

Sunday, July 12, 2026

Hallelujah, What a Savior!

"Man of Sorrows!" what a name
For the Son of God, who came
Ruined sinners to reclaim!
Hallelujah, what a Savior!

Bearing shame and scoffing rude,
In my place condemned He stood--
Sealed my pardon with His blood:
Hallelujah, what a Savior!

Guilty, vile and helpless we,
Spotless Lamb of God was He;
Full atonement! can it be?
Hallelujah, what a Savior!

Lifted up was He to die,
"It is finished!" was His cry;
Now in heav'n exalted high:
Hallelujah, what a Savior!

When He comes, our glorious King,
All His ransomed home to bring,
Then anew this song we'll sing:
Hallelujah, what a Savior!

Text and Music by Philip P. Bliss

All Hail the Pow'r of Jesus' Name

All hail the pow'r of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all;

Bring forth the royal diadem,
And crown Him Lord of all!

Ye chosen seed of Israel's race,
Ye ransomed from the fall,
Hail Him who saves you by His grace,
And crown Him Lord of all;
Hail Him who saves you by His grace,
And crown Him Lord of all!

Let ev'ry kindred, ev'ry tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all;
To Him all majesty ascribe,
And crown Him Lord of all!

O that with yonder sacred throng
We at His feet may fall!
We'll join the everlasting song,
And crown Him Lord of all;
We'll join the everlasting song,
And crown Him Lord of all!

Words: Edward Perronet, John Rippon, Music: Oliver Holden

Confession of Sin

Congregation:

Gracious Lord,
We confess that we have
dishonored you
in our words, thoughts, and deeds.

Depending on our own strength,
we have stumbled.
Trusting in our own goodness,

we have become prideful.
Confident in our own
plans for our lives,
we have failed to seek your will.

We cast ourselves
upon your mercy, Lord,
and pray these things
in the name
of your most precious Son,
Jesus Christ.
Amen.

Affirmation of Faith
Westminster Shorter Catechism
(1646),
Q & A 29 and 30

Leader:

*How are we made partakers
of the redemption purchased by
Christ?*

Congregation:

We are made partakers of the
redemption purchased by Christ,
by the effectual application of it to us
by his Holy Spirit.

Leader:

*How does the Spirit apply to us
the redemption purchased by Christ?*

Congregation:

The Spirit applies to us
the redemption purchased by Christ,

by working faith in us,
and thereby uniting us to Christ
in our effectual calling.

O Church of Christ Invincible

O Church of Christ, invincible,
The people of the Lord;
Empowered by the Spirit's breath,
And nourished by His word.

His covenant of grace will be
Our portion evermore;
For He who called us will not change,
Our help and our reward.

O chosen people called by grace,
The sons of Abraham,
Who walk by faith in things unseen
And on His promise stand,

That ev'ry nation of the earth
Will hear of boundless love
That causes broken hearts to heal
And pays our debts with blood.

O Church of Christ in sorrow now,
Where evil lies in wait,
When trials and persecutions come
This light will never fade.

For though the hordes of hell may
rage,
Their pow'r will not endure;
Our times are in the Father's hand,
Our anchor is secure.

O Church of Christ upon that day,
When all are gathered in,
When ev'ry tear is wiped away
With ev'ry trace of sin;

Where justice, truth and beauty shine,
And death has passed away;
Where God and man will dwell as one
For all eternity!

*Matt Boswell, Stuart Townend. Arr. Brad Henderson
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My Hope is Built on Nothing Less

My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.

On Christ the solid Rock I stand;
All other ground is sinking sand.
All other ground is sinking sand.

When darkness veils His lovely face,
I rest on His unchanging grace;
In ev'ry high and stormy gale
My anchor holds within the veil.

On Christ the solid Rock I stand;
All other ground is sinking sand.
All other ground is sinking sand.

His oath, His covenant, His blood
Support me in the whelming flood;

When all around my soul gives way,
He then is all my hope and stay.

On Christ the solid Rock I stand;
All other ground is sinking sand.
All other ground is sinking sand.

When He shall come with trumpet
sound,

O may I then in Him be found.
Dressed in His righteousness alone,
Faultless to stand before the throne.

On Christ the solid Rock I stand;
All other ground is sinking sand.
All other ground is sinking sand.
(repeat)

Edward Mote, William Batchelder Bradbury. Public Domain.

Speak, O Lord

Speak, O Lord, as we come to You
To receive the food
of Your Holy Word.
Take Your truth, plant it deep in us;
Shape and fashion us in Your likeness,

That the light of Christ
might be seen today
In our acts of love
and our deeds of faith.
Speak, O Lord, and fulfill in us
All Your purposes for Your glory.

Teach us, Lord, full obedience,
Holy reverence, true humility;

Test our thoughts and our attitudes
In the radiance of Your purity.

Cause our faith to rise;
cause our eyes to see
Your majestic love and authority.
Words of pow'r that can never fail—
Let their truth prevail over unbelief.

Speak, O Lord, and renew our minds;
Help us grasp the heights
of Your plans for us—
Truths unchanged

from the dawn of time
That will echo down through eternity.

And by grace we'll stand
on Your promises,
And by faith we'll walk
as You walk with us.
Speak, O Lord, till Your church is built
And the earth is filled with Your glory.

Speak, O Lord, till Your church is built
And the earth is filled with Your glory.

"Speak, O Lord" Words and Music by Keith Getty & Stuart Townend © 2005
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Part 1 – The Real Thing

2 Peter 1:1-2

In his second epistle, the apostle Peter is concerned with the proliferation of false teachers and phony gospels that were appearing in the churches. He uses strong words to condemn those who would lead God's people astray with a false gospel into a false Christianity. With an impressive economy of words, Peter affirms to his readers the genuineness of God's Word, the trustworthiness of the Lord's apostles, and the necessity of believing the authentic gospel.

1. Genuine Apostles: The Gospel's Guardians

Vs. 1a – "Simeon Peter, a servant and apostle of Jesus Christ"

The author identifies himself as "Simeon Peter." Do not be thrown off by the use of "Simeon" instead of "Simon." *Simeon* is the Hebrew form of the Greek (or, Hellenized) *Simon* which were used interchangeably. "While the transliteration *Simon* was a Greek name, it was adopted as the equivalent of the biblical *Simeon*, the name of the son of Jacob (Genesis 29:33)."^[1] Peter's use of the Hebrew form of his original name may be a function of his being an apostle whose ministry was primarily to his fellow Jews (as opposed to Paul who became the great apostle to the Gentiles). In chapter 3, the author clearly identifies himself as Peter, the author of the previous epistle under that name: "This is now the second letter I am writing to you beloved" (vs. 1). Also, in chapter one, the author refers to witnessing the

transfiguration of Christ, an event witnessed only by Peter, James, and John (vs. 16; cf. Matt. 17, Mark 9, Luke 9, John 1). So, the man writing this letter is the very same Simon Peter called by Jesus and appointed as an apostle.

The Lord changed his name at Caesarea Philippi when Peter made his great confession of faith. Jesus asked his disciples, “Who do you say that I am?” And Simon answered, “You are the Christ, the Son of the Living God.” To which Jesus replied, “I tell you, you are Peter, and on this rock I will build my church...” (Matthew 16:15ff). Peter (*petros*) means rock or stone. It is a name which reflects Jesus’ aspiration for Peter. The waffling man Simon will become a rock. This speaks to the Spirit’s work of regeneration. When the Lord saves us, we become new creations (2 Cor. 5:17). We take on new qualities and begin to love new things. The man who wrote First and Second Peter is steady and calm and courageous under pressure and persecution. What a contrast to what he used to be!

Peter wrote this letter as he was facing condemnation from the Roman authorities (1:14-15). Though the Bible does not record Peter’s death, it is likely that he, along with Paul, was martyred under Nero sometime between 64 and 68 AD.

Peter identifies himself in two ways:

a) “Servant...of Jesus Christ” – The term “servant” (*doulos*) can just as easily be translated “slave.” In one sense Peter is simply claiming to be an ordinary disciple of Jesus. At the same time he is following the long-established pattern of God’s people. In the Old Testament, Israel considered it a privilege to be called the servant of God (Isa. 41:8; 49:3). All of Israel’s religious and civil leaders were known as the servants of God. But this was not just a formality. When they were at their best, God’s people understood that they lived under his sovereign rule and that their lives were at his disposal. Even the pagan King Nebuchadnezzar was called God’s servant, not because of his willingness, but because the Lord used him to return Israel from exile (Jer. 25:9; 27:6; 43:10). Peter is a servant of Jesus Christ willingly and wholeheartedly.

b) “Apostle of Jesus Christ” – An apostle (*apostolos*) is a messenger commissioned to speak and act on behalf of another. In the New Testament, the term apostle refers to those 12 men specifically chosen by Jesus to be his representatives; those upon whom he founded his church. Because of the unique position and authority of the apostles, there arose within churches jealous opportunists who claimed falsely to be apostles. Peter addresses them directly in this letter. By appealing to his role as a

genuine apostle of Jesus, Peter is signaling his authority to name and uproot false teaching and false teachers.

Recent generations of Protestants have thought too little of the apostles. While we certainly deny that Peter was the first Pope (as claimed by the Roman Catholic Church), we must nevertheless acknowledge that Jesus built his church upon the foundation of the apostles (Acts 2:42; Eph 2:20; Rev. 21:14). They were the first to preach and to guard the gospel. They established the first churches by giving them their body of doctrine and appointing elders and deacons. And that is why we trust their words as coming from the Lord.

2. Genuine Christians: The Gospel's Power

Vs 1b – “To those who have obtained a faith of equal standing with ours by the righteousness of our God and Savior Jesus Christ”

Peter and the other apostles had the enormous privilege of seeing and knowing the risen Christ. They were recipients and stewards of the Lord's revealed word. And yet Peter refers to his readers as those “who have obtained [or, received] a faith of equal standing with ours...” There is some debate over whether Peter is using “a faith” in reference to the body of doctrine taught by the apostles (Jude 3) or their personal experience of believing in Christ. In the end, we probably don't have to choose between the two. Saving faith necessarily involves believing that body of truth passed along to us from the apostles (the New Testament). In this sense, there is no way to separate “the faith” from “faith.”

The gospel creates a people “of equal standing” with the apostles themselves. This is because in Christ we all partake of and benefit from the same “righteousness.” That is, “the righteousness of our God and Savior Jesus Christ.” The gospel creates a new people who stand on equal footing before the Lord because they partake in the same righteousness. The gospel “is the power of God unto salvation for all who believe” (Rom. 1:16).

3. Genuine Growth: The Gospel's Results

Vs. 2 – “May grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord.”

In the writings of Paul and Peter we see a pattern of linking grace and peace. This is the basic grammar of the gospel: God makes peace with sinners wholly by his grace. “Grace means the generous heart of God who determines to treat sinful men and

women as he lovingly wishes rather than as they actually deserve. It is God the Father's sovereign good pleasure, totally unmerited by us, which raises us from the ash-heap to a throne of glory."^[2] On the basis of grace alone, God makes peace with sinners (Rom. 5:1).

Peter prays that "grace and peace" will be "multiplied" to them. This is the language of growth. And, as Peter explains, grace and peace grow "in the knowledge of God and of Jesus our Lord." The term translated knowledge (*epignosis*) encompasses a number of ideas ranging from personal knowledge of someone to discovery of a fact to giving proper acknowledgment to someone. For Peter, "personal knowledge is in mind here" and is connected directly to conversion (1:3, 8; 2:20; in 2:21 twice as a verb).^[3] Knowledge of God divorced from genuine growth degenerates into vanity. The knowledge of the Lord that Peter has in mind is that which springs from genuine affection and growing Christlikeness. Beginning in verse three Peter describes the sort of genuine growth that the gospel produces.

4. The Genuine Christ: The Gospel's Substance

The gospel begins not with its effects but with its Substance, Jesus Christ. That is why the Bible's doctrine of Christ must not be compromised. While other world religions can survive without its founder, Christianity is inseparable from the Person and work of Jesus Christ. Notice how the apostle describes Jesus...

a. "Our God and Savior"

- Both God and Savior are, biblically, titles of deity. Of course the first seems obvious. But in Scripture, the title "Savior" is an equally divine title. From the very beginning, Christianity was founded upon the belief that Jesus was God in flesh and that as God he came into the world to save sinners. So here Peter is articulating the most fundamental truth of the gospel, apart from which there is no gospel.

b. "Our Lord"

- Second Peter "was written to people who claim Jesus as Savior but do not obey him as Lord."^[4] No wonder we routinely see a link between Jesus being both Savior and Lord. Some years prior, Peter preached to the crowds at Jerusalem saying of Jesus, "God has made him both Lord and Christ...And with many other words he bore witness and continued to exhort them, saying, 'Save yourselves from this crooked generation'" (Acts 2:36ff).

^[1] Gene Green, *Jude & 2 Peter*, BECNT (Grand Rapids: Baker Academic, 2008) p. 172

^[2] Dick Lucas & Michael Green, *The Message of 2 Peter & Jude*, TBST (Downers Grove: IVP, 1995) p. 36

^[3] Gene Green, p. 176

^[4] Lucas & Green, p. 41

Christ the True and Better

Christ the true and better Adam;
Son of God and Son of man.
Who, when tempted in the garden,
Never yielded, never sinned.

He, who makes the many righteous
Brings us back to life again.
Dying, He reversed the curse; then
Rising, crushed the serpent's head.

Christ the true and better Isaac;
Humble Son of sacrifice,
Who would climb the fearful
mountain,
There to offer up His life.

Laid with faith upon the altar,
Father's joy and only son;
There salvation was provided,
Oh what full and boundless love.

Amen, amen,
from beginning to the end.
Christ the story, His the glory;
Alleluia, Amen!

Christ, the true and better Moses,
Called to lead a people home;
Standing bold to earthly powers,
God's great glory to be known.

With His arms stretched
wide to heaven,
See the waters part in two;

See the veil is torn forever,
Cleansed with blood we pass now
through.

Amen, amen,
from beginning to the end.
Christ the story, His the glory;
Alleluia, Amen!

Christ, the true and better David;
Lowly shepherd, mighty king.
He the champion in the battle;
Where O death is now thy sting.

In our place He bled and conquered;
Crown Him Lord of majesty.
His shall be the throne forever;
We shall e'er His people be.

Amen, amen,
from beginning to the end.
Christ the story, His the glory;
Alleluia, Amen!
(repeat)

Alleluia, Amen!
Alleluia, Amen!

Written by: Keith Getty, Matt Boswell, Matt Papa © 2020 Getty Music Hymns
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Doxology

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
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