

FIRST SCOTS
PRESBYTERIAN CHURCH
Of Beaufort
PCA

THE LORD'S DAY

November 15, 2026

Sunday School: 9:30AM (all ages)
Morning Worship Service: 10:40AM
Evening Worship Service: 5PM

www.firstscotsbeaufort.org
335 Sams Point Road, Beaufort, SC 29907
admin@firstscotsbeaufort.org | (843)379-0134

Prayer of Preparation: "Heaven in My Eyes" by Thomas Manton
From *Into His Presence: Praying with the Puritans* by Tim Chester

May heaven be in my eyes
that sin might have less power upon my heart.
May faith give substance to my hopes
that I might mortify corruption.
May I set the pleasures that are at your right hand against the pleasures of sin.
When Christ calls me to suffer unpleasant austerities,
may I know heaven makes amends for them all.
When the devil would make me lazy in your service,
may faith present the brevity of the present difficulty.
May views and foretastes of heaven
give birth to such a strong persuasion in my heart,
that all the reasons in the world shall not alter
or break the force of my spiritual purpose.
When the devil tempts me to filthiness and uncleanness,
may faith present hopes of being a companion
of the unspotted and immaculate Lamb.
When I am tempted to neglect duty for worldly advantages,
may faith respond with the glory of my inheritance,
the riches of the new Jerusalem,
the hope of my high calling,
and the good treasure of the new covenant.
When I am tempted to hunt after worldly honour,
may faith propose a crown of righteousness.

When I am tempted to murmur under the cross,
may faith assure me that, though the way be rough,
the end of the journey will be sweet.

So may your promises be like cordials next the heart,
to keep the poison from seizing my vital spirits,
and to preserve my soul in holy generosity and bravery.
For your promises tell of rivers of pleasure
that stream out of the heart of Jesus Christ,
and the contentment we shall enjoy with you for ever.

May I look by faith within the veil,
and lift up my heart to the heavenly joys,
and remain watchful for my blessed hope.
May heaven be in my heart by faith,
and may my heart be in heaven by spiritual meditation.
May faith put my head above the clouds and in the midst of the world to come.

THE LORD'S DAY WORSHIP
NOVEMBER 15, 2026

Parents, we are delighted for your little ones to join us in worship! If they need to stretch their legs or lungs during the service, please feel free to use the Worshippers in Training (WIT) room or the nursery.

WELCOME Rev. Alex Mark
Senior Pastor

CALL TO WORSHIP: PSALM 22:22-28 Pastoral Intern, Noah Wilcox

[22]I will tell of your name to my brothers; in the midst of the congregation I will praise you: [23]You who fear the LORD, praise him! All you offspring of Jacob, glorify him, and stand in awe of him, all you offspring of Israel! [24]For he has not despised or abhorred the affliction of the afflicted, and he has not hidden his face from him, but has heard, when he cried to him. [25]From you comes my praise in the great congregation; my vows I will perform before those who fear him. [26]The afflicted shall eat and be satisfied; those who seek him shall praise the LORD! May your hearts live forever! [27]All the ends of the earth shall remember and turn to the LORD, and all the families of the nations shall worship before you. [28]For kingship belongs to the LORD, and he rules over the nations.

THE LORD'S PRAYER

Our Father, who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation but deliver us from evil; For Thine is the kingdom, and the power, and the glory, forever. Amen.

***OPENING HYMN:** All Hail the Power of Jesus' Name! Trinity Hymnal #297

OLD TESTAMENT READING/CALL TO CONFESSION: GENESIS 22:1-14

[1]After these things God tested Abraham and said to him, "Abraham!" And he said, "Here I am." [2]He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you." [3]So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac. And he cut the wood for the burnt offering and arose and went to the place of which God had told him. [4]On the third day Abraham lifted up his eyes and saw the place from afar.

[5]Then Abraham said to his young men, "Stay here with the donkey; I and the boy will go over there and worship and come again to you." [6]And Abraham took the wood of the burnt offering and laid it on Isaac his son. And he took in his hand the fire and the knife. So they went both of them together. [7]And Isaac said to his father Abraham, "My father!" And he said, "Here I am, my son." He said, "Behold, the fire and the wood, but where is the lamb for a burnt offering?" [8]Abraham said, "God will provide for himself the lamb for a burnt offering, my son." So they went both of them together.

[9]When they came to the place of which God had told him, Abraham built the altar there and laid the wood in order and bound Isaac his son and laid him on the altar, on top of the wood. [10]Then Abraham reached out his hand and took the knife to slaughter his son. [11]But the angel of the LORD called to him from heaven and said, "Abraham, Abraham!" And he said, "Here I am." [12]He said, "Do not lay your hand on the boy or do anything to him, for now I know that you fear God, seeing you have not withheld your son, your only son, from me." [13]And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns. And Abraham went and took the ram and offered it up as a burnt offering instead of his son. [14]So Abraham called the name of that place, "The LORD will provide"; as it is said to this day, "On the mount of the LORD it shall be provided."

ASSURANCE OF PARDON: ROMANS 8:31-32

[31]What then shall we say to these things? If God is for us, who can be against us? [32]He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?

VOWS OF CHURCH MEMBERSHIP

1. Do you acknowledge yourself to be a sinner in the sight of God, justly deserving His displeasure, and without hope save in His sovereign mercy?
2. Do you believe in the Lord Jesus Christ as the Son of God, and Savior of sinners, and do you receive and rest upon Him alone for salvation as He is offered in the Gospel?
3. Do you now resolve and promise, in humble reliance upon the grace of the Holy Spirit, that you will endeavor to live as becomes the followers of Christ?
4. Do you promise to support the church in its worship and work to the best of your ability?
5. Do you submit yourself to the government and discipline of the church, and promise to study its purity and peace?

PRAYER OF INTERCESSION

OFFERING:

***HYMN OF PREPARATION:** When I Survey the Wondrous Cross Trinity Hymnal #252

SERMON: "THE SHAME OF THE CROSS AND THE GLORY OF THE CROWN" Rev. Alex Mark
John 19:12-24

***HYMN OF THANKSGIVING:** Look, Ye Saints, the Sight Is Glorious Trinity Hymnal #299

***BENEDICTION**

***CONGREGATIONAL RESPONSE:** Crown Him with Many Crowns, #295, Stanza 1

Crown him with many crowns, the Lamb upon his throne;
hark! how the heav'nly anthem drowns all music but its own:
awake, my soul, and sing of him who died for thee,
and hail him as thy matchless King through all eternity.

Congregation Standing

MORNING SERMON TEXT

[12]From then on Pilate sought to release him, but the Jews cried out, "If you release this man, you are not Caesar's friend. Everyone who makes himself a king opposes Caesar." [13]So when Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Stone Pavement, and in Aramaic Gabbatha. [14]Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, "Behold your King!" [15]They cried out, "Away with him, away with him, crucify him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." [16]So he delivered him over to them to be crucified.

So they took Jesus, [17]and he went out, bearing his own cross, to the place called The Place of a Skull, which in Aramaic is called Golgotha. [18]There they crucified him, and with him two others, one on either side, and Jesus between them. [19]Pilate also wrote an inscription and put it on the cross. It read, "Jesus of Nazareth, the King of the Jews." [20]Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek. [21]So the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but rather, 'This man said, I am King of the Jews.'" [22]Pilate answered, "What I have written I have written." [23]When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom, [24]so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfill the Scripture which says, "They divided my garments among them, and for my clothing they cast lots." So the soldiers did these things…—John 19:12-24

MORNING SERMON OUTLINE & NOTES

I. THE SHAME OF THE CROSS

II. THE GLORY OF THE CROWN

The King of the Jews Crucified

(a devotional on John 19:16-22 from www.ligonier.org)

Upon sentencing Jesus to crucifixion, Pontius Pilate handed Jesus over to the Roman soldiers who were tasked with carrying out the death penalty (John 19:16a). We read that Jesus then "went out, bearing his own cross" (v. 17). Although John does not mention it specifically, we know from Matthew and Mark as well as accounts of other Roman crucifixions that Jesus was flogged again just before carrying His cross to Golgotha (Matt. 27:26; Mark 15:15). This beating was the terrible verberatio that we discussed in our study of John 19:1–5. This horrible scourging would have left Jesus severely weakened and suffering from a great deal of blood loss. The cross that Jesus bore was not the full instrument of death, for the Romans customarily had persons sentenced to crucifixion carry only the cross beam. Still, this beam would have been heavy, and the soldiers eventually commissioned Simon of Cyrene to help Jesus carry it when it became too much for His weakened body to bear (Matt. 27:32; Mark 15:21; Luke 23:26).

Crucifixion was the most shameful way to die in the first-century Roman Empire, and it was so awful that Roman citizens could be crucified only under the direct order of Caesar himself. Victims endured tremendous physical suffering from their beatings and the driving of nails through their extremities. Those who were crucified were placed in such a way that they had to exert pressure on their hands and feet to raise their bodies to take a breath, causing fresh pain at the points where the nails had been driven into their flesh. Death came at the end of a slow, agonizing process of asphyxiation.

Yet, the horrible physical pain and shame of crucifixion paled in comparison to the additional suffering that Jesus alone experienced on His cross. He was crucified outside the city—outside the camp of God's people, where the scapegoat was sent on Israel's Day of Atonement, cut off from the Lord's blessings (Lev. 16:27). Moreover, Jesus was crucified on the wood of a tree, and the Mosaic law curses those who hang on a tree (Deut. 21:23). Jesus suffered outside the camp, cut off from God's blessing, bearing the curse of divine wrath against the sin of His people so as to redeem them (Gal. 3:10–14; Heb. 13:12–13).

Pilate inscribed "King of the Jews" on Jesus' cross, likely intending only to mock the Jews who rejected Christ (John 19:20–22). He spoke better than he knew, indirectly witnessing to the One who is King not only of the Jews but of all people (Amos 9:11–12).

The physical suffering Jesus endured on the cross was intense, but the greatest suffering He experienced was in bearing the wrath of God for our sin. His willingness to bear God's wrath reveals His love for us, and it should give us confidence that this love is an enduring love. If such love was willing to endure God's wrath, it will persevere even when we sin. And if we are the true recipients of the love of Christ, we will more and more repent for our transgressions.

Jesus' Garments Divided

(a devotional on John 19:23-24 from www.ligonier.org)

To the crowd present at the crucifixion of Jesus, our Savior certainly did not look like any king they had heard of. Sure, there was a placard reading "King of the Jews" affixed to the cross on which Jesus hung (John 19:19–22), but this was not a true proclamation of His royalty. Instead, it was the public announcement of the charge for which the Romans had Jesus crucified—sedition—for this was how Roman officials typically expressed to onlookers the reason for a person's crucifixion. Moreover, the bloodied and bruised body of Jesus, like that of other crucified men, would have been seen as evidence of our Lord's defeat, not proof that He was a conquering King.

And yet, anyone who truly understood what was going on would have seen Jesus' suffering as the demonstration of His destroying all His and our enemies. The Apostle Paul explains that at the cross, Jesus triumphed over rulers and authorities (Col. 2:15), and he says this because the crucifixion was not the end of the story. Both earthly rulers—the Romans and the Jewish authorities—and spiritual authorities—Satan and His demons—threw everything they had at Jesus and, in fact, succeeded in killing Him. But while they might have won a "victory" of sorts, they ended up losing the war, as Jesus overcame death, rising again on the third day (John 20:1–10). Jesus conquered sin and death. Bearing and exhausting the penalty of sin, Jesus made it so that death could have no more dominion over Him (Rom. 6:9–10). He perfectly endured the wrath of God such that the debt of sin He bore was paid in full, and death has no rights over those who have fully paid sin's debt. United to Christ by faith alone, we are reckoned as having our debt of sin paid, so death cannot have final dominion over believers either.

Additionally, Jesus' kingship is evident to those who pay close attention to the events described in today's passage. When the Romans crucified someone, the soldiers carrying out the execution typically had rights to his clothing. In the case of Jesus, the soldiers cast lots to determine how to divide our Lord's garments (John 19:23). John tells us that this act fulfilled prophecy, specifically Psalm 22:18 (John 19:24). Psalm 22 was written by David, the greatest king of old covenant Israel. It was composed and first sung by the anointed ruler. That the words of Psalm 22 were true of Jesus as well—truer in even greater measure than they were of David—indicates that Christ, indeed, is King.

Jesus' loss of clothing was part of His work as the Suffering Servant-King to defeat sin and present us righteous before God. John Calvin writes, "Christ was stripped of his garments, that he might clothe us with righteousness . . . his naked body was exposed to the insults of men, that we may appear in glory before the judgment-seat of God." We bow to Christ's rule and enjoy its benefits by repenting of sin and trusting Him alone for salvation.

THE LORD'S DAY EVENING

November 15, 2026

Hymn Sing Rev. Alex Mark
Senior Pastor

Call to Worship Psalm 147:7-11
Pastoral Intern, Dudley Hunt

[7]Sing to the LORD with thanksgiving; make melody to our God on the lyre! [8]He covers the heavens with clouds; he prepares rain for the earth; he makes grass grow on the hills. [9]He gives to the beasts their food, and to the young ravens that cry. [10]His delight is not in the strength of the horse, nor his pleasure in the legs of a man, [11]but the LORD takes pleasure in those who fear him, in those who hope in his steadfast love.

****Opening Hymn:*** I Sing the Almighty Power of God Trinity Hymnal #119

Scripture Reading: Acts 19:21-41

Evening Prayer

Scripture Reading & Sermon: "THE BEGINNING OF THE WORLD AS WE KNOW IT" Rev. Alex Mark
Genesis 8:20 – 9:7

****Hymn of Preparation:*** God, All Nature Sings Thy Glory Trinity Hymnal #122
Stanzas 1 through 3

Sacrament of the Lord's Supper

****Hymn of Gratitude:*** God, All Nature Sings Thy Glory Trinity Hymnal #122
Stanza 4

****Benediction***

**Congregation Standing*

GENESIS 8:20 – 9:7

[8:20]Then Noah built an altar to the LORD and took some of every clean animal and some of every clean bird and offered burnt offerings on the altar. [21]And when the LORD smelled the pleasing aroma, the LORD said in his heart, "I will never again curse the ground because of man, for the intention of man's heart is evil from his youth. Neither will I ever again strike down every living creature as I have done. [22]While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease."

[9:1]And God blessed Noah and his sons and said to them, "Be fruitful and multiply and fill the earth. [2]The fear of you and the dread of you shall be upon every beast of the earth and upon every bird of the heavens, upon everything that creeps on the ground and all the fish of the sea. Into your hand they are delivered. [3]Every moving thing that lives shall be food for you. And as I gave you the green plants, I give you everything. [4]But you shall not eat flesh with its life, that is, its blood. [5]And for your lifeblood I will require a reckoning: from every beast I will require it and from man. From his fellow man I will require a reckoning for the life of man. [6]Whoever sheds the blood of man, by man shall his blood be shed, for God made man in his own image. [7]And you, be fruitful and multiply, increase greatly on the earth and multiply in it."

EVENING SERMON OUTLINE & NOTES

I. A RENEWED BLESSING

II. A GRACIOUS PROVISION

III. A SACRED TRUST

God's Promise to Noah

(a devotional on Genesis 8:20-22 from www.ligonier.org)

Adam's fall affected the entire human race because he was our federal representative before God. What he did is regarded by the Lord as what we did, for in Eden, Adam was chosen to stand before our Creator in our place. Thus, his guilt is imputed to all his descendants (except Christ), and the only way out of this state of sin is for another appointed representative to obey the Lord in our place and atone for our sin. That representative, of course, is the God-man Christ Jesus, who had to suffer, die, and be resurrected so as to take away our sin and provide for us a righteous status before our Maker (Rom. 5:12–21; see Mark 8:31).

That Adam's sin would require a divine solution is made evident in the story of Noah. We see that in the generations following Adam and Eve, humanity descended further and further into wickedness. Murder was perhaps the most egregious example of degeneracy, but the disregard for the Lord was also exemplified when men who called on God's name forsook Him to marry pagan women (Gen. 4; 6:1–4). Our Creator saw that the hearts of people were "only evil continually" (6:5). Human beings could not get it together but continued the slide into abject wickedness, and the Lord took action, wiping out all people except for Noah and his family (6:9–8:19).

But the flood would not be the divine solution to evil, for after Noah and his family left the ark, God took stock of humanity again and saw that people's souls had not changed. After the flood, it was still true that "the intention of man's heart is evil from his youth" (8:21a). In keeping with the Lord's promise to send the seed of the woman to deal fully and finally with sin and Satan, the Lord would not end the story of humanity with the destruction of the flood.

Thus, God made a covenant with Noah and his descendants not to destroy the earth again with a flood (8:20–9:17). In this covenant, God pledged to preserve the earth and its seasons, keeping a stable environment in which people could live and have the opportunity to turn to Him. The Noahic covenant also includes certain laws that remain binding until the end of the age. Prominent among these is the command to institute capital punishment for what we would call first-degree murder (9:5–6). Such a command indicates the high value that God places on the lives of His image-bearers. It also reminds us of the gravity of sin. The Lord will not take sin lightly, and He demands that human society stand against evil as well.

Romans 13:1–7 tells us that God puts the sword in the hands of the state in order to punish evildoers. Ultimately, this is for the stability of society so that the church can do its work of calling people to faith and repentance. We should pray regularly for our leaders, that they would uphold the standards God has revealed in creation. When the state does its job, the church is better able to minister the gospel to fallen people.