



FIRST SCOTS
PRESBYTERIAN CHURCH

Of Beaufort

— PCA —

THE LORD'S DAY

May 31, 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: “Our Happiness to Obey”

by Richard Baxter

From *Into His Presence: Praying with the Puritans* by Tim Chester

You, O God, are our Sovereign King,
to rule and judge us.

It is our duty and happiness to obey
and please you.

May we labor therefore to bring our
souls and bodies

into the most absolute subjection
to you,

and to make it our delight and
business

sincerely and exactly to obey
your will.

May our obedience be practical, and
not merely notional.

May our obedience be deep-rooted
and fixed.

May our obedience be constant and
continual.

May our obedience be universal,
respecting all your laws.

May our obedience be resolute and
powerful,

victorious against temptation.

May we respect you as our supreme
King,

recognizing no authority against
you,

nor any except that which is
subordinate to you.

May our obedience be voluntary,
pleasant, cheerful.

May it be our delight to obey you to
our utmost power.

Though obedience is so difficult for
us, yet it is so reasonable, necessary,
and good.

For we, we are unable and unfit to
govern ourselves.

We are so blind and ignorant;

so biased by a corrupted will;

so turbulent are our passions;

so unable to protect and reward
ourselves,

that we should fear nothing in the
world more,

than to be given over to our
stubborn hearts, to follow our

own devices.

But you have perfect wisdom, to know
what is best.

You have perfect goodness, with no
evil in your laws.

You are almighty, to protect your
subjects.

You are most just, and therefore can
do no wrong.

You are infinitely perfect, using no
unrighteous means.

You are self-sufficient, with no need
to lie or deceive.

You are our end, our interest, our
happiness, with no interest other than
our good.

You are our dearest Friend and
Father,

and love us better than we love
ourselves.

Therefore we have every reason
confidently to trust you

and so cheerfully and gladly

obey you as one that rules us to
bless us.

THE LORD'S DAY WORSHIP

MAY 31, 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 27:1; 13-14

[1]The LORD is my light and my salvation; whom shall I fear? The LORD is the stronghold of my life; of whom shall I be afraid? [13]I believe that I shall look upon the goodness of the LORD in the land of the living! [14]Wait for the LORD; be strong, and let your heart take courage; wait for the LORD!

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 Creatures of Our God and King Trinity Hymnal #115

OLD TESTAMENT READING/CALL TO CONFESSION: DANIEL 7:1-14

[1]In the first year of Belshazzar king of Babylon, Daniel saw a dream and visions of his head as he lay in his bed. Then he wrote down the dream and told the sum of the matter. [2]Daniel declared, "I saw in my vision by night, and behold, the four winds of heaven were stirring up the great sea. [3]And four great beasts came up out of the sea, different from one another. [4]The first was like a lion and had eagles' wings. Then as I looked its wings were plucked off, and it was lifted up from the ground and made to stand on two feet like a man, and the mind of a man was given to it. [5]And behold, another beast, a second one, like a bear. It was raised up on one side. It had three ribs in its mouth between its teeth; and it was told, 'Arise, devour much flesh.' [6]After this I looked, and behold, another, like a leopard, with four wings of a bird on its back. And the beast had four heads, and dominion was given to it. [7]After this I saw in the night visions, and behold, a fourth beast, terrifying and dreadful and exceedingly strong. It had great iron teeth; it devoured and broke in pieces and stamped what was left with its feet. It was different from all the beasts that were before it, and it had ten horns. [8]I considered the horns, and behold, there came up among them another horn,

a little one, before which three of the first horns were plucked up by the roots. And behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

[9]As I looked, thrones were placed, and the Ancient of Days took his seat; his clothing was white as snow, and the hair of his head like pure wool; his throne was fiery flames; its wheels were burning fire. [10]A stream of fire issued and came out from before him; a thousand thousands served him, and ten thousand times ten thousand stood before him; the court sat in judgment, and the books were opened. [11]I looked then because of the sound of the great words that the horn was speaking. And as I looked, the beast was killed, and its body destroyed and given over to be burned with fire. [12]As for the rest of the beasts, their dominion was taken away, but their lives were prolonged for a season and a time.

[13]I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him.

[14]And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.”

ASSURANCE OF PARDON: ROMANS 8:37-39

[37]No, in all these things we are more than conquerors through him who loved us. [38]For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, [39]nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

THE SACRAMENT OF BAPTISM

Questions For the Parents

Do you acknowledge your children's need of the cleansing blood of Jesus Christ, and the renewing grace of the Holy Spirit?

Do you claim God's covenant promises on their behalf, and do you look in faith to the Lord Jesus Christ for their salvation, as you do your own?

Do you now unreservedly dedicate your children to God, and promise, in humble reliance upon divine grace, that you will endeavor to set before them a godly example, that you will pray with and for them, that you will teach them the doctrines of our holy religion, and that you will strive, by all the means of God's appointment, to bring them up in the nurture and admonition of the Lord?

Question For the Congregation:

Do you as a congregation undertake the responsibility of assisting the parents in the Christian nurture of these children?

PRAYER OF INTERCESSION

OFFERING:

***HYMN OF PREPARATION:** Be Still, My Soul Trinity Hymnal #689

SERMON: "TAKE HEART!" Rev. Alex Mark
John 16:25-33

***HYMN OF THANKSGIVING:** Though Troubles Assail Us Trinity Hymnal #95

***BENEDICTION**

***CONGREGATIONAL RESPONSE:** In Christ Alone (Stanza 1)

*In Christ alone my hope is found, He is my Light, my Strength, my Song;
This Cornerstone, this Solid Ground, firm through the fiercest drought and storm.
What heights of love, what depths of peace, when fears are stilled, when strivings cease!
My Comforter, my All in all, here in the love of Christ I stand.*

***Congregation Standing**

MORNING SERMON TEXT

[25]“I have said these things to you in figures of speech. The hour is coming when I will no longer speak to you in figures of speech but will tell you plainly about the Father. [26]In that day you will ask in my name, and I do not say to you that I will ask the Father on your behalf; [27]for the Father himself loves you, because you have loved me and have believed that I came from God. [28]I came from the Father and have come into the world, and now I am leaving the world and going to the Father.” [29]His disciples said, “Ah, now you are speaking plainly and not using figurative speech! [30]Now we know that you know all things and do not need anyone to question you; this is why we believe that you came from God.” [31]Jesus answered them, “Do you now believe? [32]Behold, the hour is coming, indeed it has come, when you will be scattered, each to his own home, and will leave me alone. Yet I am not alone, for the Father is with me. [33]I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world.”—
John 16:25-33

MORNING SERMON OUTLINE & NOTES

I. JESUS CAME INTO THE WORLD

MORNING SERMON OUTLINE & NOTES (CONT'D)

II. JESUS SUFFERED IN THE WORLD

III. JESUS OVERCAME THE WORLD

The Love of the Father

(a devotional on John 16:25-28 from www.ligonier.org)

We return to our study of John's gospel today and continue our look at the Farewell Discourse of Jesus (John 14–17). In the lead-up to today's passage, Jesus has been preparing His disciples for the days ahead after He is no longer present with them bodily. He has said some things they have found hard to understand (16:17–18), but it must be noted that Jesus' earthly ministry is known for its enigmatic sayings, for parables that veil the truth to the hard-hearted and reveal it to believers (Mark 4:10–12). Many of the people listening to Jesus have found much of His teaching unclear, though this is not the fault of Jesus but of hearers who are ignorant of the kingdom of God or hardened against it. Still, even those who believe have found Jesus' teaching difficult at times because of His manner of speaking.

However, with the resurrection, all of that is about to change. A time is coming when Jesus will no longer use figures of speech but will speak plainly about the Father (John 16:25). In light of Jesus' references to the ministry of the Holy Spirit and to His departure in the crucifixion and return in the resurrection (vv. 4b–24), our Lord clearly refers to a new state of affairs that will exist after His earthly ministry is completed. With the outpouring of the Spirit, the disciples will enjoy a greater understanding of our Savior's person and work. We can see this in the history of the Apostolic period. The same disciples who once could not accept that Jesus would die became mighty preachers of the cross (Matt. 16:21–23; Acts 2). In fulfillment of today's passage, they finally understood. Jesus spoke to them plainly.

Because of their new understanding of the Father, they will go to Him in prayer in the name of Jesus (John 16:26; see v. 23). But this does not mean that Jesus will ask the Father for things on their behalf (v. 26). This statement seems strange at first, given the extensive teaching in the New Testament about Christ's work as intercessor. John Calvin offers a helpful explanation. He comments that "Christ does not absolutely say, in this passage, that he will not be Intercessor, but he only means, that the Father will be so favorably disposed towards the disciples, that, without any difficulty, he will give freely whatever they shall ask." In other words, approaching the Father in the name of Jesus does not mean the Son has to coax the Father to listen to us or that the Son is a barrier between us and the Father. The Father loves us and wants to hear from us (John 16:27–28).

The book of Hebrews and many other passages in Scripture indicate that Jesus intercedes with the Father for us and for the sake of our perseverance. That does not mean, however, that Jesus somehow has to convince God to be favorable to us. The Father loves us no less than the Son loves us, so we should be encouraged that He will listen to us and be gracious to us when we go before Him in prayer.

Jesus Predicts His Desertion

(a devotional on John 16: 29-32 from www.ligonier.org)

During most of Jesus' earthly ministry, we see that the disciples misunderstood the nature of our Savior's work. Even Peter, who before Christ's resurrection understood Jesus perhaps better than did any of the other disciples, did not grasp the necessity of the atonement (Matt. 16:13–23). This failure to accept Jesus' declarations regarding the purpose of His work betrayed their ignorance not only about Jesus but also about the Father. After all, not to see the necessity of the atonement evidences confusion about God's holiness and what He demands to be reconciled to His creatures.

However, this confusion did not last long, as Jesus promised that He would speak more plainly about the Father after His resurrection (John 16:25–28). And as we read the rest of the New Testament, the disciples certainly came to understand the purpose of Jesus' incarnation, ministry, death, and resurrection with more clarity after our Savior rose from the dead. The book of Acts, for example, shows that the disciples became steadfast preachers of the cross. But it is important to note that this did not happen before Jesus was raised from the dead. In fact, it did not happen in its fullness until Pentecost (see Acts 2).

Today's passage, on the other hand, demonstrates that the disciples thought they gained this clarity about God and Christ before they actually did. After hearing that Jesus would tell them plainly about the Father, the disciples replied immediately that He was already speaking plainly to them (John 16:29–30). Such a claim to know better than they did was certainly in keeping with what the rest of the Gospels tell us about the disciples. Indeed, a disciple such as Peter could only rebuke Jesus regarding the crucifixion because he thought he knew more about God than Jesus did (Matt. 16:21–23). No one would be so bold as to correct his master if he were not confident of his own knowledge.

Jesus saw through the disciples' pretensions, predicting that the disciples would be scattered upon His arrest (John 16:31–32). Not all of them would flee the scene entirely, for both Peter and John would stay close by during Jesus' ordeal (18:15–27; 19:26–27). But none of them would so clearly identify themselves with Christ as to be arrested and put on trial as well. The only One upon whom Jesus would be able to rely was the Father (16:32).

It is easy to be critical of the disciples for overestimating their own knowledge of God. Truthfully, however, we all tend to think we know more about the Lord and His Word than we actually do. We cannot afford to place confidence in ourselves, so let us continually strive to know God and the Scriptures better. We always have room to grow in our understanding of the Lord and His ways.

THE LORD'S DAY EVENING

May 31, 2026

Hymn Sing

Rev. Alex Mark
Senior Pastor

Call to Worship

Psalm 84:1-4

[1]How lovely is your dwelling place, O LORD of hosts! [2]My soul longs, yes, faints for the courts of the LORD; my heart and flesh sing for joy to the living God. [3]Even the sparrow finds a home, and the swallow a nest for herself, where she may lay her young, at your altars, O LORD of hosts, my King and my God. [4]Blessed are those who dwell in your house, ever singing your praise! Selah

**Opening Hymn:*

O God beyond All Praising

Trinity Hymnal #660

Scripture Reading:

Acts 8:1-25

Evening Prayer

Scripture Reading & Sermon: "A TALE OF TWO CITIES"
Genesis 4:17-26

Rev. Alex Mark

**Closing Hymn*

Glorious Things of Thee Are Spoken

Trinity Hymnal #345

**Benediction*

**Congregation Standing*

GENESIS 4:17-26

[17]Cain knew his wife, and she conceived and bore Enoch. When he built a city, he called the name of the city after the name of his son, Enoch. [18]To Enoch was born Irad, and Irad fathered Mehujael, and Mehujael fathered Methushael, and Methushael fathered Lamech. [19]And Lamech took two wives. The name of the one was Adah, and the name of the other Zillah. [20]Adah bore Jabal; he was the father of those who dwell in tents and have livestock. [21]His brother's name was Jubal; he was the father of all those who play the lyre and pipe. [22]Zillah also bore Tubal-Cain; he was the forger of all instruments of bronze and iron. The sister of Tubal-Cain was Naamah.

[23]Lamech said to his wives: "Adah and Zillah, hear my voice; you wives of Lamech, listen to what I say: I have killed a man for wounding me, a young man for striking me. [24]If Cain's revenge is sevenfold, then Lamech's is seventy-sevenfold."

[25]And Adam knew his wife again, and she bore a son and called his name Seth, for she said, "God has appointed for me another offspring instead of Abel, for Cain killed him."

[26]To Seth also a son was born, and he called his name Enosh. At that time people began to call upon the name of the LORD.

EVENING SERMON OUTLINE & NOTES

I. THE LINE OF CAIN

EVENING SERMON OUTLINE & NOTES (CONT'D)

II. THE LINE OF SETH

The Birth of Seth

(a devotional on Genesis 4: 25-26 from www.ligonier.org)

Our study of Genesis 4 has highlighted humanity's plunge into sin. The birth of Cain gave his parents hope that he might be the one to "bruise" the head of the serpent (Gen. 3:15). However, Cain soon disqualifies himself for this task. He does not repent after killing Abel but instead travels to the land of Nod where his sons develop a sophisticated culture while boasting of evil (4:1–24).

The Lord does not intervene in Cain's line to raise up godly descendants; today's passage tells us He will fulfill His promise to defeat Satan through another's progeny. Following the death of Abel, Eve bears a son named Seth (v. 25). His name, coupled with the phrase she utters at his birth, may more strongly imply her faith in God's promise that her seed will destroy the devil than her expression at Cain's birth did (v. 1). Seth means "appointed," and Eve knows this son has been ordained by her Creator to take the place of faithful Abel.

Verse 26, where the birth of Enosh and the start of true worship occur almost simultaneously, confirms her intuition. Abel previously offered true sacrifices (v. 4b), but with Seth's sons this devotion becomes widespread. Moreover, the word translated here as "call" also means proclaim, and so verse 26 refers to men testifying about God to each other. True piety enters the fallen world through Seth's family.

Unlike Cain's line, Seth's offspring will prove faithful to God. This does not mean all of his seed are believers; the principle of election and the necessity of personal faith still holds true (Rom. 9:6–8). Nevertheless, godly parents generally produce godly children, and so it is no surprise Seth's descendants worship the Lord. From Seth come the patriarchs, the nation of Israel, and eventually, the Christ, who destroys the devil and in whom sin and death are condemned (Luke 3:23–38). The sons of Seth will indeed vanquish the serpent.

In the end, we see that advanced human knowledge and culture is nothing without devotion to the Lord. Seth's children are not the first in Adam's line to develop civilization, but they are the first to praise God and therefore finally defeat the serpent. We may join this faithful family today if we place our faith in Seth's mightiest Son (Gal. 3:29).

Righteous parents do not always raise righteous children. However, those who do raise their sons and daughters in the fear and admonition of the Lord will often see them follow Christ throughout their lives. As a parent, do you take your task of instructing your children in holiness seriously, or do you depend on others to accomplish the task? Equip yourself so that you may disciple your kids, and if you do not have children, seek to disciple others in your congregation.