

FIRST SCOTS PRESBYTERIAN CHURCH

Of Beaufort

PCA

THE LORD'S DAY

December 14, 2025

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: “A Mass of Love”

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

Lord Jesus Christ,
what comforts you give to the poor,
broken-hearted believers!

If heaven and earth were compressed
into one mass of pure gold,
it would not weigh the thousandth
part
of your love to a soul—even to me, a
poor prisoner.

You are the fairest Rose in all God’s
paradise,
infinitely above all imaginable and
created glory.

For your fire is hotter than any other
fire;
your love sweeter than common
love;

your beauty surpasses all other
beauty.

Oh, that others would fall in love with
you!

Yet all of us together could not love
you enough, who are the Son of the
Father’s love, and God’s delight.

Lord, grant that the meeting of your
people may be a trysting-place
where we may feast together,
and drink that pure river of the water
of life,
that flows from the throne of God
and of the Lamb.

--Samuel Rutherford

THE LORD'S DAY WORSHIP

DECEMBER 14, 2025

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

Mark Senn
Ruling Elder

CALL TO WORSHIP: ISAIAH 9:2-6

[2]The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shone. [3]You have multiplied the nation; you have increased its joy; they rejoice before you as with joy at the harvest, as they are glad when they divide the spoil. [4]For the yoke of his burden, and the staff for his shoulder, the rod of his oppressor, you have broken as on the day of Midian. [5]For every boot of the tramping warrior in battle tumult and every garment rolled in blood will be burned as fuel for the fire. [6]For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

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:** Come, Thou Long-Expected Jesus Trinity Hymnal #196

OLD TESTAMENT READING/CALL TO CONFESSION: ISAIAH 40:1-11

[1]Comfort, comfort my people, says your God. [2]Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned, that she has received from the LORD's hand double for all her sins. [3]A voice cries: "In the wilderness prepare the way of the LORD; make straight in the desert a highway for our God. [4]Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain. [5]And the glory of the LORD shall be revealed, and all flesh shall see it together, for the mouth of the LORD has spoken." [6]A voice says, "Cry!" And I said, "What shall I cry?" All flesh is grass, and all its beauty is like the flower of the field. [7]The grass withers, the flower fades when the breath of the LORD blows on it; surely the people are grass. [8]The grass withers, the flower fades, but the word of our God will stand forever. [9]Go on up to a high mountain, O Zion, herald of good news; lift up your voice with strength, O Jerusalem,

herald of good news; lift it up, fear not; say to the cities of Judah, "Behold your God!" [10]Behold, the Lord GOD comes with might, and his arm rules for him; behold, his reward is with him, and his recompense before him. [11]He will tend his flock like a shepherd; he will gather the lambs in his arms; he will carry them in his bosom, and gently lead those that are with young.

ASSURANCE OF PARDON: TITUS 3:4-7

[4]But when the goodness and loving kindness of God our Savior appeared, [5]he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, [6]whom he poured out on us richly through Jesus Christ our Savior, [7]so that being justified by his grace we might become heirs according to the hope of eternal life.

PRAYER OF INTERCESSION

OFFERING:

***HYMN OF PREPARATION:** O Come, All Ye Faithful Trinity Hymnal #208

SERMON: “JESUS, THE LIGHT OF MEN” Rev. Caleb Willingham
John 1:1-14

***HYMN OF THANKSGIVING:** O Come, O Come, Emmanuel Trinity Hymnal #194

***BENEDICTION**

***CONGREGATIONAL RESPONSE:** Doxology

*Praise God from whom all blessings flow; praise him, all creatures here below;
praise him above, ye heavenly host: praise Father, Son, and Holy Ghost.*

***Congregation Standing**

MORNING SERMON TEXT

[1]In the beginning was the Word, and the Word was with God, and the Word was God. [2]He was in the beginning with God. [3]All things were made through him, and without him was not any thing made that was made. [4]In him was life, and the life was the light of men. [5]The light shines in the darkness, and the darkness has not overcome it.

[6]There was a man sent from God, whose name was John. [7]He came as a witness, to bear witness about the light, that all might believe through him. [8]He was not the light, but came to bear witness about the light. [9]The true light, which gives light to everyone, was coming into the world. [10]He was in the world, and the world was made through him, yet the world did not know him. [11]He came to his own, and his own people did not receive him. [12]But to all who did receive him, who believed in his name, he gave the right to become children of God, [13]who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. [14]And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.—John 1:1-14

MORNING SERMON NOTES

MORNING SERMON NOTES (CONT'D)

Not the Father

(a devotional on John 1:1-18 from www.ligonier.org)

Protestants fiercely defended the traditional Christian doctrine of God during the time of the Reformation. The writings of the Reformers are filled with defenses of the Trinity and arguments against contemporary heretical groups such as the Socinians, who denied the deity of Christ. Part and parcel of their defense of the Trinity, however, is the recognition that merely defending the deity of Christ is not enough to give us the biblical doctrine of God. More must be said about how Christ, who is God incarnate, is related to God the Father, who has not taken on flesh.

Thus, the Reformers, like the early church fathers, turned to John 1:1–18 not only to demonstrate the deity of Christ but to prove His distinction from the Father. As we see in verses 1–2 of today's passage, the Word—the Son of God—in the beginning was God and was with God. John introduces a distinction between God the Father and God the Son. Both are equally God and yet the Father is not the Son. Each possesses the full complement of divine attributes, but each in some way also has a particular identity. As John Calvin comments, "It would have been absurd in the Evangelist to say that the [Word] was always with God, if he had not some kind of subsistence peculiar to himself in God."

Over time, the church came to use the Greek word *hypostasis*, which we usually translate as "person," to refer to the distinctions within the one God. The Reformers adopted this terminology because it is a helpful way of describing the multiplicity Scripture tells us belongs to the Godhead. The hypostasis of the Father is not the hypostasis of the Son, but both hypostases are *homoousios* (of the same essence).

This language is helpful, but we must note that it does not eliminate the mystery inherent to God. Our Creator is ultimately, but not totally, incomprehensible. We can know true things about Him, but we cannot know everything about Him. We cannot know Him as He knows Himself. It is difficult to define what we mean by person when we talk about the three persons of the Godhead, for in theological language, person is not identical to our modern concept of personhood. We are on safe ground to say little more than this: personhood in the Godhead means that while there is no difference between Father, Son, and Holy Spirit in terms of deity, there are still distinctions between the persons that enable Them to enjoy personal relations with one another, to love and be loved by the other persons.

In considering the Reformation and biblical doctrine of Trinitarian monotheism, we will at several points reach a point where we can say no more. Because God transcends the limits of our creaturely minds, we cannot fully comprehend Him. This is a necessary facet of His greatness, and we should be overwhelmed by God's greatness whenever we think on the Trinity. Knowing the greatness of God will fuel our worship.

THE LORD'S DAY EVENING

December 14, 2025

Hymn Sing

Deacon Geoff Back

Call to Worship

John 4:23-24

[23]“But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him. [24]God is spirit, and those who worship him must worship in spirit and truth.”

**Opening Hymn:*

Before the Throne of God Above

see pages 13 and 14

Scripture Reading:

Luke 22:47-71

Evening Prayer

Scripture Reading & Sermon: “JESUS, OUR HEAVENLY
WORSHIP LEADER, BROTHER, PRIEST”
Hebrews 2:5-14

Rev. Nick Batzig

**Closing Hymn*

How Sweet the Name of Jesus Sounds

Trinity Hymnal #647

**Benediction*

**Congregation Standing*

HEBREWS 2:5-14

[5]For it was not to angels that God subjected the world to come, of which we are speaking. [6]It has been testified somewhere, “What is man, that you are mindful of him, or the son of man, that you care for him? [7]You had made him for a little while lower than the angels; you have crowned him with glory and honor, [8]putting everything in subjection under his feet.” Now in putting everything in subjection to him, he left nothing outside his control. At present, we do not yet see everything in subjection to him. [9]But we see him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone. [10]For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect through suffering. [11]For he who sanctifies and those who are sanctified all have one source. That is why he is not ashamed to call them brothers, [12]saying, “I will tell of your name to my brothers; in the midst of the congregation I will sing your praise.” [13]And again, “Behold, I and the children God has given me.” [14]Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil...

EVENING SERMON NOTES

EVENING SERMON NOTES (CONT'D)

Made Lower to Be Crowned with Glory

(a devotional on Hebrews 2:5-9 from www.ligonier.org)

After pausing to give a practical application regarding the superiority of Christ to the angels—that we must not abandon the gospel (Heb. 2:1–4; see 1:1–14)—the author of Hebrews returns to the greatness of Jesus over the angels. He asserts that God has not subjected “the world to come” to the angels (2:5), and we are to infer that He has subjected the world to come to Jesus. The world to come is the new heaven and earth, where God’s kingdom will be consummated, the presence of sin removed from creation, and the lordship of Christ made evident to all (Rev. 21).

The greatness of the world to come testifies to the greatness of its King, Jesus Christ. But Jesus became King of this new creation in a particular way. To explain how Jesus was crowned King, Hebrews 2:5–9 turns to Psalm 8, which celebrates the place of mankind in God’s creation. The psalm teaches that God made human beings a little lower—with lesser power and evident glory—than the angels but that the Lord nonetheless gave men and women dominion or rule over the earth (Ps. 8:4–6). This harks back to the Lord’s original commission to humanity in Genesis 1:26–28. We know, of course, that Adam and Eve did not continue in their original state but fell into sin, with the consequence that mankind ceded their place as ruler of this world to the devil (Gen. 3; John 14:30).

We failed our original commission, so what Psalm 8 says about humanity must be fulfilled in one who did not fail. What Psalm 8 says of mankind is even truer of Jesus, who was for a time made lower than the angels, so much lower that He actually suffered death (Heb. 2:5–9). Here we have a reference to the incarnation and work of Jesus. The Son of God, being God Himself, humbled Himself by taking on a human nature, adding to Himself that which is lower than the angels in power and evident glory without sacrificing His divine attributes. But having completed the work of atonement, Jesus was raised from the dead and His humanity was glorified so that now our Savior, in both His deity and humanity, enjoys a glory greater than that of the angels (see Phil. 2:5–11). He became the God-man, the divine-human Mediator of salvation, perfect in glory and might. Some might have questioned Jesus’ superiority to the angels because of His humanity, but the author of Hebrews tells us that in taking on our humanity and succeeding where we failed, He has made redeemed humanity greater than the angels.

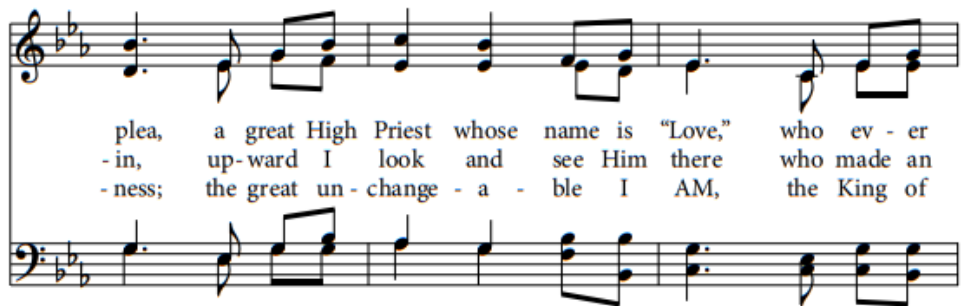
We can hardly imagine it, but there is a sense in which redeemed human beings are greater than the angels. We will, after all, “judge angels” (1 Cor. 6:3). We must therefore understand the dignity of redeemed human beings, creatures who will be more exalted than the angels. This should motivate us to treat other people, particularly other believers, with honor and respect.

Before the Throne of God Above

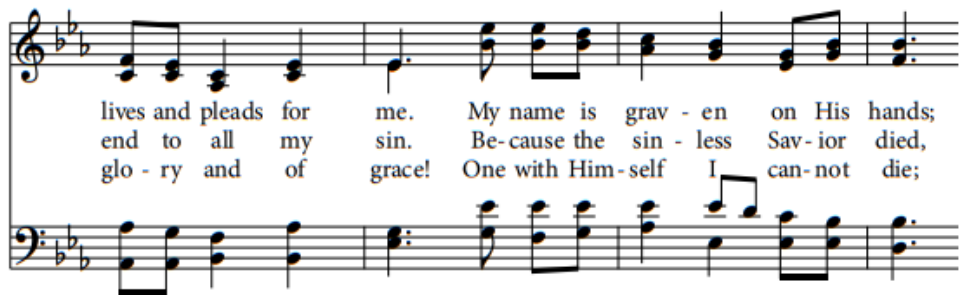
*Therefore, since we have a great high priest who has passed through the heavens,
Jesus the Son of God, let us hold fast our confession. Hebrews 4:14*



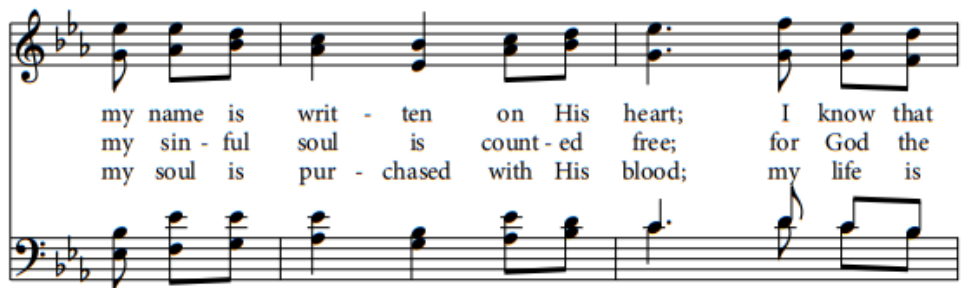
1. Be - fore the throne of God a - bove I have a strong and per - fect
2. When Sa - tan tempts me to de - spair, and tells me of the guilt with
3. Be - hold Him there, the ris - en Lamb! My per - fect, spot - less Right - eous



plea, a great High Priest whose name is "Love," who ev - er
- in, up - ward I look and see Him there who made an
- ness; the great un - change - a - ble I AM, the King of



lives and pleads for me. My name is grav - en on His hands;
end to all my sin. Be - cause the sin - less Sav - ior died,
glo - ry and of grace! One with Him - self I can - not die;



my name is writ - ten on His heart; I know that
my sin - ful soul is count - ed free; for God the
my soul is pur - chased with His blood; my life is

Words: Charitie Lees Bancroft, alternate lyrics by Vikki Cook; Music: Vikki Cook

© 1997 Sovereign Grace Worship (ASCAP) All rights reserved. Administred worldwide
at CapitolCMGpublishing.com, excluding the UK which is adm. by Integrity Music,
part of the David C Cook family. Used by permission.

while in heav'n He stands, no tongue can bid me thence de -
Just is sat - is - fied to look on Him and par - don
hid with Christ on high, with Christ my Sav - ior and my

-part; no tongue can bid me thence de - part.
me; to look on Him and par - don me.
God; with Christ my Sav - ior and my God!