

February 23, 2025

Worship | 8:15 and 11 am

Livestream | 11 am



# LEXINGTON

## PRESBYTERIAN CHURCH

For God's glory, we are making disciples of Jesus as we worship, love, and serve.

# WELCOME

Thank you for joining us for worship this morning. We invite you to experience the meaning of the Gospel through this service, which reflects both ancient and modern elements of Christian worship. When we gather as a worshipping community, we enter into a dialogue with the living God. God calls us into worship, we rejoice in the hope of the Gospel, confess our sins, lament the brokenness of our world, give our offerings, and hear God's Word read and preached. We hope that by worshipping with us, you will experience joy and hope from a community of people who love Jesus.

At Lexington Presbyterian Church, for God's glory, we are making disciples of Jesus as we worship, love, and serve.

Complete our Connect Card at [lexpreschurch.com/connect](http://lexpreschurch.com/connect) to join us on mission!

General inquiries: [hello@lexpreschurch.com](mailto:hello@lexpreschurch.com)

# LORD'S DAY WORSHIP

\* Congregation, please stand if able

Prelude

## PRAISE

**Updates** | Following Christ Together

\* **Call to Worship** | Psalm 95: 1-2, 6-7a

*Leader: Oh come, let us sing to the LORD;  
let us make a joyful noise to the rock of our salvation!  
Let us come into his presence with thanksgiving;  
let us make a joyful noise to him with songs of praise!*

**All:** Oh come, let us worship and bow down;  
let us kneel before the Lord, our Maker!  
For he is our God,  
and we are the people of his pasture,  
and the sheep of his hand.

# Come Ye, Sinners

1. Come ye sin - ners, poor and wretch - ed,  
 2. Come ye nee - dy, come and wel - come;  
 3. Come ye wea - ry, hea - vy la - den,  
 4. Let not con - science make you lin - ger,  
 5. Lo! The In - car - nate God, a - scend - ed;

3  
 weak and woun - ded, sick and sore.  
 God's free boun - ty glor - i - fy;  
 Bruised and bro - ken by the fall.  
 nor of fit - ness fond - ly dream  
 pleads the mer - it of His blood.

5  
 Je - sus, be - reaf - dy, and stands to save you,  
 True, you, tar - ry, and true till re - pen - tance,  
 If you fit - ness Him; He ven - re - be - tter,  
 All the Ven - ture on Him; re - quir - es  
 Ven - ture on Him; re - quir - es

7  
 Full of pi - ty joined with power.  
 eve - ry grace that you nigh.  
 you will ne - ver come at all.  
 is to feel your need at of Him.  
 Let no oth - er trust in - trude.

9  
 He is a - - - ble,  
 With - - - out the mon - - - ey,  
 Not right - - - eous,  
 This He but gives you,  
 None He - - - sus,

11  
 He is a - - - ble;  
 with - - - out the mon - - - ey;  
 not the He right - - - eous;  
 this He but gives you,  
 none He - - - sus

13  
 He is will - ing; Doubt no more.  
 Come Je - sus came and to buy.  
 Sin - ners Je - sus came to call.  
 'Tis the Spir - it's ri - sing beam.  
 Can the do help - less sin - ners good.

Words by Joseph Hart  
 Music by Matthew Smith  
 © 2000 detuned radio music (ASCAP)

## \* Prayer of Invocation

## \* Old Testament Scripture Reading | Micah 6:1-8 | Pew Bible pp. 779-780

Hear what the LORD says:

Arise, plead your case before the mountains,  
and let the hills hear your voice.

Hear, you mountains, the indictment of the LORD,  
and you enduring foundations of the earth,  
for the LORD has an indictment against his people,  
and he will contend with Israel.

“O my people, what have I done to you?

How have I wearied you? Answer me!

For I brought you up from the land of Egypt  
and redeemed you from the house of slavery,  
and I sent before you Moses,  
Aaron, and Miriam.

O my people, remember what Balak king of Moab devised,  
and what Balaam the son of Beor answered him,  
and what happened from Shittim to Gilgal,  
that you may know the righteous acts of the LORD.”

“With what shall I come before the LORD,  
and bow myself before God on high?

Shall I come before him with burnt offerings,  
with calves a year old?

Will the LORD be pleased with thousands of rams,  
with ten thousands of rivers of oil?

Shall I give my firstborn for my transgression,  
the fruit of my body for the sin of my soul?”

He has told you, O man, what is good;

and what does the LORD require of you

but to do justice, and to love kindness,  
and to walk humbly with your God?

# His Mercy Is More



1. What love could re - mem - ber no wrongs we have done?  
2. What pa - tience would wait as we con - stant - ly roam?  
3. What rich - es of kind - ness He lav - ished on us.



Om - ni - scient, all - know - ing, He counts not their sum.  
What Fa - ther so ten - der is call - ing us home?  
His blood was the pay - ment, His life was the cost.



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



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



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



new eve - ry morn; our sins, they are man - y; His mer - cy is more.

Words and Music by Matt Papa and Matt Boswell  
CCLI Song #7065053  
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# RENEWAL

## Call to Confession | Isaiah 6:1-5

*Leader: In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and the train of his robe filled the temple. Above him stood the seraphim. Each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. And one called to another and said:*

*“Holy, holy, holy is the LORD of hosts;  
the whole earth is full of his glory!”*

*And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. And I said: “Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts!”*

## Corporate Confession of Sin | From the Valley of Vision

All: O Lord,  
there is much ill about me--crucify it.  
There is much flesh within me--mortify it.  
Purge me from selfishness, the fear of others,  
the love of approbation,  
the shame of being thought old-fashioned,  
the desire to be cultivated or modern.  
Let me reckon my old life dead because of crucifixion,  
and never feed it as a living thing.  
Grant me more and more of the resurrection life:  
may it rule me, may I walk in its power,  
and be strengthened through its influence.  
In every facet of my life, may Jesus reign over all.  
I ask this in Christ's name, Amen.

\* **Words of Comfort** | Colossians 1:13-14

*Leader: He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins.*

\* **Passing of the Peace**

*Leader: The peace of Christ be with you.*

**All:** And also with you.

\* How Sweet and Awesome Is the Place-Trinity Hymnal No. 46g (vv.  
1, 2, 3, 4, 6)

1. How sweet and awe - some is the place with  
 2. While all our hearts and all our songs join  
 3. "Why was I made to hear your voice, and  
 4. 'Twas the same love that spread the feast that  
 6. We long to see your church - es full, that

Christ with - in the doors, while ev - er - last - ing  
 to ad - mire the feast, each of us cries, with  
 en - ter while there's room, when thou - sands make a  
 sweet - ly drew us in; else we had still re -  
 all the cho - sen race may, with one voice and

love dis - plays the choic - est of her stores.  
 thank - ful tongue, "Lord, why was I a guest?  
 wretch - ed choice, and rath - er starve than come?"  
 fused to taste, and per - ished in our sin.  
 heart and soul, sing your re - deem - ing grace.

## Friendship Register

Kindly remember to give your neighbor the Friendship Register. Once it reaches the end of the pew, then please pass it back. Making acquaintances with guests and fostering friendships within the larger church family is the goal of this register. Starting from the middle aisle, the register is located at the head of each pew. Please, make sure to write your name legibly.

## Worship Through Giving

The offering is a way for members and friends of Lexington Presbyterian to present the substance of their whole lives to God. Please feel no pressure to give.

Ways to give:

- You may use the offering plates.
- Go to “Giving” on your Church Center mobile app or [lexpres.churchcenter.com](http://lexpres.churchcenter.com).
- Text2Give: text any dollar amount to 84321.

# Come Ye, Souls, by Sins Afflicted [8:15 a.m. only]



1. Come ye souls by sin a - fflic - ted, Bowed with fruit - less, sorr - ow  
 2. Take His ea - sy yoke and wear - it; Love will make your o - be - dience  
 3. Bless - ed are the eyes that see - Him, Bless the ears that hear His  
 4. Sweet as home to pil - grims wea - ry, Light to new - ly o - pened



down; By the bro - ken law con vic - ted, Through the cross, be - hold the  
 sweet Christ will give you strength to bear - it, While His grace shall guide your  
 voice; Bless - ed are the souls that trust - Him, And in Him a - lone re -  
 eyes, Like full springs in, de - serts drea - ry, Is the rest the cross supp -



crown; Look to Je - sus, Look to Je - sus, Look to  
 feet Safe to glo - ry, Safe to glo - ry, Safe to  
 joice; His comm - and - ments, His comm - and - ments, His comm -  
 lies; All who taste it, All who taste it, All who



Je - sus; Mer - cy flows through Him a - lone. \_\_\_\_\_  
 glo - ry, Where His ran - somed cap - tives meet. \_\_\_\_\_  
 and - ments Then be - come their ha - ppy choice. \_\_\_\_\_  
 taste it Shall to rest imm - or - tal rise. \_\_\_\_\_

2. Take His  
 3. Bless - ed

Words: Joseph Swain (alt. Twit)

Music: Kevin Twit

©2013 Kevin Twit Music (ASCAP)

## Alas and Did My Savior Bleed | Choir Anthem [11 a.m. only]

Alas! and did my Savior bleed?  
and did my Sovereign die?  
Would he devote that sacred head  
for such a worm as I?

Was it for crimes that I have done,  
He groaned upon the tree?  
Amazing pity! Grace unknown!  
And love beyond degree!

Well might the sun in darkness hide,  
and shut His glories in,  
when Christ, the mighty Maker, died  
for man, the creature's, sin.

But drops of grief can ne'er repay  
the debt of love I owe.  
Here, Lord, I give myself away,  
'tis all that I can do.

Amazing pity, grace unknown,  
and love beyond degree.

Words: Isaac Watts (1707)

Music: Hugh Wilson (1824), arr. Dan Forrest

Tammy Lorick, accompanist

## \* The Doxology

Musical score for 'The Doxology' in G major and common time. The score consists of two systems of music, each with a vocal line and a bass line. The first system contains the first two lines of lyrics, and the second system contains the last two lines. The music is written in a simple, homophonic style with a clear harmonic structure.

Praise God from whom all bless - ings flow; praise him all crea-tures here be - low; praise

5  
him a - bove, ye heav'n - ly host: praise Fa - ther, Son, and Ho - ly Ghost. A - men.

Words: Thomas Ken, 1709  
Music: Louis Bergeois, 1551

## \* Offertory Prayer

# HEARING GOD'S WORD

## Corporate Prayer

## Children's Sermon | "Shake Out Your Garment!"

### \* Scripture Reading | Nehemiah 5 | p. 401

<sup>1</sup> Now there arose a great outcry of the people and of their wives against their Jewish brothers. <sup>2</sup> For there were those who said, "With our sons and our daughters, we are many. So let us get grain, that we may eat and keep alive." <sup>3</sup> There were also those who said, "We are mortgaging our fields, our vineyards, and our houses to get grain because of the famine." <sup>4</sup> And there were those who said, "We have borrowed money for the king's tax on our fields and our vineyards. <sup>5</sup> Now our flesh is as the flesh of our brothers, our children are as their children. Yet we are forcing our sons and our daughters to be slaves, and some of our daughters have already been enslaved, but it is not in our power to help it, for other men have our fields and our vineyards."

<sup>6</sup> I was very angry when I heard their outcry and these words. <sup>7</sup> I took counsel with myself, and I brought charges against the nobles and the officials. I said to them, "You are exacting interest, each from his brother." And I held a great assembly against them <sup>8</sup> and said to them, "We, as far as we are able, have bought back our Jewish brothers who have been sold to the nations, but you even sell your brothers that they may be sold to us!" They were silent and could not find a word to say. <sup>9</sup> So I said, "The thing that you are doing is not good. Ought you not to walk in the fear of our God to prevent the taunts of the nations our enemies? <sup>10</sup> Moreover, I and my brothers and my servants are lending them money and grain. Let us abandon this exacting of interest. <sup>11</sup> Return to them this very day their fields, their vineyards, their olive orchards, and their houses, and the percentage of money, grain, wine, and oil that you have been exacting from them." <sup>12</sup> Then they said, "We

will restore these and require nothing from them. We will do as you say.” And I called the priests and made them swear to do as they had promised. <sup>13</sup>I also shook out the fold of my garment and said, “So may God shake out every man from his house and from his labor who does not keep this promise. So may he be shaken out and emptied.” And all the assembly said “Amen” and praised the LORD. And the people did as they had promised.

<sup>14</sup>Moreover, from the time that I was appointed to be their governor in the land of Judah, from the twentieth year to the thirty-second year of Artaxerxes the king, twelve years, neither I nor my brothers ate the food allowance of the governor. <sup>15</sup>The former governors who were before me laid heavy burdens on the people and took from them for their daily ration forty shekels of silver. Even their servants lorded it over the people. But I did not do so, because of the fear of God. <sup>16</sup>I also persevered in the work on this wall, and we acquired no land, and all my servants were gathered there for the work. <sup>17</sup>Moreover, there were at my table 150 men, Jews and officials, besides those who came to us from the nations that were around us. <sup>18</sup>Now what was prepared at my expense for each day was one ox and six choice sheep and birds, and every ten days all kinds of wine in abundance. Yet for all this I did not demand the food allowance of the governor, because the service was too heavy on this people. <sup>19</sup>Remember for my good, O my God, all that I have done for this people.

## **Sermon | Rebuilding Walls, Restoring Hope. A Narrative Study of Nehemiah**

### **7. How Godly Leadership Responds When Internal Conflicts Surface**

**Rev. Dr. Curt McDaniel**

## Sermon Notes

### Rebuilding Walls, Restoring Hope A Narrative Study of Nehemiah

It is helpful to view chapter 5 in light of the events that were simultaneously occurring in chapters 3 and 4. Previously, we learned that the wall restoration work occurred in late summer to early Fall (mid-August to the starting days of October). Coincidentally, that period of time was also the season when the fig, grape, and olive harvests occurred,<sup>1</sup> essential staple in the Jewish economy and diet. It is not surprising, then, to realize that with workers devoting day and night to the wall restoration, the failure to harvest and to take their crop to market would cause economic difficulty to many, and these workers started to complain: “We are justified in assuming that the complaint came at a moment when the harvest of all important products of the soil had come to an end. That was the time when the creditors exacted their capital and interest.”<sup>2</sup> Add to this the recognition that a famine was in place (5:3), and you have a formula for internal unrest. But there’s more: not too long into the wall restoration, Nehemiah began to hear about the economic hardships these workers suffered when some first migrated back to the land from Persia. The opening verses in chapter 5 sketch a predicament that reveals at least three kinds of economic hardships present within these workers’ lives:

- Those without land with large families (v.2). These were the “hand to mouth” people who lived literally from paycheck to paycheck: “They were dependent on wages from laboring of whatever sort.”<sup>3</sup> By working on the wall, they received no money, yet the bills at home were piling up.
- Those with land but had to use it as collateral in order to get cash flow to keep bread on the table. You could say that this group was the “reverse mortgage” people. They used their “fields, vineyards, and houses” (v. 3) to keep them afloat during the famine. But everyone knows that this situation cannot last indefinitely.
- Those with land, but because of taxes (to the Persian government), they fell behind in payments and either had sold or were in the process of selling their children into slavery to other wealthier Jewish nobles to get the needed money (vv. 4-5). Apparently their debt was so deep that they did not have the “power” (v. 5) to reverse this

catastrophe: “Members of the community had to resort to the still more desperate (and certainly more emotive) measure of indenturing their children without having the means of eventually freeing them.”<sup>4</sup>

It is to this horrific plight that Nehemiah stepped forward and addressed these issues with godly, humble, spiritual leadership, with foremost reverence towards Almighty God and with human sympathy and common sense towards his fellow Jews. I find it interesting that in my own private and quiet reading of this chapter, many times I sensed in my soul that there was present in spirit (but not in exact words) an OT moral ethic embedded in the fiber of Nehemiah’s actions, and subsequently, in the people’s responses to his leadership. My mind was drawn to recall the words of Micah the Prophet (mid-8th to early 7th century BC, a contemporary of Isaiah, Amos, and Hosea), who encapsulated in a nutshell not only the thrust of the OT moral law (from Moses) but also a prominent message undergirding the pre-exilic and post-exilic prophets:

“He has told you, O man, what is good;  
and what does the Lord require of you  
but to do justice, and to love kindness,  
and to walk humbly with your God?”

-Micah 6:8

**Justice. Kindness (aka, “mercy”). Humility before God.** These attributes constituted the DNA core of the moral law that Almighty God decreed and declared when Cain killed his brother Abel (Genesis 4:10, “And the Lord said, ‘What have you done? The voice of your brother’s blood is crying to me from the ground...,’” a cry for justice). These qualities—*justice, mercy, and humility*—mark the image of God that is implanted both in the creation fabric of human relationships and also in the redemptive fabric of the church’s relationship to one another and in its engagement with the unbelieving world. When I started looking at other commentators to see if my hunch was correct, I found early and often affirmation: “The Jewish ‘brotherhood’ involves codes of behavior that go further than legal stipulation. This had also, of course, been an important element in the preaching of the eighth-century prophets, and it was apparently this which touched Nehemiah’s conscience.”<sup>5</sup> In essence, *Nehemiah acted like a leader who knew not only moral right and wrong, but also how that moral core should show itself in the way people treated each other in everyday life.* By example, he shows us today how we should treat others both from

the side of creation (we were made in the image of God to bear God's qualities), and from the side of redemption (we were redeemed to be a faith community, a family of love and respect). Notice in this chapter how these three attributes in the OT moral law were expressed in his leadership.

- i. **Godly leadership confronts outcries with justice (5:1-11).** Note carefully in v.1 that all this started with “a great outcry” not only from the people but also from the wives of the workers. They were the ones bearing the brunt of the difficulty at home. They were the ones suffering from the shortage and the lack of ways and means to keep their families afloat. In time, Nehemiah not only heard their cries and became angry (5:6), but also he responded to them. A mark of effective godly leadership comes not just in hearing the hurts from people but also in addressing these injustices with biblical-moral answers: “His decided course of action carries a legal character, as indicated by the term ‘accused’ (ESV, ‘brought charges). According to the Torah, giving loans at interest was prohibited so as not to take advantage of the poor and helpless among the community.”<sup>6</sup> So, what did he do that showed justice?
  - a. *He carefully thought out his actions (5:7a).* He “took counsel with himself,” likely mixing prayer with personal pondering over the gravity of this situation and what was needed to respond morally.
  - b. *He brought public charges against the perpetrators, those who were nobles and wealthy (5:7b).* His charge was based on the Torah's prohibition of interest towards the poor (Exodus 22:25), yet the “greedy rich” were taking advantage of the economic situation to benefit their own selfish gains: “Nehemiah's charge is therefore that (in our terms) the lenders were behaving like pawnbrokers—and harsh ones at that—instead of like brothers. They were lending only with the best of cover and, in their case, with the worst of motives.”<sup>7</sup> Nehemiah brought this matter to public attention, using the force of public moral presence to bear down on the wrongdoers. His rationale was solid: Those that migrated back to the land had to be freed (with a ransom), but some were so poor coming back to the land and had no money left over (because they paid all they had to be released in Persia). What the wealthy were doing was giving them loans with interest, *practically enslaving them again, now in their own land.* Nehemiah's words in v.9

ring with justice: “The thing you are doing is not good.” The very OT ethic of justice that they had heard for centuries from Moses, Micah, and the other prophets was completely disregarded for their own personal gain. You see this OT moral ethic clearly at the end of v. 9, “Ought you not walk in the fear of our God to prevent the taunts of the nations our enemies?” What he was really saying to them is, “You wealthy nobles and landowners, you *claim* to be the people of God, yet you are not acting like it! You are not “doing justice,” the attribute that marked Micah the Prophet’s ethic. And notice that when they were publicly confronted, these wealthy nobles responded like deer in the headlights in v. 8b, “They were silent and could not find a word to say.” Not only did Nehemiah have their attention, but also he proposed the solution that would reverse this situation quickly.

- c. *He demanded immediate public recompense for this immoral reversal (5:11).* Notice carefully that Nehemiah includes himself and his family members in this assessment (v.10). It cannot be determined if Nehemiah knew at first that this was going on within his own family or not (remember, he had been living and serving at the Persian citadel for years). However, he learned sooner or later that he was a part of this problem too, and so he took the spiritual lead to address it, as v. 10b states, “Let us abandon this exacting of interest.” His demand was concise, swift, and to the point: “Return to them this very day their fields, their vineyards, their olive orchards, and their houses, and the percentage of money, grain, wine, and oil that you have been exacting from them” (v. 11). Apparently, his words struck some degree of conviction within the perpetrators, as their response in v. 12 is telling, “We will restore these and require nothing from them. We will do as you say.” With Nehemiah’s action and the nobles’ response, justice was served and delivered to the Israelite community. But Nehemiah did something more.
- d. *He demanded public accountability from the creditors for their promised actions (5:12b-13).* While public promise is good (v. 12a), Nehemiah went further and demanded public accountability for their actions. He followed what some old-timers used to do and to say, “People will do what you inspect, rather than what you expect,” and also, “Trust, but verify.” He demanded that the responses voiced from these wealthy nobles be proven by posted public record. So as a surety, he called the priests who made them swear an oath publicly to this end: “When the creditors had

given the consent required, Nehemiah called the priests, and made them (the creditors) swear to do according to this promise... Nehemiah obtained the attendance of the priests, partly for the purpose of giving solemnity to the oath now taken and partly to give to the declaration made in the presence of the priests legal validity for judicial decisions.”<sup>8</sup> What happens next must have been an amazing sight: Nehemiah gives symbolic action with the shaking of his robe to show that if they do not fulfill their oath, he was asking God to shake out the possessions and the wealth that these creditors presently possess: “When Nehemiah shook out the fold of his garment, he lost the important belongings one normally keeps in one’s garment (nowadays wallet, phone, keys) and so points to the importance of what he is saying.”<sup>9</sup> His public action—literal and symbolic—brought an immediate response from the people, as the end of v. 13 states that they voiced affirmative approval (“Amen,” or “so let it be!”), and the creditors fulfilled their oath.

Godly leadership is seen in addressing the injustices that exist in society and by doing something to correct them.

2. **Godly leadership loves mercy and shows it in daily practice (5:14-18).** It is clear that when you look at Nehemiah’s actions in this text, we see not only did he want to address an immoral dilemma with a one-time act (a public return of property with interest, v.11), but also he wanted to follow practically the OT moral ethic sounded by Moses, Micah the Prophet, and others from the law by showing mercy as a daily way of life. You see this mercy practiced in three specific ways:

- a. *He did not take the food allowance allotted by law for the governor (5:14b-15).* Because he was a public official, the civil law—through taxation—required that the people pay for the governor’s food and supplies, and also for his servants. But Nehemiah bypassed this law and chose not to enforce it because he believed—from past leaders’ accounts (v. 15a)—that the taxes were too high and imposed too harsh a burden on the people (v. 18b). Note the moral and spiritual ethic seen in Nehemiah’s decision in v. 15b, “Because of the fear of God.” Like every leader, Nehemiah knew someday he would have to stand before God to give an account of his life and actions, and the fear of the Lord motivated him to show mercy.

- b. *He joined in the work himself and did not pursue ill-gotten gain (5:16).* Like every good leader, he does not simply shout instructions and tell people where to go and what to do. Instead, he leads by example and performed work on the wall and likely showed people how to do it. In addition, he commanded his servants to work as well. I am sure that the wall workers, some now relieved to know that their properties and money had been returned to them, felt energized to join him in doing the work. In their eyes, they saw a man who not only talked a good game, but more importantly, he played a good game!
- c. *He fed people and dignitaries daily from his own expense at his table (5:18).* Nehemiah went beyond the scope of good leadership. Not only did he relieve the people of their burden to pay taxes on his table, but admirably, he absorbed the costs for people to eat in his presence every day. No doubt this table list likely included not only wall workers and family members of the workers visiting the city, but also highly likely other provincial leaders on official business to Jerusalem. The quantity of food listed in v. 18 is impressive and no doubt expensive, but Nehemiah “picked up the tab” and paid for others in a show of thoughtfulness and mercy.

Godly leadership is seen again in the tangible display of mercy towards those in the community of faith who are attempting to restore not only the walls but also their lives.

3. **Godly leadership walks humbly with God (5:18).** Chapter 5 closes with Nehemiah voicing a prayer to God, asking in humility for the Lord to see his heart motives and to bless him for the good he seeks to do on behalf of the people: “Remember for my good, O my God, all that I have done for this people.” As you reflect on Nehemiah’s responses and behavior, you can honestly say that his previous two actions in this OT moral ethic—doing justice and loving mercy—were done because he humbly walked with God. He knew God’s Law and Word spoke out against injustice because God’s character was holy, righteous, and just. He knew that God’s law and word reflected mercy because God’s character was longsuffering, kind, and good. It was that same OT moral ethic—justice and mercy—that called and compelled him to walk humbly with God and to demonstrate that humility by treating people the way God wanted them to

be treated. He says this again at the last verse of the book.

*Personal Application:*

Nehemiah 5 shows us what a godly leader does when people cry out for justice. Seeing the unfairness and oppression, godly leadership responds with courage, faith, righteousness, mercy, and accountability, dependent upon God and living with humility before others so that in response they “do justice, love mercy, and walk humbly with their God,” living what the OT Law and Prophets declared through the centuries of Israel’s history.

Beautifully, Nehemiah points us to the greatest godly leader ever: the Lord Jesus Christ. His ministry was saturated from start to finish with this OT moral ethic: “Do justice, love mercy, and walk humbly with your God.” Jesus oftentimes confronted the religious leaders for the way they unjustly turned the law upside down to suit their own personal gain. Many gospel accounts speak of this, but none better than Matthew 23 (the whole chapter). Note especially v. 23, “Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others.” When He saw how hypocritical these religious leaders acted, Jesus, like Nehemiah, called them to account. They revolted, arrested Him, and then sent Him to a cruel, rugged cross where He paid for our sins, guilt, and shame, then rose again from the dead on the 3rd day so that we may have eternal life in Him by faith. Praise God for His justice, mercy, and law, beautifully exemplified by Nehemiah and fulfilled by our Savior, the Lord Jesus Christ. May we follow both their examples with others where we live, work, and play.

*Personal Reflection:*

“When he [Nehemiah] found that his own words were scarcely powerful enough with them, he gathered together the people, and let them all have a voice, and in the many voices there was power. ‘I set,’ said he, ‘a great assembly against them.’ Some persons are deaf to the voice of justice until it is repeated loudly by thousands of their fellow men. The silent voice of principle and right they will not hear, and the gentle rebuke of some one faithful friend they will despise; but when righteousness enlists public opinion on its side, when many are seen to be its advocates, then these very persons will show that they have relics of conscience left, and they yield to right demands, because they see them not only to be just, but to be popular. This is the main point with those of feebler sort; and we turn the scale,

if, like Nehemiah, we ‘set a great assembly against them.’

Now, it struck me tonight that I could most properly, without any difficulty whatsoever, set a great assembly against every unconverted person here; and, in addition to calling upon him in the name of God, and by the claims of truth, to consider his ways and turn to God, I might summon a great assembly who should testify against the evil course which the unconverted are pursuing.”<sup>10</sup>

Note: Spurgeon continues on in this sermon to list the “assembly of witnesses” that bring charges against those who are unconverted: 1) The godly who are upon the earth by their joy and their prayers; 2) The inspired writers of the OT and NT; 3) The departed saints; and finally, worst, 4) God is against you (the unconverted), and 5) Jesus Christ is against you (the unconverted) because He loved you, yet you rejected Him.

### Study and Discussion Questions:

- Review and discuss this cultural background context statement: “It is not surprising, then, to realize that with workers devoted day and night to the wall restoration, the failure to harvest and to take their crop to market would cause economic difficulty to many, and these workers started to complain.” What 3 groups of people are highlighted in 5:1-5 with hardships? What caused their hardships?
- Read Micah 6:8 and overlay this OT ethic to what Nehemiah is doing in this chapter. How does he pursue justice? How does he show mercy? How does he walk humbly with God?
- How do Nehemiah’s actions point us to Jesus? Think of some actions that Jesus did in His ministry that showed justice, mercy, and humility, and discuss them.
- What are some practical ways that believers—saved by Christ and empowered by the Holy Spirit—can demonstrate this OT moral ethic (“do justice, love mercy, and walk humbly with God”) towards others?

### Footnotes:

1. Hannah K. Harrington, *The Books of Ezra and Nehemiah*. The New International Commentary on the Old Testament. General Eds. Robert L. Hubbard, Jr. and Bill T. Arnold. Grand Rapids: Eerdmans, 2022, 318.

2. E. Felder, "The Rate of Interest and the Text of Nehemiah 5.11." *Jewish Quarterly Review*, no. 3 (January 1954), 194-204. Quote found on pages 203-204.
3. H.G.M. Williamson, *Word Biblical Commentary*. 32 Volumes. Eds. John D.W. Watts and James W. Watts. Grand Rapids: Zondervan Academic, 1985. XVI (Ezra-Nehemiah): 237.
4. David J. Shepherd and Christopher J.H. Wright, *Ezra and Nehemiah. The Two Horizons Old Testament Commentary*. Grand Rapids: Eerdmans, 2018, 67.
5. Williamson, 238-239.
6. Harrington, 320.
7. Derek Kidner, *Ezra and Nehemiah: An Introduction and Commentary*. Tyndale OT Commentaries. D.J. Wiseman, General Editor. Downers Grove: Inter-Varsity Press, 1979, 96.
8. C.F. Keil and F. Delitzsch, *Commentary on the Old Testament: 1 & 2 Kings, 1 & 2 Chronicles, Ezra, Nehemiah, Esther*. Grand Rapids: Eerdmans, 1980. III: (Nehemiah section) 212.
9. Geert W. Lorein, *Tyndale Old Testament Commentaries*. 27 Volumes. Eds. David G. Firth and Tremper Longman III. Downers Grove: IVP Academic. XII (Ezra & Nehemiah): 189.
10. Charles H. Spurgeon, "Witnesses Against You." *Metropolitan Tabernacle Pulpit*. 63 Volumes. Pasadena, TX: Pilgrim Publications. 1974. XXXVI: 25-26. Sermon #2,123 preached January 19, 1890, PM at the Metropolitan Tabernacle, London.

# \* All Ye Refugees



Musical staff 1: Treble clef, 4/4 time signature. The staff contains a whole rest followed by a quarter rest, then a series of eighth and quarter notes.

1. I am the One, the earth is my hand -  
 2. Oh ref - u - gee, I did not cast you -  
 3. Go out in joy and join the great pro -

Musical staff 2: Treble clef, 4/4 time signature. The staff contains a series of eighth and quarter notes, ending with a 2/4 time signature change and a quarter rest.

made work The skies I laid them wide, beau - ty un - furled. Ho -  
 out In death and bro - ken ground, sal - va - tion springs My  
 ces - sion The moun - tains and the heav'ns all will re - joice Ho -

Musical staff 3: Treble clef, 4/4 time signature. The staff contains a series of eighth and quarter notes.

ri - zon to ho - ri - zon, Cre - a - tion to cre - a - tion sings you home.  
 bo - dy and my blood, the heal - ing that you need come and re - ceive.  
 ri - zon to ho - ri - zon, Cre - a - tion to cre - a - tion with one voice.

Musical staff 4: Treble clef, 4/4 time signature. The staff contains a series of eighth and quarter notes.

Wel - come home, gath - er round all ye re - fu - gees, come in.

Musical staff 5: Treble clef, 4/4 time signature. The staff contains a series of eighth and quarter notes, ending with a double bar line and repeat dots. A 'Fine' marking is present above the staff.

Wel - come home, gath - er round all ye re - fu - gees, come in.

Musical staff 6: Treble clef, 4/4 time signature. The staff contains a series of eighth and quarter notes.

Watch and wait and see, what is yet to be Watch and wait and see,

Musical staff 7: Treble clef, 4/4 time signature. The staff contains a series of eighth and quarter notes, ending with a double bar line and repeat dots. A 'D.S. al Fine' marking is present above the staff.

for the mor - ning 3. Go out in

Words and music: Chelsey Scott, Kellie Haddock, and Flo Paris, 2015

## \* Sending

## \* Benediction | Romans 15:13

*Leader: May the God of hope fill you with all joy and peace as you trust in Him, so that you may overflow with hope by the power of the Holy Spirit.*

## \* Postlude

## Serving This Morning:

Updates: Tyler Josephson

Liturgist, and Pastoral Prayer: John Thompson

Readers: Melody Shafer, Will Miller

Musicians: Charles Brant, Heather Coleridge, Jeff Francis, Don Parker, Josiah Rogers, and Brian Skelly

Audio/visual and livestream: Chris Hollis

## Faith Promise Giving:

LPC fiscal budget year is July 1st to June 30th.

Through the end of January 2025:

General Fund transfer to missions	\$75,831
Transfer from 2023/2024 surplus*	\$44,702
Faith Promise Giving:	\$63,124
Missions Disbursements	\$106,906

\* The Elders and Deacons transferred one-half of last year's operating surplus to missions.

## Stewardship

Through the end of January, 2025:

Budget FYTD	\$712,410
Received FYTD	\$688,723
Expenditures FYTD	\$599,620

NOTES:

NOTES:

NOTES:

May the GOD of Hope fill you with all Joy and Peace as you trust in HIM, so that you may overflow with Hope by the Power of the HOLY SPIRIT  
Romans 15:13 NIV



Short-term nursery commitment for Wednesday nights in March and April, one adult needed, 6:10-7:40 PM

This is a great opportunity snuggle babies and bless our LPC Moms!

Scan here to email Rebecca Becker




**LEXINGTON PRESBYTERIAN CHURCH MISSIONS LUNCHEON**  
Sunday, March 9<sup>th</sup> | 12:30pm

Featuring David Davis Our Missionary to Brazil

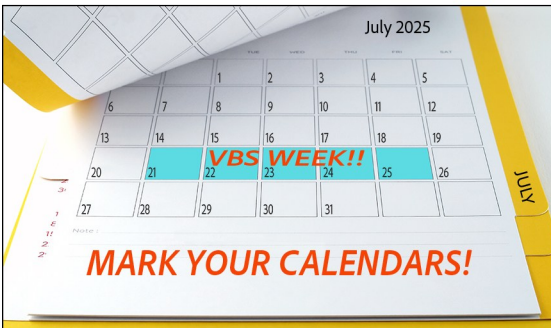
Please register if you plan to attend



**Lexington Community Health and Safety Fair**  
Saturday March 1, 2025 9:30am - 1:30pm  
Lexington Leisure Center | 108 Park Rd

Register NOW to Volunteer  
Clothing Donations near Children's Desk (shoes and hangers too)





July 2025

**VBS WEEK!!**

**MARK YOUR CALENDARS!**

**Reynosa, Mexico Mission Trip**  
May 31 - June 6



Register Here



Estimated Total \$1500  
Scholarships available  
\$100 Deposit due March 15<sup>th</sup>  
Questions? Contact Arian or Amy Brady (abrady2694@aol.com)

**NO MIDWEEK RESET**

**OFFICE CLOSED**  
Wednesday  
February 26<sup>th</sup>

Palmetto Presbytery Women's Spring Gathering 2025

*Life Seasons*  
Leaving a Legacy  
Psalm 145:1 & 78:1

March 15, 2025 | 8:30am - 1:00pm  
Northeast Presbyterian  
601 Polo Rd, Columbia

Register here and sign up for breakout sessions!



\$10 Registration Fee includes a light breakfast, lunch and breakout sessions.

## Connect Card

Thanks for joining us today.  
We would love to come alongside you in your walk with Jesus, whether you're new to our community or you've been here a while.

Visit [lexpreschurch.com/connect](https://lexpreschurch.com/connect) or scan the QR code to fill out our Connect Card!

If you're not familiar with QR codes, we're here to help!

1. Open your smartphone's camera and point it at the QR code so that it shows clearly on your screen.
2. Wait for the camera to recognize and scan the QR code.
3. Click the link banner or notification when it pops up on your screen. Our Connect Card will automatically load in your browser.



## Women's Ministry website and Facebook group:

<https://lexpreschurch.com/womens-ministry/>

<https://www.facebook.com/groups/LPCWomen>

## Youth Ministry Newsletter Subscription

Please, scan this QR Code with your phone camera.



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