



FIRST SCOTS PRESBYTERIAN CHURCH

Of Beaufort

— PCA —

THE LORD'S DAY

August 24, 2025

Sunday School: 9:30AM (all ages)

Morning Worship Service: 10:40AM

Evening Worship Service: 5PM

www.firstscotsbeaufort.org

335 Sams Point Road, Beaufort, SC 29907

admin@firstscotsbeaufort.org | (843)379-0134

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

AUGUST 24, 2025

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: PHILLIPIANS 2:5-11

[5]Have this mind among yourselves, which is yours in Christ Jesus, [6]who, though he was in the form of God, did not count equality with God a thing to be grasped, [7]but emptied himself, by taking the form of a servant, being born in the likeness of men. [8]And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. [9]Therefore God has highly exalted him and bestowed on him the name that is above every name, [10]so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, [11]and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

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: ISAIAH 64:6

We have all become like one who is unclean, and all our righteous deeds are like a polluted garment.

ASSURANCE OF PARDON: EZEKIEL 36:25-27

[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."

PRAYER OF INTERCESSION

OFFERING:

| | | |
|------------------------|--------------------|---------------------------|
| This Week's Total: | \$12,434 (General) | \$1,300 (Campus Projects) |
| Previous Week's Total: | \$4,020 (General) | \$300 (Campus Projects) |

***HYMN OF PREPARATION:** May the Mind of Christ My Savior Trinity Hymnal #644

SERMON: "HOW MAY I SERVE YOU?" Rev. Alex Mark
John 13:12-17

***HYMN OF THANKSGIVING:** The Church's One Foundation Trinity Hymnal #347
(*Stanzas 1-5*)

***BENEDICTION**

***CONGREGATIONAL RESPONSE:** The Church's One Foundation, #347 (Stanza 6)

*Yet she on earth hath union with God the Three in One,
and mystic sweet communion with those whose rest is won:
O happy ones and holy! Lord, give us grace that we,
like them, the meek and lowly, on high may dwell with thee.*

**Congregation Standing*

Thank you for worshipping with us today. Please contact us at admin@firstscotsbeaufort.org or call 843-379-0134 for more information. Office hours: Monday-Thursday, 10AM-2PM.

MORNING SERMON TEXT

[12]When he had washed their feet and put on his outer garments and resumed his place, he said to them, “Do you understand what I have done to you? [13]You call me Teacher and Lord, and you are right, for so I am. [14]If then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. [15]For I have given you an example, that you should do just as I have done to you. [16]Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him. [17]If you know these things, blessed are you if you do them.”—John 13:12-17

MORNING SERMON OUTLINE & NOTES

I. HOLY CURIOSITY

II. ABIDING HUMILITY

III. HOW MAY I SERVE YOU?

The Example of Jesus

(devotional on John 13:12-17 from www.ligonier.org)

Christ washed the feet of His disciples, illustrating our need for cleansing from sin even after conversion (John 13:1–11). Yet, as we see in today’s passage, His action was also meant to be an example for His disciples to imitate. In the foot washing, we learn something about what it means to be followers of the Savior.

But what do we learn, and how exactly are we to follow Jesus’ example? Jesus said, “You ought to wash one another’s feet” (v. 15), but are we literally to wash other people’s feet? Certainly, Christ commended to His disciples a willingness to do the menial task of washing feet. But it is doubtful that He gave the example of foot washing to us as a literal practice that the church must engage in just as it celebrates the sacraments of baptism and the Lord’s Supper. There was no formal institution of the practice as there was for the other sacraments (Matt. 28:18–20; Luke 22:14–20), and elsewhere in Scripture we do not see the church washing feet as part of worship.

Moreover, John 13 as a whole indicates that Jesus had something broader in mind when He said we should wash one another’s feet. The entire discussion is about the nature of Christ’s lordship and the relationship of servants to masters. Jesus affirmed that He was the Lord and Teacher of the disciples, but His actions reveal that His lordship is not the same as the lordship typically envisioned in the world. Our Savior willingly performed the menial task of foot washing, which reveals that He did not consider the vocation of servanthood incompatible with His leadership. In fact, no one has performed a greater service for sinners than our Lord Jesus Christ, for He bore the curse of God against our sin for the sake of our redemption. As Paul puts it, the Son of God did not consider His status as God something to be used for His own advantage at the expense of others; rather, He took on human flesh in order to obey God even unto the cross and purchase our salvation (Phil. 2:5–11).

The basic idea of today’s passage is that disciples of Christ must be willing to do what He was willing to do, including acts of service. As the Master, He is greater than us, His servants, and if a task such as foot washing was not beneath Him, neither should we consider any form of service beneath us. The example of foot washing commends to us a willingness to meet the needs of others, to put others before ourselves, and to not be puffed up with pride. It is a call to humility and to a readiness to serve one another.

Jesus, as God incarnate, is the Lord and Master of creation. But He is also the Suffering Servant who pays the price for sin. We cannot atone for the sins of others, but we can imitate Jesus in being willing to go to great lengths to meet the needs of others. We should begin our service at home, putting the needs of our spouses and children ahead of our own. But we should also put others ahead of us wherever else we may go.

THE LORD'S DAY EVENING

August 24, 2025

Hymn Sing

Rev. Alex Mark
Senior Pastor

Call to Worship

Psalm 104:24-25

[24]O LORD, how manifold are your works! In wisdom have you made them all; the earth is full of your creatures. [25]Here is the sea, great and wide, which teems with creatures innumerable, living things both small and great.

**Opening Hymn:*

For the Beauty of the Earth

Trinity Hymnal #116

Scripture Reading:

Luke 15:11-32

Evening Prayer

Scripture Reading & Sermon: “ALL IN A DAY’S WORK”
Genesis 1:20-23

Rev. Alex Mark

**Closing Hymn*

Trust and Obey

Trinity Hymnal #672

**Benediction*

**Congregation Standing*

GENESIS 1:20-23

[20]And God said, “Let the waters swarm with swarms of living creatures, and let birds fly above the earth across the expanse of the heavens.” [21]So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. [22]And God blessed them, saying, “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.” [23]And there was evening and there was morning, the fifth day.

EVENING SERMON OUTLINE & NOTES

I. ALL IN A DAY’S WORK

II. THE WONDERS OF CREATION

III. LIFE UNDER GOD’S BLESSING

The Days of Creation

(devotional on Genesis 1:20-25 from www.ligonier.org)

Over the past two hundred years, the church of Jesus Christ has engaged in a seemingly endless battle with metaphysical naturalists. Faithful believers continue defending the existence of God and His work of creation against the onslaught of atheistic evolutionists.

However, orthodox Christians differ in their defense of creation. Some read Genesis 1 chronologically, asserting that God made the world in six, literal twenty-four hour days and that the earth is only a few thousand years old. Others say the earth is much older, arguing the events of Genesis 1 spanned millennia. Still others believe chapter 1 is more concerned to teach theology (God's relationship to the universe) than to impart cosmology (how the universe was created).

One theory embracing this last perspective — the Framework View — sees a “framework,” a deliberate literary construction, in Genesis 1, whereby the first three days of creation parallel the last three days so as to evoke awe at God's purpose in creation. On day one, God creates the light and darkness as realms to be inhabited on day four by the sun, moon, and stars. The sky and sea of day two is filled with birds and fish on day five. Animals and people on day six dwell on the land made on day three. Moses is said to have “framed” the chapter in this way to show the importance of Sabbath rest to Israel and to highlight the creation of Adam and Eve (Gen. 2).

The Framework View does take the carefully crafted prose of Genesis seriously. However, seeing an obvious literary structure in Genesis 1 does not preclude a literal, seven-day week of creation. Hebrew scholars note that the Hebrew word for “day” (yom) universally means a twenty-four hour solar day when preceded by ordinal numbers, as it is in this chapter. Furthermore, it is hard to believe Moses' original audience would have understood the period of creation as occupying a time span longer than a normal week. Finally, God's work and rest could hardly serve as a pattern for our own if, unlike ours, He took longer than a week to finish laying the foundation of history (see Ex. 20:8–11). For these reasons, we believe that a literal week of seven twenty-four hour days is most faithful to the author's intent.

Atheistic naturalism leads us to boldly confess God's work of creation. We must be careful, however, not to divide the church over the interpretation of Genesis 1, for godly men have confessed God's creation of all things while differing on how the creation account is to be understood. Ask the Lord to help you to be humble toward other believers who disagree with you on minor interpretative issues, as they too wish to uphold God's sovereign act of creation.