



FIRST SCOTS
PRESBYTERIAN CHURCH

Of Beaufort

— PCA —

THE LORD'S DAY

May 24, 2026

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

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Prayer of Preparation: From
Into His Presence—Praying with the Puritans
“A Mass of Love”

Lord Jesus Christ,
what comforts you give to the poor,
broken-hearted believers!

If heaven and earth were compressed
into one mass of pure gold,
it would not weigh the thousandth
part
of your love to a soul—even to me, a
poor prisoner.

You are the fairest Rose in all God’s
paradise,
infinitely above all imaginable and
created glory.

For your fire is hotter than any other
fire;
your love sweeter than common
love;
your beauty surpasses all other
beauty.

Oh, that others would fall in love with
you!

Yet all of us together could not love
you enough, who are the Son of the
Father’s love, and God’s delight.

Lord, grant that the meeting of your
people may be a trysting-place
where we may feast together,
and drink that pure river of the water
of life,
that flows from the throne of God
and of the Lamb.

--Samuel Rutherford

THE LORD'S DAY WORSHIP

MAY 24, 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 46:1-4

[1]God is our refuge and strength, a very present help in trouble. [2]Therefore we will not fear though the earth gives way, though the mountains be moved into the heart of the sea, [3]though its waters roar and foam, though the mountains tremble at its swelling. Selah [4]There is a river whose streams make glad the city of God, the holy habitation of the Most High.

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:**

A Mighty Fortress Is Our God

Trinity Hymnal #92

NEW TESTAMENT READING/CALL TO CONFESSION: MATTHEW 14:22-33

[22]Immediately he made the disciples get into the boat and go before him to the other side, while he dismissed the crowds. [23]And after he had dismissed the crowds, he went up on the mountain by himself to pray. When evening came, he was there alone, [24]but the boat by this time was a long way from the land, beaten by the waves, for the wind was against them. [25]And in the fourth watch of the night he came to them, walking on the sea. [26]But when the disciples saw him walking on the sea, they were terrified, and said, "It is a ghost!" and they cried out in fear. [27]But immediately Jesus spoke to them, saying, "Take heart; it is I. Do not be afraid." [28]And Peter answered him, "Lord, if it is you, command me to come to you on the water." [29]He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus. [30]But when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord, save me." [31]Jesus immediately reached out his hand and took hold of him, saying to him, "O you of little faith, why did you doubt?" [32]And when they got into

the boat, the wind ceased. [33]And those in the boat worshiped him, saying, “Truly, you are the Son of God.”

ASSURANCE OF PARDON: JOHN 8:12

Again Jesus spoke to them, saying, “I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.”

AFFIRMATION OF FAITH: WESTMINSTER SHORTER CATECHISM, QUESTION #61

Question 61: What is forbidden in the fourth commandment?

Answer: The fourth commandment forbiddeth the omission, or careless performance, of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments or recreations.

PRAYER OF INTERCESSION

OFFERING:

***HYMN OF PREPARATION:** This Is My Father’s Word see page 6

SERMON: “WHEN ALL THE LIGHTS GO OUT” Rev. Dr. Ian Hamilton
Psalm 74

***HYMN OF THANKSGIVING:** Christ, Our Hope in Life & Death see page 9

***BENEDICTION**

***CONGREGATIONAL RESPONSE:** My Hope Is Built on Nothing Less, #521, Stanza 2

*When darkness veils his lovely face, I rest on his unchanging grace;
in every high and stormy gale, my anchor holds within the veil.
On Christ, the solid rock I stand; all other ground is sinking sand,
all other ground is sinking sand.*

**Congregation Standing*

THIS IS MY FATHER'S WORD

TUNE OF THIS IS MY FATHER'S WORLD

1 This is my Father's Word, and in it I delight.
In faith I wait, and meditate
Upon it, day and night.
This is my Father's Word; 'tis more to be desired
Than much fine gold; and, from of old,
Was by His Spirit inspired.

2 This is my Father's Word: than honey far more sweet;
Most true and sure, most clean and pure;
A lamp unto my feet.
This is my Father's Word, for my instruction giv'n.
Though man's word fails, God's e'er prevails,
And lights my path to Heav'n.

3 This is my Father's Word, and though all seas and lands
At last one day shall pass away,
God's Word forever stands.
This is my Father's Word, eternal as His Name.
Time sinks like sand but God's Word stands,
From age to age the same.

The image displays the musical notation for the hymn 'This is my Father's Word'. It consists of four staves of music, each with a treble clef and a key signature of one sharp (F#). The notes are written in a simple, clear style. Above the notes, the corresponding chords are indicated by letters: C, G, C, F, C, G. The first staff contains the first six notes of the melody. The second staff contains the next six notes. The third staff contains the next six notes. The fourth staff contains the final six notes, ending with a double bar line. The chords are placed above the notes they accompany: C above the first note, G above the second, C above the third, F above the fourth, C above the fifth, and G above the sixth.

MORNING SERMON TEXT

A MASKIL OF ASAPH. [1]O God, why do you cast off forever? Why does your anger smoke against the sheep of your pasture? [2]Remember your congregation, which you have purchased of old, which you have redeemed to be the tribe of your heritage! Remember Mount Zion, where you have dwelt. [3]Direct your steps to the perpetual ruins; the enemy has destroyed everything in the sanctuary!

[4]Your foes have roared in the midst of your meeting place; they set up their own signs for signs. [5]They were like those who swing axes in a forest of trees. [6]And all its carved wood they broke down with hatchets and hammers. [7]They set your sanctuary on fire; they profaned the dwelling place of your name, bringing it down to the ground. [8]They said to themselves, “We will utterly subdue them”; they burned all the meeting places of God in the land.

[9]We do not see our signs; there is no longer any prophet, and there is none among us who knows how long. [10]How long, O God, is the foe to scoff? Is the enemy to revile your name forever? [11]Why do you hold back your hand, your right hand? Take it from the fold of your garment and destroy them!

[12]Yet God my King is from of old, working salvation in the midst of the earth. [13]You divided the sea by your might; you broke the heads of the sea monsters on the waters. [14]You crushed the heads of Leviathan; you gave him as food for the creatures of the wilderness. [15]You split open springs and brooks; you dried up ever-flowing streams. [16]Yours is the day, yours also the night; you have established the heavenly lights and the sun. [17]You have fixed all the boundaries of the earth; you have made summer and winter.

[18]Remember this, O LORD, how the enemy scoffs, and a foolish people reviles your name. [19]Do not deliver the soul of your dove to the wild beasts; do not forget the life of your poor forever.

[20]Have regard for the covenant, for the dark places of the land are full of the habitations of violence. [21]Let not the downtrodden turn back in shame; let the poor and needy praise your name.

[22]Arise, O God, defend your cause; remember how the foolish scoff at you all the day! [23]Do not forget the clamor of your foes; the uproar of those who rise against you, which goes up continually!—Psalm 74

MORNING SERMON NOTES

Christ, Our Hope in Life and Death

Words and Music by
Keith Getty, Matt Boswell, Jordan Kauflin,
Matt Merker and Matt Papa

1. What is our hope in life and death? Christ a-
2. What truth can calm the trou-bled soul? God is
3. Un - to the grave, what shall we sing? "Christ, He

lone, Christ a-lone. What is our on - ly con - fi -
good, God is good. Where is His grace and good-ness
lives; Christ He lives!" And what re - ward will hea - ven

dence? That our souls to Him be - long. Who holds our
known? In our great Re-deem-er's blood. Who holds our
bring? Ev - er - last - ing life with Him. There we will

days with - in His hand? What comes, a - part from His com-
faith when fears a - rise? Who stands a - bove the storm - y
rise to meet the Lord, Then sin and death will be de -

mand? And what will keep us to the end? The love of
trial? Who sends the waves that bring us nigh Un - to the
stroyed, And we will feast in end-less joy, When Christ is

Refrain

Christ, in which we stand. O sing ha - le-
shore, the rock of Christ? _____
ours for - ev - er - more!

lu-jah! Our hope springs e - ter-nal; O sing hal - le-

lu - jah! Now and ev - er we con-

Repeat Refrain last time

fess Christ our hope in life and death.

Three Things You Should Know About Psalms

By Rev. Dr. Ian Hamilton

(article from www.ligonier.org; July 12, 2023)

The book of Psalms was the songbook our Lord Jesus Christ sang from every Sabbath. In today's church we have a myriad of songbooks; in Jesus' day there was but one songbook: the 150 songs contained in the Psalter. How well do we know the Savior's songbook?

1. The book of Psalms was written over a period of one thousand years.

Psalm 90, a psalm of Moses, was probably the earliest psalm, written around 1500 BC. It is difficult to know when the last psalm was composed, but Psalm 126, which begins, "When the Lord restored the fortunes of Zion, we were like those who dream," probably refers to Israel's return from exile in 537 BC.

2. Approximately 40 percent of the psalms are laments.

Out of the 150 psalms, fifty-nine are laments, songs composed in a spiritual and theological minor key. There are psalms of unqualified joy and delight, such as Psalm 47. But why so many laments? The life of faith, personal and corporate, is lived in a fallen world and opposed by the flesh, the world, and the devil. Jesus told His disciples, "In the world you will have tribulation" (John 16:33). The Psalms give heart expression to the struggles, sorrows, weariness, perplexities, and failures that are the daily experience of every believer. Think of these words from Psalm 44:

In God we have boasted continually,
and we will give thanks to your name forever. *Selah*
But you have rejected us and disgraced us
and have not gone out with our armies.
You have made us turn back from the foe,
and those who hate us have gotten spoil.
You have made us like sheep for slaughter
and have scattered us among the nations. (Ps. 44:8–11)

Jesus would have sung these words as He stood before His Father representing His people. Or think of these words from Psalm 51, King David's song of repentance after the tragedy of his sin with Bathsheba:

Have mercy on me, O God,
according to your steadfast love;
according to your abundant mercy
blot out my transgressions.
Wash me thoroughly from my iniquity,
and cleanse me from my sin!

For I know my transgressions,
and my sin is ever before me. (Ps. 51:1–3)

The many laments in the Psalms enable believers who are in the depths, or who are experiencing trials, to express in words inspired by the Holy Spirit the struggles and sorrows in their hearts. The many laments are spiritual therapies to help reassure and recalibrate the troubled hearts of God's children.

3. The Psalms are all about God's promised Messiah-King, Jesus Christ.

Many Christians would be able to point to psalms that very obviously speak of God's promised Messiah-King. Think of Psalm 2, "The Lord said to me, 'You are my Son; today I have begotten you,'" or Psalm 41, "Even my close friend in whom I trusted, who ate my bread, has lifted his heel against me" (quoted by Jesus in John 13:18). But the Psalms bear a much larger and grander testimony to Jesus than a verse here and there.

As the shadow of the cross began to cast its looming darkness over the human soul of Jesus, He asked the religious leaders who were plotting His death this question:

"What do you think about the Christ? Whose son is he?" They said to him, "The son of David." He said to them, "How is it then that David, in the Spirit, calls him Lord, saying, "The Lord said to my Lord, "Sit at my right hand, until I put your enemies under your feet"? If then David calls him Lord, how is he his son?" (Matt. 22:41–44, quoting Ps. 110:1)

The Psalms' testimony about Jesus was uppermost in His mind as He hung on the cross, bearing the righteous judgment our sin deserved, as He cried, "My God, my God, why have you forsaken me?" (Matt. 27:46, quoting Ps. 22:1).

Think of Jesus' words to His disciples after His resurrection: "'These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.' Then he opened their minds to understand the Scriptures" (Luke 24:44–45).

The Psalms in their entirety speak of God's promised Messiah-King. He is the "blessed man" who exemplifies the righteous life that Psalm 1 portrays. He is the King whose enemies will become His footstool (Pss. 2; 110:1). He is the righteous sufferer who epitomizes trust in the Lord (Ps. 22).

The Psalms portray the life of faith with searing honesty. They poignantly remind us that the pattern of death and resurrection that was etched into the holy humanity of the Lord Jesus Christ is the pattern that the Holy Spirit seeks to replicate in the lives of all God's children. The book of Psalms is a divinely inspired songbook that reflects the highs and lows, the triumphs and tragedies, of God's covenant people over a millennium. John Calvin described the Psalms as "an anatomy of all the parts of the soul." Let us sing the Savior's songbook, lest we risk impoverishing our worship and robbing ourselves of the rich spirituality contained within its songs.

THE LORD'S DAY EVENING

May 24, 2026

Hymn Sing

Rev. Alex Mark
Senior Pastor

Call to Worship

Psalm 100:1-3

[1]Make a joyful noise to the LORD, all the earth! [2]Serve the LORD with gladness! Come into his presence with singing! [3]Know that the LORD, he is God! It is he who made us, and we are his; we are his people, and the sheep of his pasture.

**Opening Hymn:*

Come, Thou Almighty King

Trinity Hymnal #101

Scripture Reading:

Psalm 56

Evening Prayer

Scripture Reading & Sermon: "WHY JESUS' ASCENSION
MATTERS"

Rev. Dr. Ian Hamilton

I Timothy 3:16; Luke 24:50-53; Acts 1:1-11

**Closing Hymn*

Join All the Glorious Names

Trinity Hymnal #301

**Benediction*

**Congregation Standing*

I TIMOTHY 3:16; LUKE 24:50-53; ACTS 1:1-11

I Timothy 3:16—Great indeed, we confess, is the mystery of godliness: He was manifested in the flesh, vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.

Luke 24:50-53—[50]And he led them out as far as Bethany, and lifting up his hands he blessed them. [51]While he blessed them, he parted from them and was carried up into heaven. [52]And they worshiped him and returned to Jerusalem with great joy, [53]and were continually in the temple blessing God.

Acts 1:1-11—[1]In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, [2]until the day when he was taken up, after he had given commands through the Holy Spirit to the apostles whom he had chosen. [3]He presented himself alive to them after his suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God. [4]And while staying with them he ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, “you heard from me; [5]for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.”

[6]So when they had come together, they asked him, “Lord, will you at this time restore the kingdom to Israel?” [7]He said to them, “It is not for you to know times or seasons that the Father has fixed by his own authority. [8]But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.” [9]And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight. [10]And while they were gazing into heaven as he went, behold, two men stood by them in white robes, [11]and said, “Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.”

EVENING SERMON NOTES

EVENING SERMON NOTES (CONT'D)
