

Sunday, July 26, 2026

Standing on the Promises

Standing on the promises
of Christ my King,
Thro' eternal ages let His praises ring;
Glory in the highest,
I will shout and sing,
Standing on the promises of God.

Standing, standing,
Standing on the promises
of God my Savior;
Standing, standing,
I'm standing on the promises of God.

Standing on the promises
that cannot fail,
When the howling storms
of doubt and fear assail,
By the living Word of God
I shall prevail,
Standing on the promises of God.

Standing, standing,
Standing on the promises
of God my Savior;
Standing, standing,
I'm standing on the promises of God.

Standing on the promises
of Christ the Lord,
Bound to Him eternally
by love's strong cord,
Overcoming daily

with the Spirit's sword,
Standing on the promises of God.

Standing, standing,
Standing on the promises
of God my Savior;
Standing, standing,
I'm standing on the promises of God.

Standing on the promises I cannot fall,
List'ning every moment
to the Spirit's call,
Resting in my Savior as my all in all,
Standing on the promises of God.

Standing, standing,
Standing on the promises
of God my Savior;
Standing, standing,
I'm standing on the promises of God.
(repeat)

Text and Music: R. Kelso Carter, Arrangement: Mike Marsh

Fairest Lord Jesus

Fairest Lord Jesus, Ruler of all nature,
O Thou of God and man the Son:
Thee will I cherish, Thee will I honor,
Thou my soul's glory, joy, and crown.

Fair are the meadows,
fairer still the woodlands,
Robed in the blooming garb of spring:
Jesus is fairer, Jesus is purer,
Who makes the woeful heart to sing.

Fair is the sunshine,
fairer still the moonlight,
And all the twinkling starry host:
Jesus shines brighter,
Jesus shines purer
Than all the angels heaven can boast.

Beautiful Savior! Lord of the nations!
Son of God and Son of Man!
Glory and honor, praise, adoration,
Now and forevermore be Thine!

Text: Anon. German Hymn, Munster Gesangbuch, 1677 Music: Schlesische
Volkslieder, 1842

Confession of Sin
(adapted from Daniel 9:4-19)

Leader:

O Lord, the great and awesome God,
who keeps covenant
and steadfast love
with those who love him
and keep his commandments,

Congregation:

We have sinned and done wrong
and acted wickedly and rebelled,
turning aside from your
commandments and rules.

Leader:

We have not listened to your Word
and heeded your Spirit.

Congregation:

To the Lord our God belong
mercy and forgiveness,
for we have rebelled against him
and have not obeyed the voice
of the Lord our God
by walking in his laws,
which he has set before us in his
Word.

Leader:

Incline your ear and hear, O God.

Congregation:

For we do not present
our pleas before you
because of our righteousness,
but because of your great mercy.
Amen.

How Firm a Foundation

How firm a foundation,
you saints of the Lord,
Is laid for your faith
in His excellent Word!
What more can He say
than to you He hath said,
To you who for refuge
to Jesus have fled?

Fear not, I am with you;
O be not dismayed,
For I am your God,
and will still give you aid;
I'll strengthen you, help you,

And cause you to stand,
Upheld by My righteous,
omnipotent hand.

When through the deep waters
I call you to go,
The rivers of sorrow
shall not overflow;
For I will be with you,
your troubles to bless,
And sanctify to you,
your deepest distress.

When through fiery trials
your pathway shall lie,
My grace, all sufficient,
shall be your supply:
The flame shall not hurt you;
I only design
Your dross to consume
and your gold to refine.

The soul that on Jesus
hath leaned for repose
I will not, I will not desert to his foes;
That soul, though all hell
Should endeavor to shake,
I'll never, no, never, no, never forsake!

That soul, though all hell
Should endeavor to shake,
I'll never, no, never, no, never forsake!

Stricken, Smitten and Afflicted

Stricken, smitten and afflicted,
See Him dying on the tree!
'Tis the Christ by man rejected;
Yes, my soul, 'tis He, 'tis He!

'Tis the long-expected Prophet,
David's Son, yet David's Lord;
By His Son God now has spoken;
'Tis the true and faithful Word.

Tell me ye who hear Him groaning;
Was there ever grief like His?
Friends thro' fear His cause disowning,
Foes insulting His distress;

Many hands were
raised to wound Him;
None would interpose to save;
But the deepest
stroke that pierced Him
Was the stroke that justice gave.

Ye who think of sin but lightly,
Nor suppose the evil great,
Here may view its nature rightly,
Here its guilt may estimate.

Mark the Sacrifice appointed!
See who bears the awful load!
'Tis the Word, the Lord's Anointed,
Son of Man and Son of God.

Here we have a firm foundation,
Here the refuge of the lost;
Christ, the Rock of our salvation,
His the Name of which we boast.

Lamb of God for sinners wounded,
Sacrifice to cancel guilt!
None shall ever be confounded
Who on Him their hope have built.
(Repeat)

Author: Thomas Kelly, 1804, Tune: "O mein Jesu, ich muss sterben"

Part 1 – More Fully Confirmed

2 Peter 1:16-21

In the preceding section, Peter reminds Christians of the consequences of spiritual forgetfulness. Christians will suffer consequences if they forget the promises given by the grace of God (1:3-15). The underlying causes for spiritual forgetfulness are many, but in this letter, Peter sets our gaze on the forgetfulness that doubt and skepticism can produce, particularly when false teachers distort the gospel and undermine clear biblical doctrine.

1. The Eyewitnesses to Jesus (vv16-18)

Influential opponents to Christianity argue that the Holy Scriptures cannot be trusted. If they can “prove the Bible wrong” then, in their minds, Christianity falls. Peter addresses the claim that the events of the apostles were myths.

Myths – The Stories about Truths

- Myth is a narrative, displaying supernatural figures and beings, communicating deep truths about humanity, answering life’s deepest questions like, how did we get here, who are we, or what is the meaning of life? Historically, they serve a special, communal purpose, not for entertainment but for meaning.
- C.S. Lewis wrote that a myth is “at its best, a real though unfocused gleam of divine truth falling on human imagination.”¹

Christ – The God of History

- Whenever the bible uses the word myth, it is always in a negative (1 Tim 1:3-4, 4:7; 2 Tim 4:4, Titus 1:13-14). “For the time is coming when people will not endure sound teaching, but having itching ears, they will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth and wander off into myths” (2 Tim 4:3-4).
- First, Peter appeals to testimony. He was a firsthand eyewitness (1:16b). Peter appeals to the authority of his message on the basis of their apostolic experience. Contrary to Christianity, myths don’t care about actual history.
- Peter is recalling the historical moment known as *the transfiguration of Jesus* (Matt 7; Mk 9; Lk 9). Atop Mount Hermon Jesus transfigured (Gk: *metamorphed*) before Peter, James, and John. The inherent radiance of Christ as God, shined before them. The historical event was a temporary unveiling, or a lifting of the veil of Christ’s human flesh. And this gave the apostles a comprehensible taste of the eternal, boundless, magisterial glory of God in Jesus.
 - The transfiguration is proof of the deity of Christ. The incarnate Jesus is fully God and fully man, two distinct yet inseparable natures, human and divine.
- Peter, James and John, not only were eyewitnesses to the power of Christ’s transfiguration but they also were witnesses to the divine voice of God the Father, appropriately titled the Majestic Glory. These pick up on the language of Psalm 2, “Be warned O rulers of the earth, serve the LORD with fear...Kiss the Son, lest he be angry, and you perish in the way...Blessed are all who take refuge in him” (2:11-12). Peter is saying we must rest in the truth that the voice of God is not ‘out there’ needing to be found, but it is clearly given to all right in the written word; the Bible (e.g. 2 Cor 4:6).

2. The Inspiration of Scripture (vv19-21)

- What is ‘the prophetic word’ which Peter refers to? We read in Hebrews that “long ago at many times and in many ways, God spoke to our fathers by the prophets” (1:1). The prophetic word is the written word of the Old Testament. In the Gospels, when Jesus referred to the Old

Testament, he spoke knowing that those sacred texts were God's divine word (Matt 12:3; 12:5; Mk 10:3; Lk 20:17; Jn 10:34)

- Jesus was convinced that the Hebrew Scriptures (the Old Testament) were themselves the inspired word of God which anticipated the final judgment. Just as the Prophets declared the final coming of the Lord, the Apostles upheld the prophecy of God's final coming.
- The prophetic word (the Old Testament) is more fully confirmed or "made more sure" (NASB) because the apostles were eyewitnesses to the presence and power of Christ Jesus, the Son of God. He is the fulfillment of all the Old Testament writers, who anticipated Christ's coming. As witnesses to his divine power, testified in his transfiguration, the apostolic witness (the New Testament) is as much the inspired word of God as that of the Old Testament.
- The apostles have confirmation because they were not only with Jesus, but Jesus called them to be his Apostles, taught them, commissioned them, and confirmed their sacred writings by God the Holy Spirit (2 Pet 1:21, cf. 3:2).
- The origins of the Inspiration of Scripture is grounded in who God is. The writers of biblical books, were supernaturally guided by the Holy Spirit, preserved from errors such that the Bible, in all its parts, is the very word of God, entirely true in its matter of facts and its authority in what it commands.² Because it is impossible for God to lie (Heb 6:18; 1 Jn 5:6; Jn 4:24), and because Jesus made known to his apostles that the Helper (Holy Spirit) would come to lead them into all truth (Jn 14:26; 15:26), we can have confidence that these are the true words of God.
- In the early 20C a neoorthodox movement created a gap between the inspiration of Scripture and the words of Scripture. They argued the Bible contains the word of God, but the words themselves are not the words of God. In the event that God inspires us during preaching, teaching, or studying this word then that event or moment is the word of God. The focal point for their claim became *the experiential*. The problem is that the Bible knows no such distance and does not locate truth in the experiential but in the written words.
 - *Prophecy* (1:21a) is the Greek word for writings (Gk: *graphe*). The Bible is written texts which God the Spirit superintend, divinely guided (inspired), through the uniqueness of each Biblical writer.

- In all their faculties as men, they wrote these words. They utilized ordinary sources, testimonies, consulted documents, researched. In all these ordinary works, they were primarily superintended by God (e.g. Luke 1:1-4).
- The word 'carried along,' is Greek for 'to ferry' along. God the Spirit made the prophets and the apostles confident that God carried their writings along.
- Teachers who reject the inspiration of Scripture are not to be trusted. Matthew Barrett writes, "to reject inspiration is to abandon the authority of Christ and the apostles as our doctrinal authorities, for they themselves taught this doctrine. If Scripture is not inspired, as some argue, then the claims and exhortations of Christ and the apostles no longer hold water."³ If you deny the doctrine of the inspiration of Scripture you deny the authority of God's word. To deny the very words is sinful license to interpret them however you see fit. In so doing, you're rejecting the work of God the Holy Spirit, and you make him out to be a liar. Scripture attests for itself that God inspired it, and there is no other book in the world like it. All other books are mere texts at best.

1. Take God at his word. The doctrine of inspiration of Scripture is the answer to the question, "Says who?" Remember that the ultimate rule for faith and godliness is the Scriptures.
2. Pay attention to the word of God like you would a light in the darkest of places (1:19a). Peter testifies that the day is coming when God will judge you, the Morning Star (Christ Jesus) will come to you. Will you be found on that day standing on the merits of Christ or on your own merits? Pay attention to the preaching and teaching of the Bible. Read it, study it, discuss it, and learn from these sacred writings, which make one wise for salvation through faith in Christ Jesus (2 Tim 3:15).
 - a. "Your word is a lamp to my feet and a light to my path" (Ps 119:105).

Come, Behold the Wondrous Mystery

Come, behold the wondrous myst'ry
In the dawning of the King,
He, the theme of heaven's praises,
Robed in frail humanity

In our longing, in our darkness,
Now the light of life has come;
Look to Christ, Who condescended,
took on flesh to ransom us.

Come, behold the wondrous myst'ry:
He the perfect Son of Man,
In His living, in His suff'ring,
Never trace nor stain of sin.

See the true and better Adam
Come to save the hellbound man,
Christ, the great and sure fulfillment
Of the law, in Him we stand.

Come, behold the wondrous myst'ry:
Christ, the Lord, upon the tree;
In the stead of ruined sinners
Hangs the Lamb in victory.

See the price of our redemption;
See the Father's plan unfold,
Bringing many sons to glory,
Grace unmeasured, love untold!

Come, behold the wondrous myst'ry:
Slain by death, the God of life;
But no grave could e'er restrain him,
Praise the Lord, He is alive!

What a foretaste of deliv'rance;
How unwavering our hope:
Christ in power resurrected;
As we will be when He comes.

What a foretaste of deliv'rance;
How unwavering our hope:
Christ in power resurrected;
As we will be when He comes.

*Matt Papa, Matt Boswell, Michael Bleecker, © 2013 Love Your Enemies
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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
Bourgeois; Public Domain*