



FIRST SCOTS PRESBYTERIAN CHURCH

Of Beaufort

— PCA —

THE LORD'S DAY

October 18, 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: “Turn Your Eyes Upon Jesus”

Trinity Hymnal #481

O soul, are you weary and troubled?
No light in the darkness you see?
There's light for a look at the Savior,
and life more abundant and free!

Turn your eyes upon Jesus,
look full in his wonderful face; and
the things of earth will grow strangely dim
in the light of his glory and grace.

Through death into life ever-lasting;
he passed and we follow him there;
over us sin no more hath dominion—
for more than conqu'rors we are!

Turn your eyes upon Jesus,
look full in his wonderful face; and
the things of earth will grow strangely dim
in the light of his glory and grace.

His Word shall not fail you—he promised;
believe him and all will be well:
then go to a world that is dying,
his perfect salvation to tell!

Turn your eyes upon Jesus,
look full in his wonderful face; and
the things of earth will grow strangely dim
in the light of his glory and grace.

THE LORD'S DAY WORSHIP

OCTOBER 18, 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: ISAIAH 53:4-6

[4]Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. [5]But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed. [6]All we like sheep have gone astray; we have turned—every one—to his own way; and the LORD has laid on him the iniquity of us all.

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:**

Praise to the Lord, the Almighty

Trinity Hymnal #53

OLD TESTAMENT READING/CALL TO CONFESSION: PSALM 130:1-6

[1]Out of the depths I cry to you, O LORD! [2]O Lord, hear my voice! Let your ears be attentive to the voice of my pleas for mercy! [3]If you, O LORD, should mark iniquities, O Lord, who could stand? [4]But with you there is forgiveness, that you may be feared. [5]I wait for the LORD, my soul waits, and in his word I hope; [6]my soul waits for the Lord more than watchmen for the morning, more than watchmen for the morning.

ASSURANCE OF PARDON: PSALM 130:7-8

[7]O Israel, hope in the LORD! For with the LORD there is steadfast love, and with him is plentiful redemption. [8]And he will redeem Israel from all his iniquities.

AFFIRMATION OF FAITH: WESTMINSTER SHORTER CATECHISM, QUESTIONS #76-79

Question 76: Which is the ninth commandment?

Answer: The ninth commandment is, *You shall not bear false witness against thy neighbor.*

Question 77: What is required in the ninth commandment?

Answer: The ninth commandment requires the maintaining and promoting of truth between man and man, and of our own and our neighbor's good name, especially in witness bearing.

Question 78: What is forbidden in the ninth commandment?

Answer: The ninth commandment forbids whatsoever is prejudicial to truth, or injurious to our own, or our neighbor's, good name.

PRAYER OF INTERCESSION

OFFERING:

***HYMN OF PREPARATION:** Stricken, Smitten, and Afflicted Trinity Hymnal #257

SERMON: "BEHOLD THE MAN!" Rev. Alex Mark
John 19:1-6

***HYMN OF THANKSGIVING:** Turn Your Eyes upon Jesus Trinity Hymnal #481
Stanzas 1 and 2

***BENEDICTION**

***CONGREGATIONAL RESPONSE:** Turn Your Eyes upon Jesus, Stanza 3

His word shall not fail you—he promised;

believe him and all will be well:

then go to a world that is dying, his perfect salvation to tell!

Turn your eyes upon Jesus, look full in his wonderful face;

and the things of earth will grow strangely dim in the light of his glory and grace.

MORNING SERMON TEXT

[1]Then Pilate took Jesus and flogged him. [2]And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. [3]They came to him, saying, “Hail, King of the Jews!” and struck him with their hands. [4]Pilate went out again and said to them, “See, I am bringing him out to you that you may know that I find no guilt in him.” [5]So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Behold the man!” [6]When the chief priests and the officers saw him, they cried out, “Crucify him, crucify him!” Pilate said to them, “Take him yourselves and crucify him, for I find no guilt in him.”—John 19:1-6

MORNING SERMON OUTLINE & NOTES

I. BEHOLD HIM WHO SUFFERS

MORNING SERMON OUTLINE & NOTES (CONT'D)

II. BEHOLD HIM WHO CONQUERS

Pilate Presents Jesus to the Crowd

(a devotional on John 19:1-5 from www.ligonier.org)

Pontius Pilate tried to get the Jewish authorities to have him release Jesus from custody by offering to free either our Lord or Barabbas, a criminal whose advocacy of rebellion against Rome would ordinarily make him anathema to the Jewish leaders, for they could be deposed by Rome if they were thought to support sedition (John 18:33–39; see Luke 23:18). But the leaders hated Jesus so much that they called instead for the release of Barabbas (John 18:40).

Yet, as we see in today's passage, Pilate did not immediately give up trying to get the religious leaders to call for Jesus' release. John 19:1 tells us that Pilate had Jesus flogged. This raises an apparent discrepancy with the gospels of Matthew and Mark. Those evangelists report that the beating Jesus received accompanied Pilate's order for His crucifixion, whereas Pilate's order in John's gospel for Jesus' flogging precedes the death sentence (Matt. 27:26; Mark 15:15). This is resolved when we consider that the Romans administered several different floggings. The least severe of these was the *fustigatio*, a relatively light punishment given for minor offenses. The severest flogging was the *verberatio*, which was administered to those who would be crucified and was done with strips of leather in which were embedded pieces of bone or metal. The flogging in John 19:1 seems to have been the *fustigatio*, the lighter punishment given in the apparent hope to appease the religious leaders and to get them to call for Jesus' release (see Luke 23:22). The *verberatio*, which could remove skin and muscle from the victim's back, was then administered once Jesus was sentenced to crucifixion, as Matthew and Mark state.

After the initial flogging, the Roman soldiers mocked Jesus (John 19:2–3), and Pilate made another attempt to show our Lord's innocence and encourage His release. Pilate presented Him to the Jewish priests and leaders, saying that he was doing so to prove that he found no guilt in Christ. Pilate then exclaimed, "Behold the man!" (vv. 4–5). Perhaps Pilate thought that our Lord's haggard appearance at this point would lead the authorities to pity Jesus and call for His release.

In presenting Jesus to the crowd, Pilate did not know he was doing more than calling for our Lord's release. He was presenting the ideal and only perfect man. Dr. R.C. Sproul writes in his commentary John, "When Pilate said, 'Behold the Man,' the people in the crowd should have looked on Him and said, 'Yes, here is man as God intended him to be, as God designed him to be, man with no fault in Him.' "

There are many different conceptions of what it means to be human. Christians, however, know what true humanity looks like, what it means to be fully human as God intended us to be. True humanity looks like Jesus. We look to Him not only as our Savior but also as the chief example of what true humanity is. We are to emulate the kindness, steadfastness in the truth, humility, mercy, holiness, and other virtues of Jesus.

Degrees of Sin

(a devotional on John 19:1-16 from www.ligonier.org)

James 2:10 tells us that “whoever keeps the whole law but fails in one point has become accountable for all of it.” In other words, if through our own efforts we expect to be accounted righteous in God’s sight apart from Christ, then we must be perfectly obedient. To fail in one point is to fail utterly and completely, for our Creator’s perfect holiness demands justice for even the slightest transgression. We need the righteousness of another to be put on our record because none of us has ever kept the standards of the Lord flawlessly. When we trust Christ alone, His record of perfection is imputed to us, and so we can enter into eternal life as those who have a record of obedience to the Father (2 Cor. 5:21). This is wholly by grace since Jesus credited our account with His obedience and we have done nothing to deserve it.

That one sin is enough to condemn us to hell, however, does not mean that all sins are evil to the same degree and that the consequences for our errors are all the same. God may condemn even the smallest sin, but the punishment of the “virtuous pagan” will be less severe in hell than the one who puts every immoral thought and desire into practice, because the scope of the former person’s sins is not as large as the latter one’s. To be sure, hell will be awful for both, but as one theologian has noted, all the sinners in hell would move heaven and earth if they could remove but one transgression from their record and have their punishment even barely alleviated.

Many portions of Scripture, including today’s passage, tell us there are degrees of sin, guilt, and punishment. The Jewish authorities who turned Jesus over to Rome were guilty of a greater evil than Pilate was because they had greater access to God’s revelation and had less reason for refusing to acknowledge Christ’s identity (John 19:1–16). Punishments under the old covenant civil law were meted out according to the circumstances of the crime (for instance, see Ex. 21:28–32). Those who are ignorant of the Master’s will receive fewer lashes in the end than those who know the Master’s will and are disobedient (Luke 12:35–48). Note, however, that even though ignorance may alleviate the consequences for sin, it cannot excuse sin entirely. Our representative, Adam chose his path — apart from the knowledge of God — and we all follow suit. Thus, we are culpable for our ignorance (Rom. 1:18–32; 5:12–21).

That there are degrees of punishment in hell according to the extent of one’s sin means that there are also degrees of reward in heaven according to how we obey. Our obedience, to be sure, cannot earn eternal life, but once we are admitted into the kingdom by grace alone through faith alone, what we do in service to Christ earns for us, by His grace, rewards in heaven. Let us serve Him that our rewards might be even greater (1 Cor. 3:1–15).

THE LORD'S DAY EVENING

October 18, 2026

Hymn Sing

Rev. Alex Mark
Senior Pastor

Call to Worship

Isaiah 45:1-7

[1]Thus says the LORD to his anointed, to Cyrus, whose right hand I have grasped, to subdue nations before him and to loose the belts of kings, to open doors before him that gates may not be closed: [2]"I will go before you and level the exalted places, I will break in pieces the doors of bronze and cut through the bars of iron, [3]I will give you the treasures of darkness and the hoards in secret places, that you may know that it is I, the LORD, the God of Israel, who call you by your name. [4]For the sake of my servant Jacob, and Israel my chosen, I call you by your name, I name you, though you do not know me. [5]I am the LORD, and there is no other, besides me there is no God; I equip you, though you do not know me, [6]that people may know, from the rising of the sun and from the west, that there is none besides me; I am the LORD, and there is no other. [7]I form light and create darkness; I make well-being and create calamity; I am the LORD, who does all these things."

**Opening Hymn:*

Great King of Nations, Hear Our Prayer

Trinity Hymnal #713

Scripture Reading:

Acts 17:16-34

Evening Prayer

Scripture Reading & Sermon: "THE FIRST BLOSSOMS UPON
THE FELLED STUMP OF JESSE"
Ezra 1:1-11

Rev. Tom Brown
Assistant Pastor

**Hymn of Preparation:*

Thy Works, Not Mine, O Christ
Stanzas 1 through 3

Trinity Hymnal #524

Sacrament of the Lord's Supper

**Benediction*

**Congregation Standing*

EZRA 1:1-11

[1]In the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom and also put it in writing: [2]“Thus says Cyrus king of Persia: The LORD, the God of heaven, has given me all the kingdoms of the earth, and he has charged me to build him a house at Jerusalem, which is in Judah. [3]Whoever is among you of all his people, may his God be with him, and let him go up to Jerusalem, which is in Judah, and rebuild the house of the LORD, the God of Israel—he is the God who is in Jerusalem [4]And let each survivor, in whatever place he sojourns, be assisted by the men of his place with silver and gold, with goods and with beasts, besides freewill offerings for the house of God that is in Jerusalem.”

[5]Then rose up the heads of the fathers’ houses of Judah and Benjamin, and the priests and the Levites, everyone whose spirit God had stirred to go up to rebuild the house of the LORD that is in Jerusalem. [6]And all who were about them aided them with vessels of silver, with gold, with goods, with beasts, and with costly wares, besides all that was freely offered. [7]Cyrus the king also brought out the vessels of the house of the LORD that Nebuchadnezzar had carried away from Jerusalem and placed in the house of his gods. [8]Cyrus king of Persia brought these out in the charge of Mithredath the treasurer, who counted them out to Sheshbazzar the prince of Judah. [9]And this was the number of them: 30 basins of gold, 1,000 basins of silver, 29 censers, [10]30 bowls of gold, 410 bowls of silver, and 1,000 other vessels; [11]all the vessels of gold and of silver were 5,400. All these did Sheshbazzar bring up, when the exiles were brought up from Babylonia to Jerusalem.

EVENING SERMON OUTLINE & NOTES

I. THE GOD WHO RULES OVER THE HEARTS OF KINGS (v. 1-4)

II. THE GOD WHO RULES OVER THE HEARTS OF HIS PEOPLE (v. 5-11A)

EVENING SERMON OUTLINE & NOTES (CONT'D)

III. THE GOD WHO BRINGS HIS CHOSEN PEOPLE TO HIS PROMISED END (v. 11B)

A New Day for God's People

(a devotional on Ezra 1 from www.ligonier.org)

Today we return to our study of the Old Testament Historical Books. Second Kings 25 concluded with the fall of Jerusalem in 586 BC and the exaltation of Judah's King Jehoiachin in Babylon a few decades later, sometime during the 560s (see also 2 Chron. 36). That brings us to the book of Ezra, which opens in 538 BC and the beginning of a period that is critical in the history of redemption but that is unfamiliar to many people in the church.

Although Babylon was the most powerful empire in the ancient Near East in 586 BC, things dramatically changed only fifty years later. In Persia (modern-day Iran), Cyrus the Great rose to power, conquering territory held by the Medes (another people group in the area) and establishing an empire that stretched from the Aegean Sea in the west to the Indus River in the east. In 539 BC, Cyrus conquered Babylon, incorporating its territories and peoples into his empire, and that meant a new day for the people of God, the Judahites who had been taken into exile several decades earlier.

Centuries before Cyrus was born, the prophet Isaiah named him as the one who would release God's people from Babylon and send them back to the promised land (Isa. 45:1–13). Cyrus released the Jews as part of the broader Persian policy of letting captured peoples go back to their lands and live by their religious customs. Today's passage features the decree that Cyrus issued in 538 BC that allowed the people of Judah to return. In the decree, Cyrus even claims that the Lord—namely, the God of Judah—commissioned him directly to send the people back to rebuild the temple (Ezra 1:1–3). It is doubtful that Cyrus had actually heard from God directly, for his release of the Judahites, his return of their temple utensils, and his provision of funds and goods to help reconstruct their temple (vv. 4–10) was in keeping with his policy regarding many other peoples. But for those who know that the sovereign God of the universe works through all things to bring about His purposes, Cyrus' statement is no lie. He was speaking more truth than he probably knew, for God was at work fulfilling His purpose to return His people to the promised land after the exile (Lev. 26:44–45; Jer. 25:1–14).

God used a foreign ruler who did not worship Him to liberate His people. He works in unexpected ways to accomplish His purposes, none of which can ever be thwarted (Job 42:2).

The Lord is not bound to act in ways that we might expect, but in His sovereignty He is free to use whatever tool He chooses—even unbelievers—to accomplish His purposes. When God does this, He does not necessarily approve of all that the instruments He is using are doing, so we are not required to approve of everything a person does even if we are grateful for the good things he may do for God's people. Let us be careful to make this distinction.