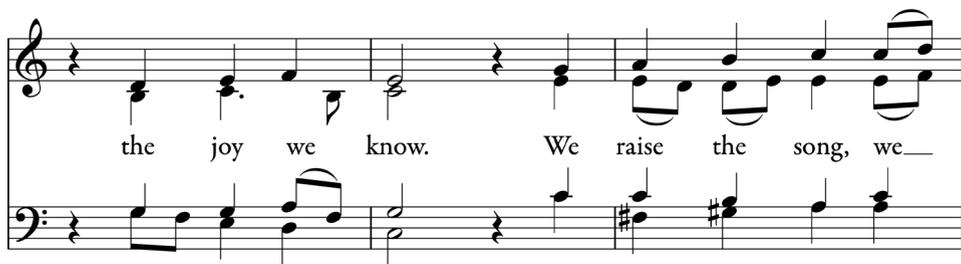
Twelve bright pearls a - dorn Thy Por - tals, where Thou hast gath-ered



Thine Im - mor - tals as An - gels round Thy glo - rious Throne.



No eye has ev - er seen, no ear has ev - er heard



the joy we know. We raise the song, we__



swell the throng. To God in dul - ci ju - bi - lo!

Remain standing

CLOSING BLESSING

“The gospel message proclaimed by Christ’s disciples was the announcement of His first advent to the world. It bore to men the good tidings of salvation through faith in Him. It pointed forward to His second coming in glory to redeem His people, and it set before men the hope, through faith and obedience, of sharing the inheritance of the saints in light. This message is given to men today, and at this time there is coupled with it the announcement of Christ’s second coming as at hand. The signs which He Himself gave of His coming have been fulfilled, and by the teaching of God’s word we may know that the Lord is at the door.”

(E.G. White, Christ’s Object Lessons, pp. 227, 228)

Blessed be the Lord, the God of Israel, He has come to His people and set them free. The darkness is passing away and the true light is already shining, the Word of Life which was from the beginning.

All: See what love God has given us.

See what love the Father has given us that we should be called the children of God. You are my sons and daughters: this day have I begotten you.

All: See what love God has given us.

CAROL

Thou Shalt Know Him When He Comes

Words: Anonymous

Music: Hal Hopson (b. 1933)

Thou shalt know Him when He comes,
Not by any din of drums,
Nor the manner of His airs,
Nor by anything He wears;
Thou shalt know Him when He comes,
Not by His crown or His gown,
But His coming known shall be
By the holy harmony,
Which His coming makes in Thee. Amen.

Leader: Glory to the Father, and to the Son, and to the Holy Spirit.

All: Amen.

POSTLUDE

Chorale Prelude on 'In dulci jubilo', BWV 729

Johann Sebastian Bach (1571-1621)

Spencerville Sanctuary Choir

Rebecca Kellerman, soprano

Aaron Tucker, tenor

Jim Williams, bass

Mari Uehara Washington, violin

Preston Hawes, violin

Michelle Walker, viola

Christine Lightner, cello

Fatma Dagler, oboe

Mark Di Pinto, piano and harpsichord

Mark Willey, director and organ

Thank you for joining us this afternoon for our Service of Advent Lessons and Carols. Advent, pointing as it does to the arrival of Christmas, is only part of the story. Join us in two weeks, on Saturday, December 22, at 11:15 a.m. for a festive Christmas service of carols for congregation and choir accompanied by brass ensemble, percussion and organ.

An offering will be received following the service this afternoon. Your generous gifts make these concerts and service possible. If you would like to know more about our Evensong Concert series, receive concert updates in the mail or via e-mail, or to know more about other programs offered by this church, please fill out one of the cards marked "Evensong Concert Series" available at the welcome desk, or email your information to: mark@spencervillesda.org.

Please join us for a reception after the service in the fellowship hall.

Spencerville Adventist Church
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