



FIRST SCOTS PRESBYTERIAN CHURCH

Of Beaufort

PCA

THE LORD'S DAY

July 26, 2026

Sunday School: 9:30AM (all ages)

Morning Worship Service: 10:40AM

Evening Worship Service: 5PM

www.firstscotsbeaufort.org

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Prayer of Preparation: “One String to the Bow”

by Thomas Lye

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

Lord God, you and you alone
should be the sole object of our
trust.
May there be but one string to the bow
of our faith:
that is you, our Lord.
May we not rest in any thing other
than you.
Forgive us when we trust in our heads,
for our own understanding is an
unsafe place to lean.
Forgive us when we trust in our
hearts,
for they are so deceitful and
wicked.
Forgive us when we trust in our vigor,
for our hands will soon hang down
and faint.

Forgive us when we trust in any
excellencies,
for the best of us in our best state is
altogether vanity.
Forgive us when we trust in riches,
for riches are fair-faced nothings,
taking flight like birds.
Forgive us when we trust in human
allies,
for they prove not to be staffs but
broken reeds.

But on this the arm of trust may safely
lean:
your almighty arm and power;
and your infinite goodness, mercy,
and bounty.

THE LORD'S DAY WORSHIP

JULY 26, 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 95:6-7

[6]Oh come, let us worship and bow down; let us kneel before the LORD, our Maker!
[7]For he is our God, and we are the people of his pasture, and the sheep of his hand.

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:** O for a Thousand Tongues to Sing Trinity Hymnal #164

OLD TESTAMENT READING/CALL TO CONFESSION: PSALM 133

[1]Behold, how good and pleasant it is when brothers dwell in unity! [2]It is like the precious oil on the head, running down on the beard, on the beard of Aaron, running down on the collar of his robes! [3]It is like the dew of Hermon, which falls on the mountains of Zion! For there the LORD has commanded the blessing, life forevermore.

ASSURANCE OF PARDON: II CORINTHIANS 5:17-21

[17]Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. [18]All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; [19]that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. [20]Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God. [21]For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

AFFIRMATION OF FAITH: WESTMINSTER SHORTER CATECHISM, QUESTION #66

Question 66: What is the reason annexed to the fifth commandment?

Answer: The reason annexed to the fifth commandment is, a promise of long life and prosperity (as far as it shall serve for God's glory and their own good) to all such as keep this commandment.

PRAYER OF INTERCESSION

OFFERING:

***HYMN OF PREPARATION:** Speak, O Lord see page 6

SERMON: "THE BEAUTY OF GOSPEL UNITY" Rev. Alex Mark
John 17:20-23

***HYMN OF THANKSGIVING:** The Church's One Foundation Trinity Hymnal #347

***BENEDICTION**

***CONGREGATIONAL RESPONSE:** I Love Thy Kingdom, Lord, #353, Stanza 2

*I love thy church, O God: her walls before thee stand,
dear as the apple of thine eye, and graven on thy hand.*

**Congregation Standing*

Speak, O Lord

Keith Getty and Stuart Townend



1. Speak, O Lord, as we come to You to re-
2. Teach us Lord, full o - be - di - ence, Ho - ly
3. Speak, O Lord, and re - new our minds; Help us



- ceive the food of Your Ho - ly Word. Take Your Truth, plant it
rev - er - ence, true hu - mil - i - ty. Test our thoughts and our
grasp the heights of Your plans for us. Truths un - changed from the



deep in us; shape and fash - ion us in Your like - ness; That the
at - ti - tudes; in the ra - di - ance of Your pur - i - ty. Cause our
dawn of time, that will ech - o down through e - ter - ni - ty. And by



light of Christ might be seen to - day in our acts of love and our
faith to rise, cause our eyes to see your ma - jes - tic love and au -
grace we'll stand on Your prom - is - es; And by faith we'll walk as You



deeds of faith. Speak, O Lord and ful - fill in us all Your
- thor - i - ty. Words of pow'r that can nev - er fail; Let their
walk with us. Speak, O Lord, 'til Your church is built, and the



pur - pos - es for Your glo - ry.
truth pre - vail o - ver un - be - lief.
earth is filled with Your glo - ry

MORNING SERMON TEXT

[20]“I do not ask for these only, but also for those who will believe in me through their word, [21]that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. [22]The glory that you have given me I have given to them, that they may be one even as we are one, [23]I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me.”—John 17:20-23

MORNING SERMON OUTLINE & NOTES

I. UNITY’S DEFINITION

II. UNITY’S DECORUM

MORNING SERMON OUTLINE & NOTES (CONT'D)

III. UNITY'S DISPLAY

Jesus Prays for Our Unity

(a devotional on John 17:20-21 from www.ligonier.org)

As we have noted, the High Priestly Prayer of Jesus features three sections. In the first section, Jesus prays for Himself (John 17:1–5). In the second section, Jesus prays for His first disciples, though much of what He prays for applies to His disciples in every generation (vv. 6–19). In the final section, Jesus prays for those who will believe in Him through the words of His original disciples (vv. 20–26). He prays for those disciples who did not see Him during His earthly ministry but who depend on the testimony of the disciples who did. In other words, He prays for us.

Before considering what Jesus prays for regarding us, let us note two things about His praying for those who will believe in Him on account of His first disciples' testimony. First, in distinguishing His first disciples from those who hear and believe their words, Jesus establishes a categorical difference between the first disciples and later Christians. The difference is not in terms of the benefits of salvation, for we are co-heirs of grace with the first disciples. The difference is one of authority. The words of the Apostles have a unique authority in the church that the words of other Christian leaders throughout history do not and cannot have. The testimony of the Apostles brings us to faith; the rest of us only point to that testimony and faithfully share it with others. Ultimately, this means the New Testament—the Apostolic testimony written—is, along with the Old Testament, our only infallible authority for faith and practice.

Second, that Jesus prays for those who will believe through the Apostolic testimony implies that the Apostolic mission will be successful. People will come to faith in Jesus. Our Lord did not leave us with the task to disciple the nations (Matt. 28:18–20) as if it were something uncertain. No, His gospel will go forth and convert the nations (Hab. 2:14). Therefore, we who join in this mission to make disciples of every tribe and tongue participate in the greatest and surest task ever given to humanity.

What does Jesus pray for regarding us? Our unity. This unity does not eliminate all distinctions, for it is modeled on the unity of the Father and the Son who, though one, are also distinct (John 1:1). Furthermore, this unity is rooted in the truth. We do not become one by agreeing to disagree on essential matters but by being sanctified in the truth and taking that truth to all nations (17:17–19). If we do that, the world will believe that Jesus reveals the Father (v. 21).

The unity for which Jesus prays in today's passage is not an organizational or bureaucratic unity. Instead, Jesus is praying for unity in truth, love, and mission, just as He and His Father are united in truth, love, and mission. As Christians unite around the truth, love one another, and work together to make disciples, the world will know that Jesus is the full revelation of the Father.

Loved by The Father in The Son

(a devotional on John 17:20-23 from www.ligonier.org)

Unity among His disciples is the focus of the High Priestly Prayer of Jesus when He prays for those who will believe in Him on account of the Apostolic testimony (John 17:20–26). When Christians live in unity with one another, the world will know that Jesus has been sent by God and is the supreme revelation of God. Such unity, of course, cannot come at the expense of the truth. After all, Jesus also prays that His people will be sanctified “in the truth,” namely, the truth of God’s Word (v. 17). There can be no true unity that dispenses with doctrinal unity, no true unity that treats essential matters of the faith as indifferent things.

We see the importance of unity grounded in the truth again in today’s passage, where Jesus speaks of His giving His disciples the glory the Father has given to Him. This glory is given for the purpose of our unity (v. 22). What Jesus means by “glory” in this verse is debated, but it is not difficult to understand what our Savior refers to when we look at “glory” in the context of John’s gospel and the rest of Scripture. Importantly, John 1:14 speaks also of the glory given to Christ by the Father that He then has given to His people, and in context John is speaking of our Lord’s revelation of God to His people. He is speaking of our Savior’s revelatory act in showing and proclaiming the truth of God to us. This fits in well with what Scripture says elsewhere about God’s glory. For example, Numbers 14:22 makes reference to the Israelites who saw God’s glory in Egypt. They saw God reveal Himself as the true and mighty Savior as He conquered Pharaoh and His army in the plagues and the exodus (Ex. 7–14). To see God’s glory is to see God for who He is, to understand the truth about our Creator and His character.

Thus, when Jesus says He has shown His glory to His disciples for the purpose of their unity, He is really saying that He has revealed the truth of God to them for the sake of their oneness (John 17:22). Christian unity, therefore, must be grounded in truth, particularly the truth of God as He has revealed Himself in Christ.

When such unity occurs, Jesus says the world will know that God has loved His people just as He has loved His Son (v. 23). This verse tells us, incredibly, that the Father loves us with the same perfect, eternal love with which He loves the Son. If we are in Christ, God cannot stop loving us, for He cannot stop loving His Son. We are secure in His grace forever, for His love for us cannot end.

We are loved by the Father just as He has loved the Son. True, we are not God’s children by nature but by adoption. But that adoption does not mean that He loves us any less than He loves Christ. And since the Father cannot stop loving the Son, there is nothing more secure than to be the object of the same love with which He loves His Son. Everyone who is in Christ by faith alone is secure in the love and favor of God forever.

THE LORD'S DAY EVENING

July 26, 2026

Hymn Sing

Rev. Alex Mark
Senior Pastor

Call to Worship

Psalm 24:3-6

[3]Who shall ascend the hill of the LORD? And who shall stand in his holy place? [4]He who has clean hands and a pure heart, who does not lift up his soul to what is false and does not swear deceitfully. [5]He will receive blessing from the LORD and righteousness from the God of his salvation. [6]Such is the generation of those who seek him, who seek the face of the God of Jacob. Selah

**Opening Hymn:*

Rock of Ages, Cleft for Me

Trinity Hymnal #499

Scripture Reading:

Acts 12: 1-19

Evening Prayer

Scripture Reading & Sermon: "WALKING WITH GOD IN A WICKED WORLD"

Genesis 6:5-14

Rev. Alex Mark

**Closing Hymn*

Take My Life, and Let It Be

Trinity Hymnal #585

**Benediction*

**Congregation Standing*

GENESIS 6:5-14

[5]The LORD saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually. [6]And the LORD regretted that he had made man on the earth, and it grieved him to his heart. [7]So the LORD said, “I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them.” [8]But Noah found favor in the eyes of the LORD.

[9]These are the generations of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God. [10]And Noah had three sons, Shem, Ham, and Japheth. [11]Now the earth was corrupt in God’s sight, and the earth was filled with violence. [12]And God saw the earth, and behold, it was corrupt, for all flesh had corrupted their way on the earth. [13]And God said to Noah, “I have determined to make an end of all flesh, for the earth is filled with violence through them. Behold, I will destroy them with the earth. [14]Make yourself an ark of gopher wood. Make rooms in the ark, and cover it inside and out with pitch.

EVENING SERMON OUTLINE & NOTES

I. A RIGHTEOUS MAN

EVENING SERMON OUTLINE & NOTES (CONT'D)

II. A WICKED WORLD

III. A GREAT SALVATION

A Righteous Man

(a devotional on Genesis 6:9-11 from www.ligonier.org)

Until the end of chapter 9, Moses focuses on Noah and his salvation from the flood. Verse 9 elaborates on 6:8, telling us the divine favor Noah enjoys is due to his righteous and blameless disposition. The Hebrew word translated “blameless” is also used for animals without blemish and fit for sacrifice. Noah is a good man; from a human perspective he might even be called “perfect,” as some translations render verse 9.

This raises questions because other biblical passages clearly assert there is no person who is righteous (Ps. 14:1–3; Rom. 3:9–18). Does Moses therefore contradict the rest of the Bible in Genesis 6?

Distinguishing between the two ways the Bible speaks of righteousness solves our dilemma. The first type of righteousness is the absolute perfection the Lord demands of us to stand before Him in glory. Only those who always precisely obey God’s law in thought, word, and deed possess such excellence. The Bible laments our lack of this kind of righteousness, for only Christ meets this standard (Rom. 3:21–22a; 2 Cor. 5:21). When we trust in Jesus alone, His merit is imputed to our account, and we are justified in God’s sight.

The second type of righteousness results from our sanctification. Even though we will not perfectly practice God’s law in this life, those who have been justified will live uprightly. We will bear holy fruit, loving God and neighbor, if we have true faith (James 2:14–26). This is the kind of righteousness that Noah possessed, one that comes from walking with God (Ps. 1). It is a “relative” righteousness, for compared to his generation, Noah did practice real goodness, even though his obedience was imperfect and not the basis of his justification. As a result of God’s grace, we manifest this experiential righteousness, and it is brought to completion in our glorification. As Augustine says in the City of God (15.26): Noah was “perfect in his generation — not indeed with the perfection of the citizens of the city of God in that immortal condition in which they equal the angels, but in so far as they can be perfect in their sojourn in this world.”

John Calvin comments on this passage, “they are called just and upright, not who are in every respect perfect, and in whom there is no defect; but who cultivate righteousness purely, and from their heart.” Are you cultivating holiness in your life, not only by avoiding sin but in actively working to do good works for your neighbor? Your righteous works will not justify you, but if you lack them totally, you may conclude, along with James, that your faith is dead.