



FIRST SCOTS PRESBYTERIAN CHURCH

Of Beaufort

PCA

THE LORD'S DAY

August 16, 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: “The Sands of Time Are Sinking”
Based Upon Samuel Rutherford
From *The Trinity Hymnal*, #546

The sands of time are sinking,
the dawn of heaven breaks,
the summer morn I’ve sighed for,
the fair sweet morn awakes;
dark, dark hath been the midnight,
but day-spring is at hand,
and glory, glory dwelleth in
Emmanuel’s land.

The King there in his beauty
without a veil is seen;
it were a well-spent journey
though sev’n deaths lay between:
the Lamb with his fair army
doth on Mount Zion stand,
and glory, glory dwelleth in
Emmanuel’s land.

O Christ, he is the fountain,
the deep sweet well of love!
The streams on earth I’ve tasted
more deep I’ll drink above:
there to an ocean fulness
his mercy doth expand,
and glory, glory dwelleth in
Emmanuel’s land.

The bride eyes not her garment,
but her dear bride-groom’s face;
I will not gaze at glory,
but on my King of grace;
not at the crown he gifteth,
but on his pierced hand:
the Lamb is all the glory of
Emmanuel’s land.

THE LORD'S DAY WORSHIP

AUGUST 16, 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 115:1

Not to us, O LORD, not to us, but to your name give the glory, for the sake of your steadfast love and your faithfulness.

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:**

Crown Him with Many Crowns
3rd stanza A capella

Trinity Hymnal #295

OLD TESTAMENT READING/CALL TO CONFESSION: PSALM 115:4-8

[4]Their idols are silver and gold, the work of human hands. [5]They have mouths, but do not speak; eyes, but do not see. [6]They have ears, but do not hear; noses, but do not smell. [7]They have hands, but do not feel; feet, but do not walk; and they do not make a sound in their throat. [8]Those who make them become like them; so do all who trust in them.

ASSURANCE OF PARDON: PSALM 115:12-13

[12]The LORD has remembered us; he will bless us; he will bless the house of Israel; he will bless the house of Aaron; [13]he will bless those who fear the LORD, both the small and the great.

AFFIRMATION OF FAITH: WESTMINSTER SHORTER CATECHISM, QUESTION #69

Question 69: What is forbidden in the sixth commandment?

Answer: The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbor, unjustly, or whatsoever tendeth thereunto.

PRAYER OF INTERCESSION

OFFERING:

***HYMN OF PREPARATION:** Jesus, Thou Joy of Loving Hearts Trinity Hymnal #646

SERMON: “THE LAMB IS ALL THE GLORY” Rev. Alex Mark
John 17:24-26

***HYMN OF THANKSGIVING:** The Sands of Time Are Sinking Trinity Hymnal #546
Stanzas 1 through 3; Stanza 3 A capella

*BENEDICTION

***CONGREGATIONAL RESPONSE:** The Sands of Time Are Sinking, #546, Stanza 4

*The bride eyes not her garment, but her dear bride-groom's face;
I will not gaze at glory, but on my King of grace;
not at the crown he gifteth, but on his pierced hand:
the Lamb is all the glory of Emmanuel's land.*

**Congregation Standing*

MORNING SERMON TEXT

[24]“Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world. [25]O righteous Father, even though the world does not know you, I know you, and these know that you have sent me. [26]I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them.”—John 17:24-26

MORNING SERMON OUTLINE & NOTES

I. MADE FOR GLORY

II. BEHOLDING HIS GLORY

MORNING SERMON OUTLINE & NOTES (CONT'D)

III. TRANSFORMED BY GLORY

Christ's Desire for Us

(a devotional on John 17:24 from www.ligonier.org)

Jesus says in His High Priestly Prayer that He received glory from the Father that He then gave to His first disciples (John 17:22–23). We have seen that this glory consists essentially in the truth of God, that is, the revelation in the person of the incarnate Christ regarding who God is (1:14). John and the other Apostles saw this glory—received this truth about God—and then handed it down to us through their inspired writings in the New Testament (17:20; see 1 John 1:1–4).

Because we have received and believed in the Apostolic testimony, we can say that we, too, have seen the glory of Christ (John 17:20, 24). But there remains an aspect of the glory of Christ that we have not yet seen. We know that from today's passage, where Jesus expresses His desire that everyone given to Him by the Father would see the glory He has had from the foundation of the world (17:24). There remains a glory to be seen that is yet future for God's people, at least for those who have not yet entered the eternal state in heaven.

This glory is the refulgent glory of the triune God, to which Jesus has already referred in His prayer (v. 5). At the start of His High Priestly Prayer, Jesus anticipated His return to heaven and to the glory He had with the Father before the creation of the world, and this must be the glory of which He speaks in verse 24. Although we know much about our Savior now because we have the sacred Scriptures, we have not seen everything. Jesus has yet more to show us, but this will not be done in the here and now but only when we go to be with Him. Jesus refers to what we will see at our deaths or at His return in glory, whichever comes first. John mentions this in one of his epistles, for he says that “when [Jesus] appears we shall be like him, because we shall see him as he is” (1 John 3:2).

We shall have a direct, unmediated view of the Son of God in the full glory of His deity, and this vision will not destroy us. It will, in fact, purify us (v. 3). And remarkably, Jesus wants this for us. He does not want to remain hidden from His people. He does not want us to live forever without having the privilege of seeing Him with our eyes. He does not want to be in the Father's presence without having His people there to see Him as well; such is His love for us.

We must beware of an inappropriately man-centered theology that says God does what He does merely for our sake. And yet, we must also beware of a theology that misconstrues God-centeredness to mean that we are of low importance to our Creator. As we see in the High Priestly Prayer, Jesus wants His disciples with Him in glory. God wants His people in His presence, where we will be blessed forever.

Making Known the Father's Name

(a devotional on John 17:25-26 from www.ligonier.org)

There exists a fundamental difference between those who believe in Christ and those who do not. Scripture presents this difference in several distinct but complementary ways: Christians have passed out of darkness into God's marvelous light, but non-Christians remain in darkness (1 Peter 2:9); believers no longer are enemies of God but have been reconciled to Him, while unbelievers remain His foes (Rom. 5:10); the servants of Jesus have been delivered from "the wrath to come" (1 Thess. 1:10), yet those who do not serve Christ remain under that wrath. Today's passage gives us another difference between followers of Christ and those who reject Him: believers, unlike those who deny Jesus, know that He has been sent by the Father, and they have known the name of the Father because of Christ's work (John 17:25–26).

To know the name of the Father is to know the Father, so Christians alone can be described as those who know God. As we see in Exodus 3, God reveals His name—"I am who I am" (v. 14)—only to His people, and in His name we see His eternity, His self-existence, His very character. God revealed His name to His people under the old covenant, and yet in Christ we have a fuller revelation of that name and of His character. The grace and truth known under the ministry of Moses and the old covenant are known in greater detail and more clearly under the ministry of Christ and the new covenant (John 1:17).

Jesus made known this name to His original disciples during His earthly ministry, but He has also promised to continue to make it known (17:26). This He has done by His Holy Spirit, first in inspiring the New Testament Scriptures and then in leading His people to a greater understanding of both the Old and New Testament Scriptures (14:26; 16:12–15). He has given us His Word, and He illumines His Word so that we might grow in our knowledge of God.

Moreover, Christ reveals the name of God to us not merely to fill our minds with information but so that the love with which the Father loves the Son may be in us and that Christ may be in us as well (17:26). Christ's goal is that we may, in some mysterious way, have in our hearts a love for God that is like the very love that God has for us, and that on account of that love Christ would dwell among us. Christ makes known the name of God to us so that we will love God and be strengthened by the Savior Himself.

In his commentary [on] John, Dr. R.C. Sproul gives us a practical benefit of knowing and experiencing the love of God: "The knowledge of His everlasting love for us gives us the strength we need to fulfill the mission that He has given to us." Let us press on to know the name of God so that we will know His love and be sustained in the work that He has given us to make disciples of all nations.

THE LORD'S DAY EVENING

August 16, 2026

Hymn Sing

Rev. Michael Bauer
Guest Pastor

Call to Worship

Psalm 29:1-2

[1]Ascribe to the LORD, O heavenly beings, ascribe to the LORD glory and strength.
[2]Ascribe to the LORD the glory due his name; worship the LORD in the splendor of holiness.

**Opening Hymn:*

O Worship the King

Trinity Hymnal #2

Scripture Reading:

Acts 13:13-35

Evening Prayer

Scripture Reading & Sermon: "THE VOICE OF THE LORD"
Psalm 29

Rev. Michael Bauer

**Hymn of Preparation:*

Speak, O Lord
Stanzas 1 and 2

see page 13

Sacrament of the Lord's Supper

**Hymn of Gratitude:*

Speak, O Lord
Stanza 3

see page 13

**Benediction*

**Congregation Standing*

PSALM 29

A PSALM OF DAVID. [1]Ascribe to the LORD, O heavenly beings, ascribe to the LORD glory and strength. [2]Ascribe to the LORD the glory due his name; worship the LORD in the splendor of holiness. [3]The voice of the LORD is over the waters; the God of glory thunders, the LORD, over many waters. [4]The voice of the LORD is powerful; the voice of the LORD is full of majesty. [5]The voice of the LORD breaks the cedars; the LORD breaks the cedars of Lebanon. [6]He makes Lebanon to skip like a calf, and Sirion like a young wild ox. [7]The voice of the LORD flashes forth flames of fire. [8]The voice of the LORD shakes the wilderness; the LORD shakes the wilderness of Kadesh. [9]The voice of the LORD makes the deer give birth and strips the forests bare, and in his temple all cry, "Glory!" [10]The LORD sits enthroned over the flood; the LORD sits enthroned as king forever. [11]May the LORD give strength to his people! May the LORD bless his people with peace!

EVENING SERMON NOTES

EVENING SERMON NOTES (CONT'D)

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

God's Glory in Creation

(a devotional on Psalm 29:1-11 from www.ligonier.org)

John Calvin comments on Psalm 29 that "there is nothing in the ordinary course of nature, throughout the whole frame of heaven and earth, which does not invite us to the contemplation of God." God has not left Himself without a witness to His glory in the created order; thus, even people who never read a Bible in their lives know that there is a Creator and that they owe Him worship and gratitude. This is confirmed by our human experience. The number of people who profess atheism is actually quite small. One recent study reported that less than two percent of people worldwide affirm the nonexistence of God. Even these, Romans 1:18–32 tells us, are denying reality and what they know to be true. There is no such thing as a true atheist, for a professed atheist is suppressing what is self-evident to his conscience and understanding.

Creation itself bears witness to God, but with Scripture we have a better comprehension of exactly what the created order is saying about its Maker. Today's passage provides an illustration of that principle. David begins this psalm with a call for the "heavenly beings" to ascribe glory to God and worship Him in the splendor of holiness (Ps. 29:1–2). The same Hebrew term translated as "heavenly beings" in Psalm 29 is used elsewhere to refer to the angels and heavenly creatures that surround the throne (Pss. 82:6; 89:6), so David's call is God's call for the cherubim and seraphim to praise the Lord. Obviously, the implication is for us to praise God as well. If these mighty beings should worship Him, how much more should we?

The Lord's power is seen in the sheer might of His words. Its strength is seen in its breaking of cedars; trees do not fall to the ground as the result of undirected natural powers but on account of the sovereign providence of God (Ps. 29:5). God's power is also revealed in gentleness—for it makes the deer give birth (v. 9). It is possible that v. 9 refers not to animals but to the shaking of oaks, but even so, it is true that God directs the beasts of the land, sea, and air (Job 39). As Calvin comments, this makes any failure on the part of human beings to acknowledge him an even greater sin. "It is worse than irrational, it is monstrous, that men are not moved at God's voice, when it has such power and influence on wild beasts. It is base ingratitude, indeed, in men not to perceive his providence and government in the whole course of nature; but it is a detestable insensibility that at least his unusual and extraordinary works, which compel even wild beasts to obey him, will not teach them wisdom."

Many people in this world profess to be atheists, denying that God exists because they say there is insufficient evidence for a Creator. We know, however, that there is no such thing as a true atheist. The created order itself bears abundant witness to a Creator who is a masterful designer, who intends for human beings to do what is right, and who is directing all of history to an appointed end—the full revelation of His glory.