



Jingle ^{all} the Way

John Piper calls adoption the Heart of the Gospel. He writes, “The deepest and strongest foundation of adoption is located not in the act of humans adopting humans, but in God adopting humans. And this act is not part of his ordinary providence in the world; it is at the heart of the gospel.”

Galatians 4:4-6 *But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons. And because you are sons, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!”*

The word “Abba” is the most intimate word for “dad” (it derives, most say, from a baby’s first words), yet Paul combines it with the word “Father” to show the far reaching implication of the statement.

What does it mean that God has adopted you?

How could the truth of being wanted and chosen by God change our view of not only ourselves, but how we interact with the world around us?

TONIGHT'S SONGS:

Hallelujah

One of the band members said Leonard Cohen would be “rolling over in his grave” because of our first choice of songs tonight. I don’t think that is true as more than 100 versions of the song have been recorded (and the best known version by Jeff Buckley who didn’t use all of Cohen’s verses and added some of his own). The original song (the full version) has 15 verses and Cohen, a notorious perfectionist, is said to have originally written 80 verses (though ours tonight weren’t any of them).

Angels We Have Heard on High

The original hymn was French and came from the 18th century. It was called “Les anges dans nos campagnes” and had eight stanzas arranged in dialogue form alternating between the shepherds (Bergers) in stanzas one, three, and six, and the women (Femmes de Bethlehem) in stanzas two, four, and seven. All would sing together in stanzas five and eight (“**Gloria in excelsis Deo**”).

The First Noel

The Cornish Songbook (1929) edited by Ralph Dunstan prints the first stanza as follows:

O well, O well, the Angels did say
To shepherds there in the fields did lay;
Late in the night a-folding their sheep,
A winter’s night, both cold and bleak.
O well, O well, O well, O well,
Born is the King of Israel.

Have Yourself a Merry Little Christmas

Written by Hugh Martin and Ralph Blane, this song was introduced by Judy Garland in the 1944 MGM musical Meet Me in St. Louis. We have changed only a couple of words and hope you have a merry little Christmas.

Go Tell It On The Mountain

In the early 1900s this song helped save a university. John Wesley Work, Jr. (1872-1925), along with his brother Frederick Jerome Work (1878-1942), led the Fisk Jubilee Singers from 1898-1904 and developed the version of the song we know today. The earliest printed version appeared in *Religious Folk Songs of The Negro, as Sung on The Plantations*, new edition (1909) with the heading “Christmas Plantation Song.” It was handed down for generation after generation and has brought many diverse people groups together in unity when they sing it. Fisk singer Ella Sheppard recalled, “They [the songs] were sacred to our parents, who used them in their religious worship...”

It Came Upon A Midnight Clear

This song is one of the few that do not mention the birth of Jesus, but instead focuses on the angels perspective from heaven (“Peace on the earth, good will to men,” taken from Luke 2:14). Written in 1849, it was trying to raise social awareness about the upcoming civil war, “And man, at war with man, hears not the love-song, which they bring: O hush the noise, ye men of strife, and hear the angels sing!”
Something our world could use today!

O Come All Ye Faithful

Originally written in Latin (*Adeste Fideles*) this song has made its way through various people to get the version we have today. The English translation of “O Come, All Ye Faithful” by the English Catholic priest Frederick Oakeley was written in 1841 and is the most widespread and most well-known version.