



FIRST SCOTS
PRESBYTERIAN CHURCH

Of Beaufort

— PCA —

THE LORD'S DAY

April 26, 2026

Sunday School: 9:30AM (all ages)
Morning Worship Service: 10:40AM
Evening Worship Service: 5PM

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Prayer of Preparation: “The Sun and the Centre”

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

There is an excellence in knowing you, Lord Jesus,
above all other knowledge in the world.

There is nothing more pleasing and comfortable,
more animating and enlivening.

You are the sun and centre of all divine truth.

Only you are the whole of our happiness: the sun to enlighten us,
the physician to heal us, the wall of fire to defend us,
the friend to comfort us, the pearl to enrich us, the ark to support us.

You are the rock to sustain us under the heaviest pressures;
as a hiding place from the wind, as a covert from the tempest,
as rivers of water in a dry place, and as a shadow in a weary land.

Only you are the ladder between earth and heaven,
the Mediator between God and man.

All other things are vanities, but you are real, solid, substantial, excellent, glorious.

All other things are temporary, but you are an enduring substance.

All other things are thorns and vex our spirits,
but you are full of joy and comfort, altogether lovely.

What, must I turn away from my sins?

Why, there before me are the graces of your Spirit.

Must I turn away from corrupting company?

There before me is fellowship with you and your Father.

Must I turn away from honors and glory?

There before me is the privilege of adoption.

Must I turn away from worldly riches?

There before me are the riches of your grace.

Must I turn away from sinful pleasures?

There before me is fullness of joy.

Must I turn away from my own righteousness?

There before me is your perfect righteousness.

Oh, who would fill their coffers with pebbles, when they may have gold and silver?

Lord Jesus, you turned away from heaven for me,
how much more should I turn away from earthly things!

Oh, may your melting love win my heart to you,
and wean me off all other things!

—Isaac Ambrose

THE LORD'S DAY WORSHIP

APRIL 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 34:3-5

[3]Oh, magnify the LORD with me, and let us exalt his name together! [4]I sought the LORD, and he answered me and delivered me from all my fears. [5]Those who look to him are radiant, and their faces shall never be ashamed.

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 Worship the King

Trinity Hymnal #2

OLD TESTAMENT READING / CALL TO CONFESSION: EZEKIEL 36:22-28

[22]"Therefore say to the house of Israel, Thus says the Lord GOD: It is not for your sake, O house of Israel, that I am about to act, but for the sake of my holy name, which you have profaned among the nations to which you came. [23]And I will vindicate the holiness of my great name, which has been profaned among the nations, and which you have profaned among them. And the nations will know that I am the LORD, declares the Lord GOD, when through you I vindicate my holiness before their eyes. [24]I will take you from the nations and gather you from all the countries and bring you into your own land. [25]I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. [26]And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. [27]And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules. [28]You shall dwell in the land that I gave to your fathers, and you shall be my people, and I will be your God."

MORNING SERMON TEXT

[4]“But I have said these things to you, that when their hour comes you may remember that I told them to you. I did not say these things to you from the beginning, because I was with you. [5]But now I am going to him who sent me, and none of you asks me, ‘Where are you going?’ [6]But because I have said these things to you, sorrow has filled your heart. [7]Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you. [8]And when he comes, he will convict the world concerning sin and righteousness and judgment: [9]concerning sin, because they do not believe in me; [10]concerning righteousness, because I go to the Father, and you will see me no longer; [11]concerning judgment, because the ruler of this world is judged. [12]I still have many things to say to you, but you cannot bear them now. [13]When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. [14]He will glorify me, for he will take what is mine and declare it to you. [15]All that the Father has is mine; therefore I said that he will take what is mine and declare it to you.”—John 16:4-15

MORNING SERMON OUTLINE & NOTES

I. THE NECESSITY OF THE SPIRIT’S MINISTRY

MORNING SERMON OUTLINE & NOTES (CONT'D)

II. THE EVIDENCE OF THE SPIRIT'S MINISTRY

III. THE PROOF OF THE SPIRIT'S MINISTRY

**All Glory Be to
Christ
(Tune of Auld Lang Syne)**

Should nothing of our efforts stand
No legacy survive
Unless the Lord does raise the house
In vain its builders strive

To you who boast tomorrow's gain
Tell me what is your life
A mist that vanishes at dawn
All glory be to Christ!

*All glory be to Christ our king!
All glory be to Christ!*

*His rule and reign we'll ever sing,
All glory be to Christ!*

His will be done
His kingdom come
On earth as is above
Who is Himself our daily bread
Praise Him the Lord of love

Let living water satisfy
The thirsty without price
We'll take a cup of kindness yet
All glory be to Christ!

*All glory be to Christ our king!
All glory be to Christ!*

*His rule and reign we'll ever sing,
All glory be to Christ!*

When on the day the great I Am
The faithful and the true
The Lamb who was for sinners slain
Is making all things new.

Behold our God shall live with us
And be our steadfast light
And we shall ere his people be
All glory be to Christ!

*All glory be to Christ our king!
All glory be to Christ*

*His rule and reign we'll ever sing,
All glory be to Christ!*

Words by Dustin Kensrue, arrangement by
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The Ministry of the Holy Spirit

(a devotional on John 16:4-11 from www.ligonier.org)

During Jesus' Farewell Discourse, our Savior spoke at length about the hatred His disciples would endure from the world (John 15:18–16:4). Today's passage tells us that Jesus waited until that moment to tell His disciples this truth because He had been with them to that point (16:4). They did not need to know much about the coming persecution because His bodily presence meant He could comfort them, and because, until it was time for Him to lay down His life, they enjoyed a certain measure of protection. The world could hate Jesus and His followers, but it could not do its worst until Jesus willingly laid down His life (10:17–18). That time was not yet.

Things were about to change. Jesus was about to depart, and the disciples would be facing a new situation of enduring the world's hatred without Jesus' bodily presence among them. Thus, the teaching on persecution was also an opportunity to teach on our Lord's impending return to the Father. Interestingly, in mentioning His departure, Jesus said that His disciples had not asked where He was going (16:5), which seems strange at first, because earlier on the same night Jesus spoke of the persecution to come, upon which Peter and Thomas both asked Jesus where He was going (13:36; 14:5). The solution to this apparent discrepancy appears to be that Jesus meant that the disciples were so absorbed by their grief at Jesus' departure that they were not asking thoughtful questions about where He was going. John 16:6 would support this view. The disciples were so sad about His leaving that they inquired only about His destination and not the meaning of Jesus' departure in the broader scope of God's plan of salvation.

In terms of God's larger plan of redemption, Jesus' return to heaven would mean that the Helper, the Holy Spirit, would come (v. 7). Jesus had to die, be raised from the dead, and ascend to heaven before the Spirit could come, and the coming of the Spirit would mark the new covenant era as a time of powerful ministry on the part of God's people and the rapid growth of the kingdom of God among the nations (Acts 2:33; see Ezek. 36:22–38; Joel 2:28–32). That is because the Holy Spirit would minister powerfully outside of Israel; He would be newly active in the world to convict people of their sin and call them to repentance, convict people that they cannot trust in their own righteousness, and convict the world that Jesus has defeated sin and Satan (John 16:8–11).

The Holy Spirit was active in the world before the ascension of Jesus, but the outpouring of the Spirit as the result of Jesus' ministry has meant a mightier work of the Spirit among the nations. People around the world have been streaming into the kingdom of God as the Spirit has given them new hearts to believe in Christ. Because of the Spirit's work, we can be confident that He will use our proclamation of the gospel to grow the kingdom of God.

THE LORD'S DAY EVENING

April 26, 2026

Hymn Sing

Rev. Alex Mark
Senior Pastor

Call to Worship

Psalm 134

[1]Come, bless the LORD, all you servants of the LORD, who stand by night in the house of the LORD! [2]Lift up your hands to the holy place and bless the LORD! [3]May the LORD bless you from Zion, he who made heaven and earth!

**Opening Hymn:*

Marvelous Grace of Our Loving Lord

Trinity Hymnal #465

Scripture Reading:

Acts 6:1-7

Evening Prayer

Scripture Reading & Sermon: "TWO FORMS OF MARITAL FAITHLESSNESS
THAT GOD DETESTS (PART 1)"
Malachi 2:10-16

Rev. Tom Brown
Assistant Pastor

**Closing Hymn*

O Great God

see page 13

**Benediction*

**Congregation Standing*

MALACHI 2:10-16

[10]Have we not all one Father? Has not one God created us? Why then are we faithless to one another, profaning the covenant of our fathers? [11]Judah has been faithless, and abomination has been committed in Israel and in Jerusalem. For Judah has profaned the sanctuary of the LORD, which he loves, and has married the daughter of a foreign god. [12]May the LORD cut off from the tents of Jacob any descendant of the man who does this, who brings an offering to the LORD of hosts!

[13]And this second thing you do. You cover the LORD's altar with tears, with weeping and groaning because he no longer regards the offering or accepts it with favor from your hand.

[14]But you say, "Why does he not?" Because the LORD was witness between you and the wife of your youth, to whom you have been faithless, though she is your companion and your wife by covenant. [15]Did he not make them one, with a portion of the Spirit in their union? And what was the one God seeking? Godly offspring. So guard yourselves in your spirit, and let none of you be faithless to the wife of your youth. [16]"For the man who does not love his wife but divorces her, says the LORD, the God of Israel, covers his garment with violence, says the LORD of hosts. So guard yourselves in your spirit, and do not be faithless."

EVENING SERMON OUTLINE & NOTES

I. FAITHLESSNESS IMPACTS THE WHOLE FAMILY (v. 10)

EVENING SERMON OUTLINE & NOTES (CONT'D)

II. THE FAITHLESSNESS OF INTERMARRIAGE (BEING UNEQUALLY YOKED) (v. 11-12)

O GREAT GOD

Words and Music by Bob Kauflin

C G C Dm C/D Dm C F Fadd2/A

1. O great God of high-est heav'n, oc - cu - py my low - ly heart. Own it
 2. I was blind - ed by my sin, had no ears to hear Your voice, did not
 3. Help me now to live a life that's de - pen - dent on Your grace. Keep my

C G C F Fmaj7 G2.G G F/G C G F9/G

all and reign supreme, con-quer ev - ery re - bel pow'r. Let no
 know Your love with - in, had no taste for heav - en's joys. Then Your
 heart and guard my soul from the e - vils that I face. You are

Am Am7 G/F F9/G2 C G F/G Am Am7 F Fmaj7/C G2/G G F/G G

vice or sin re - main that re - sists Your ho - ly war. You have
 Spir - it gave me life, o - pened up Your Word to me, through the
 worth - y to be praised with my ev - ery thought and deed. O great

Fadd2/A F/A G/B C F C/F G2/G G G7/G C

loved and pur - chased me, make me Yours for - ev - er - more.
 gos - pel of Your Son, gave me end - less hope and peace.
 God of high - est heav'n, glo - ri - fy Your Name through me.

The Problems in Post-Exilic Judah

(a devotional on Malachi 2:1-17 from www.ligonier.org)

False worship comes in two main varieties. The first and easiest to identify of these is the worship of false gods. The second variety is the worship of the one true God in a manner that He does not approve. Because this second form of false worship is more subtle, it is sometimes difficult to identify. Even worse is when the strongest proponents of worshipping the Lord in ways that He does not approve are the guardians of worship themselves. In the middle of the fifth century BC, the post-exilic Jews in Jerusalem had to deal with priests who allowed for the sacrifice of defective animals even though God commanded that anything offered to Him had to be blemish-free (Mal. 1:6–14; see Lev. 1:10; 4:23).

Our Creator's response to this was to warn the priests in Jerusalem that persistence in their sin would lead to all manner of problems for them. Malachi 2:1–9 describes the consequences promised to the priests who were not doing their jobs. God would cause their words of blessing not to achieve the good outcome that was spoken; instead, He would make their blessings into curses that did the opposite. But in Malachi's day, this was not merely a possibility but a reality (v. 2). God's blessings were tied to prosperity, so those whom the priests allowed to sacrifice improperly would suffer great loss. Moreover, the prophet told the priests that God would remove them from office if they were to persist in sin. The graphic metaphor of animal dung on the faces of these priests underscores the thorough loss that they would have to endure for their impenitent sin (vv. 3–9). Ezra 7–10 and Nehemiah 8–13 refer to thorough religious reforms that occurred at this time, which likely means that the priests Malachi addressed did not repent and that God removed them from office.

Religious intermarriage was also a problem for the post-exilic community. Malachi 2:10–16 references this reality, describing faithless dealings between men and the wives of their youth. Jewish men were divorcing their Jewish wives and marrying women of other religious faiths. In all likelihood, this had to [do] with money. Given the choice of one's first wife and a life of poverty in Judah, instead of a secure financial future, the Jews likely engaged in the intermarriages in an attempt to better themselves, since the foreign wives would not have come from economies that had been as devastated as was Judah's. Choosing money over fidelity to the covenant, the people were looking to earthly provision and not what their heavenly Father could give them.

Scripture tells us that marrying someone who does not share the beliefs of the covenant community leads to trouble. For example, Solomon's marriages to pagan women led him astray and gave paganism a foothold in Israel (1 Kings 11:1–8). If you are single and looking for a spouse, you must look for a Christian. Married couples should encourage one another in the Lord. If you are already married to a non-Christian, pray daily for your spouse's salvation.