



FIRST SCOTS PRESBYTERIAN CHURCH

Of Beaufort

PCA

THE LORD'S DAY

September 13, 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: “Stoop, Stoop”

by Samuel Rutherford

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

Humble me, Lord God,
Down, down, for your sake, with
my topsail.

Stoop, stoop, for low is the gate to
heaven.

Be violent with my corrupt
nature,

that I might be holy and lie
down under Christ's feet;
that I might quit will,
pleasure, worldly love,
earthly hope,
and a heart itching after this
faded and over-gilded world,
and be content that Christ
trample upon all.

Come in, come in, my soul, to
Christ, and see what I want, and
find it in him.

He is the exit of all my burdens.
The tongues of angels, even a
world of angels, could not portray
him in his true colors.

Oh, for a soul as wide as the
highest heaven

to contain his love,
O world's wonder!

Oh, that my soul might but lie
within the scent of his love.

Oh, but it is long to that day
when I shall have a free
world of Christ's love!
Oh, what a sight to be in heaven,
in that fair orchard of the
new paradise;
and to see, and smell, and
touch, and kiss that fair field-
flower,
the ever-green Tree of life!

Lord, forgive me that I let my
love rust,
or waste it on loathsome
objects.

Woe, woe is me, that sin has
made me so many mad,
seeking the fool's paradise—
some desirable thing without
and apart from Christ.

Christ, Christ, nothing but Christ
can cool our love's burning
languor.

O thirsty love, set Christ, the well
of life,
to your head, and drink your
fill;
drink and be drunk with
Christ!

THE LORD'S DAY WORSHIP

SEPTEMBER 13, 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: PSALM 95:1-3

[1]Oh come, let us sing to the LORD; let us make a joyful noise to the rock of our salvation! [2]Let us come into his presence with thanksgiving; let us make a joyful noise to him with songs of praise! [3]For the LORD is a great God, and a great King above all gods.

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:**

Holy, Holy, Holy!

Trinity Hymnal #100

OLD TESTAMENT READING/CALL TO CONFESSION: PROVERBS 16:16-19

[16]How much better to get wisdom than gold! To get understanding is to be chosen rather than silver. [17]The highway of the upright turns aside from evil; whoever guards his way preserves his life. [18]Pride goes before destruction, and a haughty spirit before a fall. [19]It is better to be of a lowly spirit with the poor than to divide the spoil with the proud.

ASSURANCE OF PARDON: JAMES 4:6

But he gives more grace. Therefore it says, "God opposes the proud but gives grace to the humble."

PRAYER OF INTERCESSION

OFFERING:

***HYMN OF APPROACH:** I Need Thee Every Hour Trinity Hymnal #674

SERMON: “PRIDE, FAILURE, AND MERCY” Rev. Alex Mark
John 18:15-27

***HYMN OF THANKSGIVING:** His Mercy is More see page 8

***BENEDICTION**

***CONGREGATIONAL RESPONSE:** My Hope Is Built on Nothing Less, #521, Stanza 1

*My hope is built on nothing less than Jesus' blood and righteousness;
I dare not trust the sweetest frame, but wholly lean on Jesus' name.
On Christ, the solid rock I stand; all other ground is sinking sand,
all other ground is sinking sand.*

**Congregation Standing*

MORNING SERMON TEXT

[15]Simon Peter followed Jesus, and so did another disciple. Since that disciple was known to the high priest, he entered with Jesus into the courtyard of the high priest, [16]but Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the servant girl who kept watch at the door, and brought Peter in. [17]The servant girl at the door said to Peter, “You also are not one of this man’s disciples, are you?” He said, “I am not.” [18]Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves. Peter also was with them, standing and warming himself.

[19]The high priest then questioned Jesus about his disciples and his teaching. [20]Jesus answered him, “I have spoken openly to the world. I have always taught in synagogues and in the temple, where all Jews come together. I have said nothing in secret. [21]Why do you ask me? Ask those who have heard me what I said to them; they know what I said.” [22]When he had said these things, one of the officers standing by struck Jesus with his hand, saying, “Is that how you answer the high priest?” [23]Jesus answered him, “If what I said is wrong, bear witness about the wrong; but if what I said is right, why do you strike me?” [24]Annas then sent him bound to Caiaphas the high priest.

[25]Now Simon Peter was standing and warming himself. So they said to him, “You also are not one of his disciples, are you?” He denied it and said, “I am not.” [26]One of the servants of the high priest, a relative of the man whose ear Peter had cut off, asked, “Did I not see you in the garden with him?” [27]Peter again denied it, and at once a rooster crowed.—John 18:15-27

MORNING SERMON OUTLINE & NOTES

I. PETER’S DENIALS

MORNING SERMON OUTLINE & NOTES (CONT'D)

II. PRIDE'S DANGER

III. CHRIST'S MERCY

His Mercy is More

Matt Boswell and Matt Papa

Slowly ♩ = 44

1. What love could re - mem - ber no
 2. What pa - tience would wait as we
 3. What rich - es of kind - ness He

wrongs we have done; Om - ni - scient, all know - ing, He
 con - stant - ly roam; What Fa - ther, so ten - der, is
 la - vished on us; His blood was the pay - ment, His

counts not their sum; Thrown
 call life - ing was the home. He
 life was the cost. We

in - to a sea with - out bot - tom or shore; Our
 wel - comes the weak - est, the vil - est, the poor;
 stood 'neath a debt we could nev - er af - ford;

REFRAIN

sins they are man - y, His mer - cy is more. Praise the Lord!

His mer - cy is more, Strong - er than dark - ness,

new ev' - ry morn; Our sins they are man - y, His mer - cy is

Repeat refrain last time

more.

Before A Kangaroo Court

(a devotional on John 18: 19-24 from www.ligonier.org)

According to Merriam-Webster, a kangaroo court is “a mock court in which the principles of law and justice are disregarded or perverted” and is “characterized by irresponsible, unauthorized, or irregular status or procedures.” Kangaroo courts are not concerned with the truth, but they arrive at a predetermined verdict regarding the accused. When we consider Jesus’ trial before the Jewish religious authorities, we can conclude only that it occurred before a kangaroo court.

First-century Jewish regulations held that a defendant could not be put on trial at night, but that is when Jesus’ trial took place (John 18:3). Furthermore, there is good evidence that the high priest was not supposed to question the defendant but only the witnesses. However, in His first appearance before the Jewish authorities, Jesus was interrogated by Annas, whom the Jews regarded as the high priest even though the Romans had previously deposed him (vv. 19, 24). Finally, Deuteronomy 17:6 declares that a person cannot be put to death except when two or more witnesses provide consistent evidence of guilt. But we know that the Jewish leaders recommended capital punishment for Jesus even though the witnesses against Him provided contradictory testimony (Mark 14:55–64). This testimony would have been given at the second interrogation that John mentions when Jesus was taken to Caiaphas, the Jewish high priest recognized by the Romans (John 18:24; see Matt. 26:57–68).

As we would expect, Jesus saw through these illegalities. When Annas asked our Lord about His teaching, Jesus responded that he should ask those who had heard it (John 18:19–21). In other words, Jesus was calling Annas to speak to witnesses, not to Him, for that was the proper procedure. Later in the interrogation, Jesus told Annas to bear witness to the truth or falsehood of His testimony (v. 23). Christ was asking for witnesses to testify against Him as established in the law of Moses, revealing the corruption of the proceedings and showing that He was speaking only the truth.

Jesus also emphasized the reliability of His word in His testimony to Annas when He said that He spoke openly to the world and said nothing in secret. This does not mean He never taught His disciples behind closed doors, for all four Gospels testify that He did so at times. Christ meant that His teaching was consistent—He did not teach His disciples anything that contradicted His public instruction.

When brought before an unjust tribunal, Christ remained concerned only for justice. That is instructive for us. In all of our dealings, we should be concerned to see justice done, and we should not form our opinions of others based on insufficient evidence.

Simon Peter Denies Jesus

(a devotional on John 18: 25-27 from www.ligonier.org)

Simon Peter and “another disciple,” most likely the Apostle John, followed the band of soldiers and religious leaders who arrested Jesus to the “courtyard of the high priest” (John 18:15). A servant girl soon asked Peter if he was a disciple of Jesus, and Peter denied that he was (vv. 16–18).

This did not end the matter, for John tells us in today’s passage that Peter was questioned about his association with Jesus again. Apparently, more than one figure posed the question a second time, for John reports that “they” asked Peter whether he was one of Jesus’ disciples (v. 25). Perhaps the servant girl had been unsatisfied with Peter’s response and was able to get several people in the crowded courtyard to think that they had seen Peter with Jesus before. In any case, Peter denied knowing Jesus a second time (v. 25).

The disciple’s denials did not stop there, for one final person asked Peter if he knew Jesus. In so doing, this person, whom John identifies as a relative of Malchus, stated that he believed that he had seen Peter in the garden with our Lord (v. 26; see v. 10). Peter, afraid of what might happen if people knew he was Christ’s disciple, denied Jesus a third time, just as Jesus predicted (v. 27; see 13:36–38).

By moving back and forth between Peter’s denials and Christ’s testimony before Annas, John allows us to see a stark contrast between the Savior and one of His most well-known disciples. Jesus did not back down when His life was at risk but stood up to the high priest and his kangaroo court (18:19–24). Peter, on the other hand, could not bear witness to the truth under less severe circumstances. He was not questioned by a person with authority like the high priest but only by servants. He was not facing a tribunal seeking his death (vv. 17–18, 25–27). Jesus could stand for justice against the powerful when He knew it would cost Him His life, but Peter proved himself a coward.

Jesus’ perfection and Peter’s failure are instructive. Lest we think that we must prove ourselves worthy before Christ will save us, we recall that Jesus died for sinners, even sinners such as Peter who deny Him. Dr. R.C. Sproul writes in his commentary John that Jesus “had no need to die for people who are sinless, for there are no such people. He gave Himself for people who have it in them to betray Him, people like you and me. However, He will never betray those on whom He sets His love, but will love them faithfully for all time.”

Even some professing Christians act as if they must prove themselves worthy before Christ will receive them into His kingdom. Yet, the whole point of the gospel is that Jesus died for the unworthy, for sinners of all kinds. We need not make ourselves worthy before Christ will save us, for indeed we could not make ourselves worthy even if we tried. While we were yet sinners, Christ died for us. That is the good news of the gospel.

THE LORD'S DAY EVENING

September 13, 2026

Hymn Sing

Rev. Alex Mark
Senior Pastor

Call to Worship

Psalm 37:1-11

[1]Fret not yourself because of evildoers; be not envious of wrongdoers! [2]For they will soon fade like the grass and wither like the green herb. [3]Trust in the LORD, and do good; dwell in the land and befriend faithfulness. [4]Delight yourself in the LORD, and he will give you the desires of your heart. [5]Commit your way to the LORD; trust in him, and he will act. [6]He will bring forth your righteousness as the light, and your justice as the noonday. [7]Be still before the LORD and wait patiently for him; fret not yourself over the one who prospers in his way, over the man who carries out evil devices! [8]Refrain from anger, and forsake wrath! Fret not yourself; it tends only to evil. [9]For evildoers shall be cut off, but those who wait for the LORD shall inherit the land. [10]In just a little while, the wicked will be no more; though you look carefully at his place, he will not be there. [11]But the meek shall inherit the land and delight themselves in abundant peace.

**Opening Hymn:*

To God Be the Glory

Trinity Hymnal #55

Scripture Reading:

Acts 15:36-41

Evening Prayer

Scripture Reading & Sermon: "THE SIN SONG OF SCRIPTURE"

Psalm 53

Rev. Tom Brown
Assistant Pastor

**Closing Hymn:*

Marvelous Grace of Our Loving Lord

Trinity Hymnal #465

**Benediction*

**Congregation Standing*

PSALM 53

TO THE CHOIRMASTER: ACCORDING TO MAHALATH, A MASKIL OF DAVID. [1]The fool says in his heart, “There is no God.” They are corrupt, doing abominable iniquity; there is none who does good. [2]God looks down from heaven on the children of man to see if there are any who understand, who seek after God. [3]They have all fallen away; together they have become corrupt; there is none who does good, not even one. [4]Have those who work evil no knowledge, who eat up my people as they eat bread, and do not call upon God? [5]There they are, in great terror, where there is no terror! For God scatters the bones of him who encamps against you; you put them to shame, for God has rejected them. [6]Oh, that salvation for Israel would come out of Zion! When God restores the fortunes of his people, let Jacob rejoice, let Israel be glad.

EVENING SERMON OUTLINE & NOTES

I. THE ESSENCE OF SIN

II. THE EFFECT OF SIN

EVENING SERMON OUTLINE & NOTES (CONT'D)

III. THE UNIVERSALITY OF SIN

IV. THE BLINDNESS OF SIN

V. THE UNREST OF SIN

EVENING SERMON OUTLINE & NOTES (CONT'D)

VI. THE ENEMY OF SIN

VII. THE SAVIOR OF SINNERS