

Sunday, July 5, 2026

By Faith/ Por fe

By faith we see the hand of God
In the light of creation's grand design,
*(Por fe veremos a nuestro Dios,
En el plan que creó en la eternidad,)*

In the lives of those who prove His
faithfulness,
Who walk by faith and not by sight.
*(En la vida de los fieles que llamó,
A vivir por fe y no por ver.)*

Por fe el justo vivirá;
Por la fe caminamos junto a Él
*(By faith our fathers roamed the earth
With the pow'r of His promise in their
hearts,)*

Como viendo al invisible, Protector;
Vivir por fe y no por ver.
*(Of a holy city
built by God's own hand,
A place where peace and justice
reign.)*

We will stand as
children of the promise;
We will fix our eyes on Him,
our soul's reward.
*(Sus promesas como roca son,
Sus promesas cumple nuestro Dios.)*

'Til the race is finished

and the work is done,
We'll walk by faith and not by sight.
*(Nos movemos solo por la fe en Él.
Vivir por fe y no por ver.)*

By faith the prophets saw a day
When the longed for
Messiah would appear
*(Por fe profetas hablaron fiel;
Por la fe proclamaron la verdad)*

With the pow'r to break
the chains of sin and death
And rise triumphant from the grave.
*(Del Mesías prometido en Edén,
El que la muerte venció en la cruz.)*

Por fe la iglesia se moverá,
Con poder del Espíritu de Dios;
*(By faith the church was called to go
In the pow'r of the Spirit to the lost)*

Y las huestes del infierno no podrán,
Dañar la obra de nuestro Dios.
*(To deliver captives
and to preach good news
In ev'ry corner of the earth.)*

Sus promesas como roca son,
Sus promesas cumple nuestro Dios.
*(We will stand as
children of the promise;
We will fix our eyes on Him,
our soul's reward.)*

Nos movemos solo por la fe en Él.
Vivir por fe y no por ver.
('Til the race is finished

*and the work is done,
We'll walk by faith and not by sight.)*

By faith this mountain shall be moved
And the pow'r of the gospel
shall prevail,
*(Por fe los montes se moverán,
Si la fe permanece en Jesús;)*

For we know in Christ
all things are possible
For all who call upon His name.
*(El poder del evangelio librará,
A todo aquel que confía en Él.)*

We will stand as
children of the promise;
We will fix our eyes on Him,
our soul's reward.
*(Sus promesas como roca son,
Sus promesas cumple nuestro Dios.)*

'Til the race is finished
and the work is done,
We'll walk by faith and not by sight.
*(Nos movemos solo por la fe en Él.
Vivir por fe y no por ver.)*

Keith Getty, Kristyn Getty, Stuart Townend; ©2009 Thankyou Music, Getty
Music Publishing; CCLI #353794

**Crown Him with Many Crowns/
A Cristo Coronad**

Crown Him with many crowns,
The Lamb upon His throne;
Hark! How the heav'nly

anthem drowns
All music but its own!
*(A Cristo coronad, divino Salvador;
sentado en alta majestad es digno de
loor)*

Awake, my soul, and sing
Of Him who died for thee,
And hail Him as thy matchless King
Through all eternity.
*(al Rey de gloria y paz loores tributad,
y bendecid al inmortal por toda
eternidad.)*

Crown Him the Lord of love:
Behold His hands and side--
Rich wounds, yet visible above,
In beauty glorified.
*(A Cristo coronad,
Señor de nuestro amor;
al Rey triunfante celebrad, glorioso
vencedor;)*

No angel in the sky
Can fully bear that sight,
But downward bends
His wond'ring eye
At mysteries so bright.
*(potente Rey de paz,
el triunfo consumó,
y por su muerte de dolor su grande
amor mostró)*

Crown Him the Lord of life:
Who triumphed o'er the grave
Who rose victorious to the strife
For those He came to save.

*(A Cristo coronad, Señor de vida y luz;
con alabanzas proclamad los triunfos
de la cruz)*

His glories now we sing,
Who died and rose on high,
Who died eternal life to bring
And lives that death may die.

*(a él solo adorad, Señor de salvación;
loor eterno tributad de todo corazón)*

Crown Him the Lord of years,
The Potentate of time;
Creator of the rolling spheres,
Ineffably sublime:

*(A Cristo coronad, de años es Señor.
De todo astro celestial, potente
creador)*

All hail, Redeemer, hail!
For thou has died for me:
Thy praise shall never, never fail
Throughout eternity.

*(Por mi el Redentor a muerte se
entregó;
dejarle de engrandecer ya nunca
podré yo)*

Crown Him the Lord of heav'n:
One with the Father known,
One with the Spirit thru Him giv'n
From yonder glorious throne.

*(A Cristo coronad, del Cielo es Señor;
y con el Padre celestial, del Espiritu
dador)*

To Thee be endless praise,
For Thou for us hast died;
Be thou, O Lord through endless days
Adored and magnified.

*(Alabado seas Tú, moriste Tú por mí
La gloria, Oh eterno Dios, Te pertenece
a Tí)*

Text: John Newton, 1774. Music: Laura Taylor © 2001 CCLI# 353794

Confession of Sin

Congregation:

Our gracious Father,
You sent your son to die and rise to
new life in order that death might be
brought to an end and that we too
might live a new life.

*(Padre Misericordioso, Enviaste a tu
Hijo a morir y resucitar, para poner fin
a la muerte y así nosotros también
podamos vivir una vida nueva.)*

Yet foolishly, we have chosen death
over life.

In our thoughts, words and deeds we
have rebelled against you.

*(Sin embargo, hemos escogido la
muerte en vez de la vida. En nuestros
pensamientos, palabras y acciones nos
hemos rebelado contra ti.)*

In so doing, we have broken our
fellowship with you whose love is

better than life.

In so doing, we have hurt others and
have diminished their lives.

*(Al actuar así, hemos roto nuestra
comunidad contigo, cuyo amor es mejor
que la vida.*

*Al actuar así, hemos lastimado a los
demás, menospreciando sus vidas.)*

In so doing, we have damaged
ourselves who have been created to
reflect your beauty.

Father, forgive us our sin for Jesus'
sake, we pray. Amen.

*(Al actuar así, nos hemos dañado a
nosotros mismos, en vez de reflejar tu
belleza. Padre, te pedimos que
perdones nuestros pecados por causa
de Jesús. Amén.)*

May the Peoples Praise You/
Gócese los Pueblos

You have called us out of darkest night
Into Your glorious light,
That we may sing the wonders of
The risen Christ.

*(Nos llamaste de la oscuridad A tu
gloriosa luz,
Para cantar que vivo está Cristo Jesús.)*

Todo aliento nuestro contará
Tu gracia que nos da
Profundo gozo, amor sin fin,

Vida eternal.

*(May our every breath retell the grace
That broke into our strife,
With boundless love and deepest joy
With endless life.)*

May the peoples praise You
Let the nations be glad.
All Your blessing comes that we may
praise,

May praise the Name of Jesus.
*(Gócese los pueblos,
Cante toda nación;
Por tu bendición cantamos hoy,
Cantamos hoy a Cristo.)*

All the earth is Yours and all within
Each harvest is Your own,
And from Your hand we give to You
To make Christ known.
*(Tuya es la tierra y su esplendor,
Sus frutos tuyos son,
Te lo entregamos todo a ti,
Dueño, y Señor.)*

Pon amor por los perdidos hoy
En nuestro corazón;
Que nuestros cantos glorifiquen
tu nombre, oh Dios.
*(May the seeds of mercy grow in us
For those who have not heard.
May songs of praise
build lives of grace
To spread Your Word.)*

Gócense los pueblos,
Cante toda nación;
Por tu bendición cantamos hoy,
Cantamos hoy a Cristo.
*(May the peoples praise You
Let the nations be glad.
All Your blessing comes
that we may praise,
May praise the Name of Jesus.)*

This our holy privilege to declare
Your praises and Your name,
To every nation, tribe and tongue
Your church proclaims.
*(Qué gran privilegio es declarar
Tu nombre y salvación,
Que toda la humanidad
Oiga de tu amor.)*

Gócense los pueblos,
Cante toda nación;
Por tu bendición cantamos hoy,
Cantamos hoy a Cristo.
*(May the peoples praise You
Let the nations be glad.
All Your blessing comes
that we may praise,
May praise the Name of Jesus.)*

Santo, santo, todopoderoso.
Digno, digno, el Cordero de Dios.
Holy, holy is the Lord Almighty,
All creation praise Your glorious
Name.
(Holy, holy is the Lord Almighty,

*Worthy, worthy is the Lamb Who was
slain.*

*Santo, santo, todopoderoso.
Que te alabe toda la creación.)*

Gócense los pueblos,
Cante toda nación;
Por tu bendición cantamos hoy,
Cantamos hoy a Cristo.
*(May the peoples praise You
Let the nations be glad.
All Your blessing comes
that we may praise,
May praise the Name of Jesus.)*

May the peoples praise You
Let the nations be glad.
All Your blessing comes
that we may praise,
May praise the Name of Jesus.
*(Gócense los pueblos,
Cante toda nación;
Por tu bendición cantamos hoy,
Cantamos hoy a Cristo.)*

Keith Getty, Ed Cash, Stuart Townend, Kristyn Getty, David Zimmer © 2016
Capitol CMG Paragon,
Getty Music Publishing, Townend Songs CCLI #353794

Oh, to See the Dawn (The Power of the Cross)

El Poder De La Cruz

Oh, to see the dawn—
of the darkest day:
Christ on the road to Calvary.
*(Oh, el ver aquel negro amanecer:
Cristo entregado a morir.)*

Tried by sinful men,
torn and beaten, then
Nailed to a cross of wood.
*(Él juzgado fue siendo justo y fiel,
Clavado a una cruz.)*

El poder de la cruz:
Pecado Él se hizo por mí.
Ira y culpa cargó
Fui perdonado en la cruz.
*(This, the power of the cross:
Christ became sin for us;
Took the blame, bore the wrath
We stand forgiven at the cross.)*

Oh, aquel dolor que Tu rostro mostró
Cargando el peso de mi maldad.
Toda corrupción, todo mal pensar,
Su sangre cubrió allí.
*(Oh, to see the pain—
written on Your face,
Bearing the awesome weight of sin.
Every bitter thought, every evil deed
Crowning Your bloodstained brow.)*

This, the power of the cross:
Christ became sin for us;
Took the blame, bore the wrath
We stand forgiven at the cross.
*(El poder de la cruz:
Pecado Él se hizo por mí.
Ira y culpa cargó
Fui perdonado en la cruz.)*

Now the daylight flees;

now the ground beneath
Quakes as its Maker bows His head.
Curtain torn in two,
dead are raised to life;
"Finished!" the victory cry.
*(La tierra tembló, todo oscureció
Viendo el dolor de Su Creador.
El velo se rasgó, se escuchó el clamor;:
Su obra consumó.)*

El poder de la cruz:
Pecado Él se hizo por mí.
Ira y culpa cargó
Fui perdonado en la cruz.
*(This, the power of the cross:
Christ became sin for us;
Took the blame, bore the wrath
We stand forgiven at the cross.)*

Al ver mi nombre allí, escrito sobre Ti
Por Tus dolores libre soy.
La muerte derrotó, la vida me otorgó
Tu incomparable amor.
*(Oh, to see my name—
written in the wounds,
For through Your suffering I am free.
Death is crushed to death;
life is mine to live,
Won through Your selfless love.)*

El poder de la cruz:
Inmolado por mí.
¡Qué gran precio y amor!
Fui perdonado en la cruz.
*(This, the pow'r of the cross:
Son of God—slain for us.*

*What a love! What a cost!
We stand forgiven at the cross.)*

This, the pow'r of the cross:
Son of God—slain for us.
What a love! What a cost!
We stand forgiven at the cross.

*(El poder de la cruz:
Inmolado por mí.
¡Qué gran precio y amor!
Fui perdonado en la cruz.)*

Keith Getty, Stuart Townend, © 2005, Thankyou Music CCLI #353794

Part 46 – Wait and Hope

Revelation 22:6-21

Here at the end of Revelation, as at the beginning, we are called to keep the words of this book which, like the rest of Scripture is the wholly reliable Word of God. In hearing and obeying these words we have a rock on which to stand in the midst of the satanic persecution and various calamities that come our way. Here in the book's epilogue are the final two of the seven benedictions in Revelation wherein blessings are pronounced upon those who keep this word and upon those who have fled to Jesus for salvation.

Jesus promises to return soon. That is, we live in the church age, the final epoch of redemptive history. And so, until the Lord breaks through sky and we see him with our own eyes, the church's posture is to wait and hope.

Like the tracks of a central train station, all of the promises in Scripture and all the hopes of generations past converge in the Book of Revelation. This is especially true of the last two chapters in which is depicted the final ingathering of the redeemed into the blessed presence of God. Revelation "draws together all the hopes and aspirations of the people of God from the long history of his dealings with his people – and in doing so, all the hopes and aspirations of humanity itself. It is a fitting end to the canon of Scripture." [1] (Ian Paul, 371).

The epilogue consists of a sort of rapid-fire sequence of exhortations, warnings, and promises. It functions as a summary of the great themes that are most vital for us to remember.

1. God's written word is trustworthy.

Vs. 6 – “These words are trustworthy and true...” – As with all of Scripture, the words of John's prophecy are entirely true because they are the words of God. This is the doctrine of the Bible's inerrancy which holds that God does not err and, therefore, neither does his inscripturated word. “All Scripture is breathed out by God...” (2 Timothy 3:16). Therefore, all Scripture is the true and authoritative word of God. The men God used to write his word were “carried along by the Holy Spirit” as they wrote (2 Peter 1:21).

2. Jesus' return is imminent.

Vs. 7a – “And behold, I am coming soon...” – The nearness of the Lord's return is repeated several times in this final section (vv. 6, 7, 10, 12, 20). What are we to make of these words given that it has been some 2,000 years since they were spoken to John? Some take these words to mean that Jesus' return is a certainty and that the actual timing is relative. For instance, the Apostle Peter addresses this very matter when he assures his readers that the Lord does not count time in the way that they do (3:8). What seemed like incessant delay to those Peter was writing to, was in fact “near” from the Lord's divine perspective.

Other scholars believe that what is behind these words is the prophetic principle of imminence meaning that throughout her years, the church lives in the final days, and that Jesus' return could happen at any moment.[2] Beale contends that these words are referring back to Daniel's prophecy of “the latter days” which have now been inaugurated by Christ (vs. 10). “What Daniel expected to occur in the distant ‘latter day’ – the defeat of cosmic evil and the ushering in of the divine kingdom – John expects to begin ‘quickly,’ in his own generation.”[3] The latter days prophesied by Daniel were inaugurated at Christ's first advent and will be consummated upon his return. Thus the Lord's return is imminent.

“The ‘last days’ are so-called because no further epochal event in salvation history remains before the final judgment. ‘Last’ is not a comment on how long these days continue but on where they come in the story.”[4]

3. The Lord blesses our obedience.

Vs. 7b – “Blessed is the one who keeps the words of the prophecy of this book.” – This is the sixth of the seven benedictions in the Book of Revelation. Specifically, the Lord promises to bless those who obey what is written. In the Bible, the word prophecy typically refers to what we think of as preaching (more forthtelling than

foretelling). Most of what the Old Testament prophets had to say were words directed toward the people of their own generation including calls to repent and to walk faithfully with the Lord. Certainly there is plenty of “preaching” in John’s prophecy along with the warnings and assurances connected to events that are yet to happen. In this sense, “the one who keeps” these words of prophecy is the one who lives in light of them. He believes these words and lives accordingly. “God’s blessing, his favor and grace and power, rests especially on those who take this book seriously and commit themselves in the power of the Spirit to follow its dictates and to believe its teaching.”[5]

4. Keep your worship pure.

Vv. 8-9 – Once again John falls down in worship before the angel who was speaking to him. While we may sympathize with John given the extraordinary sights and sounds surrounding this messenger from God, what he is doing is nevertheless forbidden. We must never worship any created thing including holy angels. Notice how the angel identifies himself as one who must also obey the word of God. John’s original readers were under severe pressure to offer worship to the Caesar apart from which they could pay a heavy price. Here is a reminder that even when it is costly, God’s people must not give their worship to anything or anyone other than the One True God.

5. Don’t presume upon God’s mercy.

Vs. 11 – This verse is perplexing to many because it seems at first glance as though the wicked are being commanded to continue to be wicked. But, of course, this is not the case. Rather, it is a warning to the wicked that a day is coming when there will be no more time to repent. As the return of Jesus draws near, a day is coming when “there is no longer time to alter the character and habits of man.”[6] When Jesus returns to judge we will stand before him in the very state in which he found us – either dead in our sins or redeemed in Christ. We must never presume that we have all the time in the world to repent. We must never presume upon God that he is somehow obligated to give us limitless chances to turn from our sin (9:20-21). When Jesus returns he will do so to judge (vs. 12).

6. Trust in Christ.

Vv. 13-17 – The Book of Revelation is profoundly Christ-exalting. In John’s vision we see the eternal Son of God in all his glory, surrounded by worship, and returning as

reigning king to judge all the earth. Here we see that trusting in Christ is grounded both in who he is in what he has done. Notice that the Lord says of himself what can only be said of Almighty God. As the Alpha and Omega he encompasses and commands all of time (vs. 13). This affirms his sovereignty over all things that come to pass. He is not passively seeking to repair things that go wrong. Rather, as “the First and the Last,” he authors all things whatsoever come to pass. And through it all he has promised to save, redeem, and glorify his people.

In the seventh and final benediction Jesus promises to bless those who “wash their robes so that they may have the right to the tree of life...” (vs. 14). Rather than referring to something we do, this is actually a reference to what Christ has done for us. To wash our robes does not mean that we clean up our lives. Rather, this harkens back to 7:14 and those who have “washed their robes in the blood of the Lamb.” The operative principle here is not our merit but the blood of Christ, the Lamb of God who takes away the sin of all who trust in him. They will no longer be identified as outsiders who continue to live as dogs, wallowing in their sin and rebellion and practicing falsehood. Rather, those washed clean in Christ will be full citizens of God’s eternal new creation (vs. 15).

Another ground for trusting in Christ is found in his identify as both “the root and the descendent of David” (vs. 16). This is a profound statement! Jesus is not only directly descended from David, but he is actually David’s source (“root”). He is David’s Lord and David’s greater Son. Jesus has fulfilled God’s covenant with David. He is the eternally reigning King.

There are at least three invitations in verse 17. Some see the first calls to “come” issued from “the Spirit and the bride” and “the one who hears” as calls for Christ to come quickly. Others see all of the calls to come as being directed to the still unbelieving to trust in Christ while there is still time. The last invitation is certainly a call for all people everywhere to forsake their sinful delays and flee to the only One who can satisfy their thirst (21:6).

7. Do not tamper with God’s Word.

Vv. 18-19 – The Lord gives sober warnings here to anyone who would add to or take away from the words of his book. And this same warning is elsewhere applied to all of God’s Word, not just the Book of Revelation. For instance, in Deuteronomy chapters 4 and 29 Moses commanded Israel, “You shall not add to the word that I command you, nor take from it.” We must reject any voice that comes to us claiming new revelations from God. Such claims are sinful attempts to add to God’s Word.

Likewise, we must turn from those voices who would tell us that portions of the Word of God err or must be rejected to better satisfy the demands of contemporary audiences. Such attempts are almost always driven by a desire to justify sin in one form or another.

All efforts to distort the Word of God either by addition or subtraction will be answered by God's judgment. It is no small thing to tamper with the Word of God! Such tampering reveals a heart that has raised itself above God. It is an echo of the serpent's ancient temptation, "Did God actually say...?" (Genesis 3:1).

8. Love the Lord's appearing.

Vs. 20 – The Lord calls sinners to come to him and drink the living water without price (vs. 17). Here the church is exhorted to cry out, "Come, Lord Jesus!" Those who come to Christ will inevitably long for his return. As Paul reflected on his life during his final imprisonment he wrote Timothy:

"For I am already being poured out as a drink offering, and the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that day, and not only to me but also to all who have loved his appearing" (2 Timothy 4:6-8).

As we have stated many times in this series, the Book of Revelation is not meant to satisfy curiosities. It is meant to glorify Jesus and equip us to remain faithful. It is meant to boost our desire to see the Lord. This is our hope.

Amen...

Vs. 21 – There is, technically, an eighth benediction in the Book of Revelation. It is typically not included in the seven because it breaks from the pattern of using the word "blessed." But it surely is a word of blessing: "The grace of the Lord Jesus be with you all. Amen." What greater need is there for us who wait for the Lord's appearing but to know his grace now? The Lord's grace will sustain us as we suffer persecutions and calamities of all sorts. The Lord's grace will keep us as our faith is shaken during the last days. The Lord's grace will keep us from falling even as we face death, the final enemy. For now, as we live in the tension between the now and the not yet we will cry out at times, "How long, sovereign Lord?" (6:10). But through the waiting we lean into hope and say together, "Come, Lord Jesus. The grace of the Lord Jesus be with all. Amen."

[1] Ian Paul, *Revelation, TCNT (Downer's Grove: IVP Academic, 2018) p. 371*

[2] Robert Mounce, *The Book of Revelation, revised ed, NICNT (Grand Rapids: Eerdmans, 1997) p. 392*

[3] G.K. Beale, *The Book of Revelation, NIGCT (Grand Rapids: Eerdmans, 1999) p. 153*

[4] Christopher Watkin, *Biblical Critical Theory (Grand Rapids: Zondervan Academic, 2022) p. 460*

[5] Sam Storms, *Our God Reigns (Scotland, Christian Focus, 2024) p. 531*

[6] Mounce, pp. 392-393

What Wondrous Love Is This

What wondrous love is this,
O my soul, O my soul,
What wondrous love is this, O my
soul!

What wondrous love is this
That caused the Lord of bliss
To bear the dreadful curse
For my soul, for my soul,
To bear the dreadful curse for my
soul.

When I was sinking down,
Sinking down, sinking down,
When I was sinking down, sinking
down.

When I was sinking down
Beneath God's righteous frown,
Christ laid aside His crown
For my soul, for my soul,
Christ laid aside His crown for my soul.

To God and to the Lamb,
I will sing, I will sing,
To God and to the Lamb I will sing.

To God and to the Lamb,
Who is the great I AM,
While millions join the theme,
I will sing, I will sing,
While millions join the theme, I will
sing.

And when from death I'm free,
I'll sing on, I'll sing on,
And when from death I'm free, I'll sing
on;

And when from death I'm free,
I'll sing and joyful be,
And through eternity I'll sing on, I'll
sing on,
And through eternity I'll sing on.

*Text: American Folk Hymn, Tune: The Southern Harmony, 1835 © 1998
Community Worship Music*

Doxology / Doxología

A Dios el Padre celestial
Al Hijo nuestro Redentor
Y al eternal Consolador
Unidos todos alabad.

Praise God from Whom all blessings
flow;
Praise Him, all creatures here below:
Praise Him above, ye heav'nly host,
Praise Father, Son, and Holy Ghost.
Amen.

*Text: Thomas Ken, 1709, Music: Genevan Psalter, 1551; attributed to Louis
Bourgeois; Public Domain*