

**Preprinted  
Cover**

## Welcome!

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If you are **visiting our church** today, we welcome you to our worship service and Christian community. Please be sure to fill out the fellowship pad with your name and contact information when it is passed to you. This will help us serve you better. We promise to keep this information confidential and only use it for personal contact with you and your family. Please join us in the fellowship hall in the lower level for coffee and refreshments after the service. Note: Since many of our families with small children sit near the back of the church, visitors may wish to sit closer to the front to avoid any possible distractions during the worship service. Any mothers who would like assistance with young children may take them to the nursery during the Hymn of Assurance and pick them up during the sermon hymn.

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If you are unfamiliar with **our form of worship**, please feel free to speak with the pastor or one of the elders. We would be glad to help you understand the biblical rationale for why we worship the way we do. In the narthex, we have a booklet available that provides an introduction to our church. You may also visit our website for other helpful information: [www.redeemertraversecity.org](http://www.redeemertraversecity.org).

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The **Lord's Supper** is observed every Sunday as the culmination of our worship service. We invite to the Lord's Table all those who are baptized disciples of Jesus Christ, under the authority of Christ and His body, the Church. By eating the bread and wine with us as a visitor, you are acknowledging to the elders of this local church that you are in covenant with God as an active member of a congregation in which the Gospel is faithfully confessed, taught, and believed. You also acknowledge that you are a sinner, without hope except in the sovereign mercy of God, and that you are trusting in Jesus Christ alone for salvation. Non-communing children are welcome to come forward with their parents and will be acknowledged by the pastor. If you have any doubt about your participation, please speak to one of the elders or the pastor before or after the service. Note: The inner ring of cups in each communion tray contains non-alcoholic wine; the outer rings contain wine.

# The Lord's Service - Dec. 20, 2009

Silent Preparation for Worship

Prelude

Soloist Sings: O Come, thou Dayspring from on high, and cheer us by thy drawing nigh; disperse the gloomy clouds of night, and death's dark shadows put to flight.

**People Sing: Rejoice, Rejoice, Emmanuel, shall come to thee O Israel.**

Reading for the Fourth Week of Advent: The Robert Whims Family

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## Order of Worship

**Call to Worship** Psalm 30:4; 29:11

Pastor Dan Millward

†**Opening Hymn** #208 "O Come, All Ye Faithful" vv. 1 and 3

†**Invocation**

Psalm 4:1, 6-8

Pastor: There are many who say, "Who will show us some good?"

**People: Lift up the light of your face upon us, O Lord!"**

Pastor: You have put more joy in my heart than they have when their grain and wine abound.

**People: In peace I will both lie down and sleep; for you alone,  
O Lord, make me dwell in safety.**

Pastor: Let us pray.

†**The Greeting**

2 Thessalonians 1:2; 2 Corinthians 13:14

Pastor: Grace to you and peace from God the Father, and the Son, and the Holy Spirit.

**People: Amen.**

†**Response** (*in song*) #218 "Angels, from the Realms of Glory" v. 5

v. 5

**All creation, join in praising God the Father, Spirit, Son;  
evermore your voices raising to th' eternal Three in One:  
Come and worship, come and worship, worship Christ,  
the newborn King.**

**Confession of Sin**

1 John 1:8-9; Psalm 38:1-4, 17-18, 21-22

Pastor: If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. Let us therefore confess our sins together with one voice:

**All: O LORD, rebuke me not in your anger, nor discipline me in your wrath! For your arrows have sunk into me, and your hand has come down on me. There is no soundness in my flesh because of your indignation; there is no health in my bones because of my sin. For my iniquities have gone over my head; like a heavy burden, they are too heavy for me. For I am ready to fall, and my pain is ever before me. I confess my iniquity; I am sorry for my sin. Do not forsake me, O LORD! O my God, be not far from me! Make haste to help me, O Lord, my salvation!**

**Declaration of Forgiveness**

Psalm 103:8, 10-12; Isaiah 40:1-2

Pastor: The Scriptures declare, “The LORD is merciful and gracious, slow to anger and abounding in steadfast love. He does not deal with us according to our sins, nor repay us according to our iniquities. For as high as the heavens are above the earth, so great is his steadfast love toward those who fear him; as far as the east is from the west, so far does he remove our transgressions from us. Comfort, comfort my people, says your God. your iniquity is pardoned.”

**People: Thanks be to God.**

†**Hymn of Assurance** #197 “Comfort, Comfort Ye My People”

†**Prayer for Illumination**

Dirk Van Til

**Gospel Reading** Luke 1:68-79

Reader: This is the Gospel of our Lord!

**People: Thanks be to God!**

**Epistle Reading** Colossians 1:15-20

Forbes Husted

Reader: This is the Word of the Lord!

**People: Thanks be to God!**

**Prayers of Intercession and the Lord’s Prayer**

Pastor Dan Millward

**Giving of God’s Tithes and Our Offering**

*Please sign and pass the fellowship pads at this time.*

†**Doxology** (*in song*)

**Praise God from Whom all blessings flow;**

**Praise Him all creatures here below,**

**Praise Him above, ye Heavenly Host;**

**Praise Father, Son, and Holy Ghost. Amen.**

†**Sermon Text Reading** Micah 5:2-5a

Pastor: This is the Word of the Lord!

**People: Thanks be to God!**

**Sermon** “And He Shall Be Their Peace”

**Prayer of Application**

**Sermon Hymn** #200 “It Came Upon the Midnight Clear”

## **Holy Communion**

**Invitation to the Lord’s Table**

All who are communicant members in good standing in any evangelical Christian church, or those who have been approved by the Session, may participate in the Lord’s Supper. (Note about Communion wine: the outer rings contain wine; the inner rings contain non-alcoholic wine.)

**Affirmation of Faith** Apostles’ Creed

**I believe in God, the Father Almighty,  
Maker of heaven and earth.**

**I believe in Jesus Christ, His only Son, our Lord.**

**who was conceived by the Holy Spirit  
and born of the virgin Mary.**

**He suffered under Pontius Pilate,  
was crucified, died, and was buried;**

**He descended into hell.**

**The third day he rose again from the dead.**

**He ascended into heaven**

**and is seated at the right hand of God the Father Almighty.**

**From there He will come to judge the living and the dead.**

**I believe in the Holy Spirit,**

**the holy \*catholic church,**

**the communion of saints,**

**the forgiveness of sins,**

**the resurrection of the body,**

**and the life everlasting. Amen.**

\*The word “catholic” means “universal.”

**Prayer of Thanksgiving and Consecration**

Pastor: The Lord be with you.

Ruth 2:4

**People: And also with you.**

Pastor: Lift up your hearts!

Lamentations 3:41

**People: We lift them up to the Lord!**

Pastor: Let us give thanks to the Lord our God.

**People: It is right to give Him thanks and praise.** Psalm 118:1

Pastor: It is right and a good and joyful thing, always and everywhere to give thanks to You, Father Almighty, Creator of heaven and earth. As we set apart these common elements of bread and wine for holy use, we ask You to bless them and use them to strengthen and edify Your people. For by water and the Holy Spirit You have made us a new people in Jesus Christ our Lord, to show forth Your glory in all the world. Therefore, we praise You, joining our voices with choirs of angels and with the faithful of every time and place, who forever sing to the glory of Your name:

**Sanctus** (*in song*)

Isaiah 6:3

Ho - ly, ho - ly, ho - ly is the Lord of hosts.

Ho - ly, ho - ly, ho - ly is the Lord of hosts. The

whole earth is full of his glo - ry, the whole earth is full of his glo - ry, the

whole earth is full of his glo - ry. Ho - ly is the Lord.

**Words of Institution & Breaking of the Bread**

**Communion Hymns** #193 “Let All Mortal Flesh Keep Silence”  
#201 “O Little Town of Bethlehem”

**Prayer after Communion** (*in unison*)

**Eternal God, You have graciously accepted us as living members of Your Son, our Savior Jesus Christ, and You have fed us with spiritual food, in the Sacrament of His body and blood. Send us now into the world in peace, and grant us strength and courage, to live and love and serve You, with gladness of heart; through Christ our Lord. Amen.**

†Nunc Dimittis “Song of Simeon”

Now may your ser - vant, Lord, ac - cord - ing to your word,  
de - part in ex - ul - ta - tion. My peace shall be se - rene,  
for now my eyes have seen your won - der - ful sal - va - tion.

The musical score is written for voice and piano. It consists of three systems of music. Each system has a vocal line on a treble clef staff and a piano accompaniment on a bass clef staff. The key signature is one flat (B-flat major or D minor). The first system covers the first two lines of lyrics. The second system covers the next two lines. The third system covers the final line of lyrics and ends with a double bar line. There are some performance markings above the vocal line in the third system, including a fermata over the word 'sal' and a fermata over the final note.

†Benediction

†Benediction Response “Three-fold Amen”



## Points to Ponder

### The Person of the Redeemer

The Redeemer is announced under several names in the Old Testament. The earliest designation is the “seed of the woman” (Gen. 3:15). Christ himself adopts this designation in the title “Son of Man,” employed by himself but never by his apostles. The next name in order is Shiloh (49:10). Luther, Gesenius, Rosenmüller, Hengstenberg, and others explain this to mean the “peacemaker.” This is favored by other messianic texts: in Isa. 9:6 Messiah is denominated “prince of peace”; in Mic. 5:5 of the Redeemer it is said, “This man shall be our peace”; in Zech. 9:10 he is denominated the “speaker of peace”; and in Eph. 2:14 “our peace.”<sup>3</sup> Others explain the term Shiloh to mean “the desired one” (Hag. 2:7); “he who shall be sent”; “his son” (Calvin); “he whose right it is” (Septuagint, Aquila, Symmachus, Onkelos); “the place Shiloh” (Eichhorn, Bleek, Hitzig, Ewald, Delitzsch, Kalisch).<sup>4</sup> In Isa. 7:14 the Redeemer is called Immanuel; in Dan. 9:25 Messiah; in Zech. 6:12 the branch; and in Mal. 3:1 the messenger of the covenant. The designation of the Redeemer that was most common among the Jews was Messiah or Anointed One (māšîaḥ),<sup>5</sup> rendered in the Septuagint by christos.<sup>6</sup> It is found 39 times in the Old Testament (see Alexander on Isa. 52:13).

The time of the Redeemer’s advent is distinctly foretold in Gen. 49:10: “The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come.” Historically, the scepter, that is, self-government, did not depart from the Hebrew nation, represented by the tribe of Judah (Judaei = Jews) until the destruction of Jerusalem in a.d.70. The time is again specified very particularly in Dan. 9:24–27: “Seventy weeks are determined upon your people and upon the holy city, to finish the transgression and to make an end of sins and to make reconciliation for iniquity and to bring in everlasting righteousness and to seal up the vision and prophecy and to anoint the Most Holy.” In this prophecy, a day stands for a year; 70 weeks denoting 490 years. The prophet announces that in 7 weeks or 49 years from the end of the captivity Jerusalem should be rebuilt; that in 62 weeks or 434 years from the rebuilding Messiah should appear; and that in 1 week or 7 years from his appearance he should “confirm the covenant” and should be “cut off” “in the middle of the week.”<sup>7</sup> In the different calculations of exegetes there is a difference of only ten years. The difficulty is to know exactly when the seventy weeks begin. Hales says that they begin from the twentieth year of Artaxerxes Longimanus. W. Smith supposes that “the final and effectual edict of Artaxerxes was the commencing date and that this was issued in 457 b.c. Exactly 490 years may be counted from this to the death of Christ in a.d.33.”

That the Jesus Christ of the New Testament is the Messiah promised in the Old Testament is proved by the agreement between the descriptions of the personage in each. In both he is...

1. the seed of the woman (Gen. 3:15; Ps. 22:10; Mic. 5:3; Gal. 4:4; 1 Tim. 2:15; Rev. 12:15)
2. born of a virgin (Isa. 7:14; Matt. 1:23; Luke 1:26–35)
3. of the family of Shem (Gen. 9:26–27)
4. of the Hebrew race (Exod. 3:18)
5. of the seed of Abraham (Gen. 12:3; 18:18; Matt. 1:1; John 8:56; Acts 3:25)
6. of the line of Isaac (Gen. 17:19; Rom. 9:7; Gal. 4:23–28; Heb. 11:8)
7. of the line of Jacob or Israel (Gen. 28:4–14; Num. 24:5–17; Isa. 41:8; Luke 1:68; 2:32; Acts 28:20)
8. of the tribe of Judah (Gen. 49:10; 1 Chron. 5:2; Mic. 5:2; Matt. 2:6; Heb. 7:14; Rev. 5:5)
9. of the house of David (2 Sam. 7:12–15; 1 Chron. 17:11–14; Ps. 89:4–36; Isa. 9:7; Matt. 1:1; Luke 1:69; 2:4; John 7:42; Acts 2:30; Rom. 1:3; 2 Tim. 2:8; Rev. 22:16)
10. born at Bethlehem (Mic. 5:2; Matt. 2:6; Luke 2:4; John 7:42)
11. to suffer an agony (Gen. 3:15; Ps. 22:1–18; Isa. 53:1–12; Zech. 13:6–7; Matt. 26:37; Luke 24:26)
12. to die in a peculiar manner (Isa. 53:9; Dan. 9:26; Num. 21:9 compared with John 3:14; Ps. 22:18 compared with John 19:24)
13. to be embalmed and entombed (Isa. 53:9; Matt. 27:57; Luke 23:56; John 19:38–41)
14. to rise from the dead (Ps. 16:10; Acts 3:15)
15. to ascend into heaven (Ps. 68:18 compared with Eph. 4:8; Ps. 110:1; Luke 24:51)
16. to come a second time spiritually in regeneration (Isa. 40:10; 62:11; Jer. 23:5–6; Hos. 3:5; Mic. 5:4; Dan. 7:13–14; John 14:3, 18, 23; 16:23, 26)
17. to come a second time visibly (Job 19:25; Ps. 50:1–6; Dan. 12:1–2; Matt. 25:31; 1 Cor. 15:23; 1 Thess. 1:10; Rev. 20:11–12)

The biblical representations of the person of the Redeemer make him to be a complex person, constituted of two natures. He is not merely God or merely man; but a union of both. He is a God-man. The Westminster statement defines him as follows: “The Redeemer of God’s elect is the Lord Jesus Christ, who being [originally] the eternal Son of God became man, and so was and continues to be God and man in two distinct natures and one person, forever” (Westminster Shorter Catechism Q.21). The principal prooftexts are “the Word was God” (John 1:1); “the Word was made flesh” (1:14); “who being in the form of God took upon him the form of a servant” (Phil. 2:6–7; Gal. 4:4; Luke 1:35; Rom. 9:5; Col. 2:9; Rom. 1:3–4; 1 Tim. 2:5).

—William G. T. Shedd, *Dogmatic Theology*

December 20, 2009

## **Prayer Requests**

### *FOR OUR CHURCH FAMILY AT REDEEMER...*

#### **Health / Healing**

- Gayle Peterson - still in ICU in critical condition. Please continue to pray.
- Monica Scott - for a safe, healthy pregnancy.

#### **Other Concerns**

- Ron Chalfant

### *FOR RELATIVES, FRIENDS, AND OTHERS...*

#### **Our Country and Armed Forces**

- Men and women in the military and their families.
- President Obama, his advisors, and other national, state, and local leaders.

#### **Ministers, Missionaries, and Mission Churches**

- Hershbergers (Bulgaria); Thorntons (Ukraine); Nellie Vos (France); and the mission work in Burma.
- Shawn Newsome, Rev. Jason Helopoulos and Potential RUF work at MSU.

## Announcements

*Today Pastor Millward is wearing a purple (color) stole. Purple represents royalty and reminds us of the kingship and sovereignty of Christ. Purple is also associated with repentance from sin. This color is displayed during the seasons of Advent and Lent, which are times of preparation and penitence.*

### **After Today's Service...**

There will be a congregational meeting following today's service.

Please join us for some light refreshments in the fellowship hall.

If you would like the elders to pray for you, they are available after the service in the Library (the small room next to the chancel).

### **Thursday, December 24, 5:00pm - Christmas Eve Service.**

**Sunday January 3, 2010 - Sunday School** begins for all ages at 9:00am. Our **Worship Service** will begin at 10:15am.

### **Church Financial Update**

YTD through November 30, 2009

Budget.....	\$120,542
Actual Expenses .....	\$121,986
Actual Income.....	\$108,453
Last Week's General Fund Giving .....	\$2904

## The Session (Pastor and Elders)

Rev. Daniel Millward, Pastor .....	922-7270
Sean Doran .....	267-5632
David Schafer .....	946-5501
Dirk Van Til.....	223-8962
Fred Weber (on sabbatical until May).....	947-0426

## The Deacons

Jerry DeVries .....	938-2317
Forbes Husted.....	929-7291
C. J. Weber.....	275-3475

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## Scripture Readings for this Week

Our Scripture readings are taken from the Daily Lectionary. It provides for reading twice through the New Testament and once through the Old Testament during a two-year cycle. The readings also reflect the seasons of the liturgical year. (Please note that during various seasons of the Church year, the Psalm readings often repeat.)

Sun.	Psalm 150:1-6 1	Samuel 2:1b-10	Titus 2:1-10	Luke 1:26-38
Mon.	Psalm 145:1-21	2 Samuel 7:1-17	Titus 2:11-3:8	Luke 1:39-56
Tue.	Psalm 146:1-10	2 Samuel 7:18-29	Gal. 3:1-14	Luke 1:57-66
Wed.	Psalm 147:1-11	Jeremiah 31:10-14	Gal. 3:15-22	Luke 1:67-80
Thu.	Psalm 147:12-20	Isaiah 60:1-6	Gal. 3:23-4:7	Matt. 1:18-25
Fri.	Psalm 148:1-14	Micah 4:1-5:4	1 John 4:7-16	John 3:31-36
Sat.	Psalm 149:1-9	2 Chron. 24:17-22	Acts 6:1-7	Acts 7:59-8:8

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### Redeemer Presbyterian Church

A Congregation of the Presbyterian Church in America  
402 W. Ninth Street, Traverse City, MI 49684  
(231) 946-1700

[www.redeemertraversecity.org](http://www.redeemertraversecity.org)

**Worship: Sundays 10:00 a.m.**