



FIRST SCOTS
PRESBYTERIAN CHURCH

Of Beaufort

— PCA —



THE LORD'S DAY
May 3, 2026

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

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Prayer of Preparation: From Valley of Vision

“The Valley of Vision” (Language Modernized)

LORD, HIGH AND HOLY, MEEK AND
LOWLY,

You have brought me to the valley of vision,
where I live in the depths but see You in the
heights; hemmed in by mountains of sin I
behold your glory.

Let me learn by paradox
that the way down is the way up,
that to be low is to be high,
that the broken heart is the healed heart,
that the contrite spirit is the rejoicing
spirit,
that the repenting soul is the victorious
soul,

that to have nothing is to possess all,
that to bear the cross is to wear the
crown,
that to give is to receive,
that the valley is the place of vision.

Lord, in the daytime stars can be seen from
deepest wells, and the deeper the wells the
brighter your stars shine;

Let me find your light in my darkness,
your life in my death,
your joy in my sorrow,
your grace in my sin,
your riches in my poverty
your glory in my valley.

THE LORD'S DAY WORSHIP

MAY 3, 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 worship service, please feel free to use the Worshippers in Training room or the nursery during the service.

WELCOME

Rev. Alex Mark
Senior Pastor

CALL TO WORSHIP: JEREMIAH 33:3

Call to me and I will answer you, and will tell you great and hidden things that you have not known.

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:** Immortal, Invisible, God Only Wise Trinity Hymnal #38

CALL TO CONFESSION: THE TEN COMMANDMENTS (FROM EX 20:1-17, DT 5:1-21)

Leader: God spoke all these words, saying, I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.

- People:**
1. You shall have no other gods before me.
 2. You shall not make for yourselves a carved image.
 3. You shall not take the name of the LORD your God in vain.
 4. Remember the Sabbath day, to keep it holy.
 5. Honor your father and your mother.
 6. You shall not murder.
 7. You shall not commit adultery.
 8. You shall not steal.
 9. You shall not bear false witness.
 10. You shall not covet.

Hear also the words of the Lord Jesus, how He says: You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And the second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.

MORNING SERMON TEXT

[16]“A little while, and you will see me no longer; and again a little while, and you will see me.” [17]So some of his disciples said to one another, “What is this that he says to us, ‘A little while, and you will not see me, and again a little while, and you will see me’; and, ‘because I am going to the Father?’” [18]So they were saying, “What does he mean by ‘a little while’? We do not know what he is talking about.” [19]Jesus knew that they wanted to ask him, so he said to them, “Is this what you are asking yourselves, what I meant by saying, ‘A little while and you will not see me, and again a little while and you will see me’? [20]Truly, truly, I say to you, you will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will turn into joy. [21]When a woman is giving birth, she has sorrow because her hour has come, but when she has delivered the baby, she no longer remembers the anguish, for joy that a human being has been born into the world. [22]So also you have sorrow now, but I will see you again, and your hearts will rejoice, and no one will take your joy from you. [23]In that day you will ask nothing of me. Truly, truly, I say to you, whatever you ask of the Father in my name, he will give it to you. [24]Until now you have asked nothing in my name. Ask, and you will receive, that your joy may be full.”—John 16:16-24

MORNING SERMON OUTLINE & NOTES

I. A PERPLEXING STATEMENT

MORNING SERMON OUTLINE & NOTES (CONT'D)

II. A PENETRATING ANSWER

III. A PERMANENT JOY

In Christ Alone

Keith Getty and Stuart Townend



1. In Christ a - lone my hope is found, He is my
2. In Christ a - lone! Who took on flesh; Full - ness of
3. There in the ground His bo - dy lay, Light of the
4. No guilt in life, no fear in death - This is the



Light, my Strength, my Song; This Cor - ner - stone, this Sol - id
God in help - less babe! This gift of love and right - eous -
world by dark - ness slain; Then burst - ing forth in glo - rious
power of Christ in me; From life's first cry to fi - nal



Ground, firm through the fierc - est drought and storm. What heights of
- ness, scorned by the ones He came to save: Till on that
day, up from the grave He rose a - gain! And as He
breath, Je - sus com - mands my des - ti - ny. No pow'r of



love, what depths of peace, when fears are stilled, when striv - ings
cross as Je - sus died, the wrath of God was sat - is -
stands in vic - to - ry, sin's curse has lost its grip on
hell, no scheme of man, can ev - er pluck me from His



cease! My Com - fort - er, my All in all, here in the
- fied; for ev - ery sin on Him was laid; Here in the
me; For I am His and He is mine - bought with the
hand; Till He re - turns or calls me home, here in the



love of Christ I stand.
death of Christ I live.
pre - cious blood of Christ.
pow'r of Christ I'll stand.

The Disciples' Confusion

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

Among the many evidences that the four Gospels are accurate historical records is the Gospel writers' willingness to describe the confusion of the disciples. If the Evangelists—Matthew, Mark, Luke, and John—had wanted to invent history for the Christian church, they undoubtedly would have portrayed the original disciples of Jesus in the best possible light. After all, these men would be heroes of sorts to Christian believers, and if the Gospels were fictional works, it would be in the interest of the authors to paint the best picture of the disciples and their faith and understanding that they could. A failure to believe on the part of the original disciples makes them less admirable as models of faith, so the only reason to include examples of their confusion is to tell the truth about Jesus and His ministry. That we find many examples of the disciples' being confused (for instance, Mark 6:45–52) or not believing Jesus lends credibility to the Gospels as historical records.

Today's passage tells us about an occasion on which the disciples found themselves confused by one of Jesus' statements. During His Farewell Discourse, Jesus said that they would not see Him after a little while but then they would see Him again (John 16:16–19). Commentators differ on what exactly Jesus was referring to, but it seems best to view His words as referring to His temporary departure via His suffering and death and then His return to the disciples after the resurrection, when He would meet with them in person again before His ascension. It is not surprising that such words would be confusing to the disciples, but the confusion was not the fault of Jesus. Until Jesus actually died and rose again from the dead, we see little indication that the disciples actually expected the crucifixion or that Jesus could be taken from them even temporarily (see, for example, Matt. 16:21–23). They were confused not because Jesus was unclear during the course of His ministry but because they did not want to believe what He said.

Notice that Jesus was not afraid to tell His disciples what lay ahead for them. As we will see in our study of John 16:21–24, Jesus understood that the news of His departure would sadden the disciples, but He did not refrain from giving them the hard news. In so doing, Jesus gave an example to all faithful pastors and counselors. If such people must give bad news in order to prepare people for what lies ahead, they must not shrink from giving it.

Sometimes we may find ourselves confused by something Jesus says or by something else recorded in Scripture. At such times, we must remember that the problem is not the Scriptures but us. Sometimes we read something that is hard to receive because we know following it will bring trials. At such times, let us ask God to strengthen us and make us faithful no matter what we must endure.

Sorrow, Joy, and Answered Prayer

(a devotional on John 16:20-24 from www.ligonier.org)

Jesus had hard things to tell His disciples during His Farewell Discourse, including that persecution was coming and that He would be departing from among them (John 15:18–16:4; 16:16–19). He would no longer be physically present among His people, though He would be with them spiritually (16:4–15). Still, His departure would grieve His friends, so Jesus addressed that sorrow as well.

Today's passage records for us what our Savior said about the disciples' grief. First, Christ told them their sorrow would be temporary. They would lament and weep for a time, but then they would be joyful (vv. 20–21). Why? Because while He would leave them temporarily in His death, He would be restored to them in His resurrection. They would see Him again and experience a joy that no one would be able to take away (v. 22). Of course, Jesus did not mean that they would never experience sorrow again. His point was that they would have an abiding joy because they would know Jesus had conquered death and hell. We can endure every trial knowing that we will live eternally in the new heavens and earth (Rev. 21).

To illustrate how the disciples would be sorrowful and then have great joy, Jesus compared their situation to that of a woman giving birth. Laboring to deliver a baby is one of the most painful things a woman can experience, but any difficulty and sorrow she endures melts away when she sees her baby for the first time. Jesus meant that when the disciples saw the risen Savior, the sorrow they felt at His death would disappear. It is also noteworthy that the Old Testament frequently uses the image of a woman in labor and delivery to depict the transition from the old age of sin and death to the messianic era. Isaiah 26:16–21 is particularly noteworthy as it compares the travails of a pregnant woman delivering her baby to troubles that occur before the final resurrection. By using this same imagery of His own death and resurrection, Jesus indicated that His death and resurrection inaugurate the last days and that He is the first of God's people to be raised from the dead incorruptible.

Additionally, after the resurrection, the disciples would begin asking for things from the Father in Jesus' name (John 16:23–24). The resurrection would verify Jesus' claims of deity, and His followers would regularly associate the Father and the Son in their prayers. Today, we ask for things according to God's will by praying to the Father in the name of the Son and by the power of the Holy Spirit.

Although we may certainly pray to the Son and to the Holy Spirit, the normal pattern for prayer that Jesus has given to us is to approach the Father in the name of the Son and by the power of the Holy Spirit. As we follow Jesus' instructions for prayer, we can be confident that God hears us and answers us according to His will. So, let us approach the Father regularly, praying in the name of Jesus.

THE LORD'S DAY EVENING

May 3, 2026

Hymn Sing

Rev. Alex Mark
Senior Pastor

Call to Worship

Psalm 117

[1]Praise the LORD, all nations! Extol him, all peoples! [2]For great is his steadfast love toward us, and the faithfulness of the LORD endures forever. Praise the LORD!

**Opening Hymn:*

O for a Thousand Tongues to Sing

Trinity Hymnal #164

Scripture Reading:

Acts 6:8-15

Evening Prayer

Scripture Reading & Sermon: "GOSPEL PREACHING"
Ephesians 4:13-14

Rev. Michael Bauer

**Closing Hymn:*

Christ Is Made the Sure Foundation

Trinity Hymnal #342

Benediction

**Congregation Standing*

EPHESIANS 4:13-14

[13]...until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, [14]so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes.

EVENING SERMON OUTLINE & NOTES

I. PREACHING UNITES THE BODY

II. PREACHING MATURES THE BODY

EVENING SERMON OUTLINE & NOTES (CONT'D)

III. PREACHING STRENGTHENS THE BODY

Our Arena for Growth

(a devotional on Ephesians 4:12-14 from www.ligonier.org)

Christ loves His church, and so must all those who profess to follow Him (Eph. 5:25). That is why the doctrine of the church was not a secondary concern for the Protestant Reformers. Understanding the nature, marks, offices, and purpose of the church according to Scripture was one of their chief goals.

Today we will begin looking at the purpose of the church. The purpose of the church for the Lord is easy enough to discern—its purpose in relation to the Lord is to bring Him glory. But God also established the church for the good of His people, and understanding our Creator's purpose for the church in relation to His children will help us seek the good He has for us and help maintain His intent for His body.

The first purpose God has for the church that we will consider is for the church to be the arena of spiritual growth. In today's passage, Paul explains why God gave His church Apostles, prophets, evangelists, pastors, and teachers: so that we would be equipped for ministry, understand true doctrine, and grow to spiritual maturity (Eph. 4:12–14). Our Lord does not redeem us from sin and then stop working in us. No, His intent is that we grow in the grace and knowledge of the Lord Jesus Christ (2 Peter 3:18). And He brings us to maturity primarily through the instruction provided by the officers in the local church and the fellowship we enjoy with one another as we study God's Word together. Personal, individual study is well and good, even necessary for our spiritual growth. However, we will attain maturity in the faith only through our participation in the local church. In the context of the covenant community, the Lord works through the faithful preaching and teaching of His Word by His appointed officers.

In our individualistic age, when too many Christians think church membership is optional and that they can grow spiritually just fine on their own, the comments of John Calvin on today's passage must be heard: "The church is the common mother of all the godly, which bears, nourishes, and brings up children to God, kings and peasants alike; and this is done by the ministry. Those who neglect or despise this order choose to be wiser than Christ. Woe to the pride of such men!" Our Savior has established the church as the arena for Christian growth. If we neglect its ministry, we will remain immature and undiscerning.

God has designed us as individuals and His church as a corporate body such that we grow to maturity within the context of the local church's ministry. No amount of study that we do on our own, however helpful it may be, can substitute for the benefit we receive by participating in the educational ministry of our local church. Let us not fail to participate in the church, which is God's primary arena for our spiritual growth.