

March 2, 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!

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# LORD'S DAY WORSHIP

\* Congregation, please stand if able

Prelude

## PRAISE

**Updates** | Following Christ Together

\* **Call to Worship** | Psalm 97:1, 6, 9, 12

*Leader: The LORD reigns, let the earth rejoice;  
let the many coastlands be glad!*

**All: The heavens proclaim his righteousness,  
and all the peoples see his glory.**

*Leader: For you, O LORD, are most high over all the earth;  
you are exalted far above all gods.*

**All: Rejoice in the LORD, O you righteous,  
and give thanks to his holy name!**

## Praise to the Lord, the Almighty-Trinity Hymnal No. 53 (vv. 1, 2, 3, 5)



1. Praise to the Lord, the Al-might-y, the King of cre - a - tion! O my soul,
2. Praise to the Lord, who o'er all things so wondrously reign - eth, shelters thee
3. Praise to the Lord, who doth pros-per thy work and de-fend thee! Sure-ly his
5. Praise to the Lord! O let all that is in me a - dore him! All that hath



praise him, for he is thy health and sal - va - tion! All ye who hear,  
un - der his wings, yea, so gent - ly sus-tain - eth! Hast thou not seen  
good-ness and mer - cy here dai - ly at-tend thee; pon-der a - new  
life and breath, come now with prais - es be - fore him! Let the a - men



now to his tem-ple draw near, join me in glad ad-o - ra - tion.  
how thy de-sires e'er have been grant-ed in what he or - dain - eth?  
what the Al-might-y will do, if with his love he be-friend thee.  
sound from his peo - ple a - gain; glad-ly for-e'er we a - dore him.

\* Prayer of Invocation

\* **New Testament Scripture Reading** | Mark 14:53-65 | Pew Bible pp. 851-852

And they led Jesus to the high priest. And all the chief priests and the elders and the scribes came together. And Peter had followed him at a distance, right into the courtyard of the high priest. And he was sitting with the guards and warming himself at the fire. Now the chief priests and the whole council were seeking testimony against Jesus to put him to death, but they found none. For many bore false witness against him, but their testimony did not agree. And some stood up and bore false witness against him, saying, "We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.'" Yet even about this their testimony did not agree. And the high priest stood up in the midst and asked Jesus, "Have you no answer to make? What is it that these men testify against you?" But he remained silent and made no answer. Again the high priest asked him, "Are you the Christ, the Son of the Blessed?" And Jesus said, "I am, and you will see the Son of Man seated at the right hand of Power, and coming with the clouds of heaven." And the high priest tore his garments and said, "What further witnesses do we need? You have heard his blasphemy. What is your decision?" And they all condemned him as deserving death. And some began to spit on him and to cover his face and to strike him, saying to him, "Prophecy!" And the guards received him with blows.

# Christ The Sure And Steady Anchor



1. Christ, the sure and stead-y an - chor, in the fu - ry of the storm;  
2. Christ, the sure and stead-y an - chor, while the tem - pest rag - es on.  
3. Christ, the sure and stead-y an - chor, thru the floods of un - be - lief.  
4. Christ, the sure and stead-y an - chor, as we face the wave of death.



when the winds of doubt blow thru me and my sails have all been torn.  
When temp - ta - tion claims the bat - tle and it seems the night has won,  
Hope - less some - how, O my soul, now lift your eyes to Cal - va - ry!  
When these trials give way to glo - ry, as we draw our fi - nal breath,



In the suf - fring, in the sor - row, when my sink - ing hopes are few,  
deep - er still then goes the an - chor, tho' I just - ly stand ac - cused.  
This my bal - last of as - sur - ance, see His love for - ev - er proved.  
we will cross that great ho - ri - zon, clouds be - hind and life se - cure.  
(5.) Christ, the shore of our sal - va - tion, ev - er faith - ful, ev - er true.



I will hold fast to the an - chor, it shall nev - er be re - moved.  
I will hold fast to the an - chor, it shall nev - er be re - moved.  
I will hold fast to the an - chor, it shall nev - er be re - moved.  
And the calm will be the bet - ter, for the storms that we en - dure.  
*We will hold fast to the an - chor, it shall nev - er be re - moved.*

Words and Music by Matt Papa and Matt Boswell  
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# RENEWAL

## Call to Confession | Isaiah 53:6

*Leader: All we like sheep have gone astray;  
we have turned—every one—to his own way;  
and the LORD has laid on him  
the iniquity of us all.*

## Corporate Confession of Sin | From the Book of Common Worship

All: Most Holy and Merciful Father,  
we acknowledge and confess before You  
our sinful nature prone to evil and slothful in good.  
You know how often we have sinned,  
in wandering from Your ways, in wasting Your gifts,  
and in forgetting Your love.  
We confess our sins against You and against our brethren,  
the blindness and hardness of our hearts towards those in suffering  
and want, our indifference towards justice and mercy,  
our arrogance and all the sinful ways of our selfishness and pride.  
Have mercy on us, O God, according to Your lovingkindness.  
Create in us a clean heart, O God,  
and restore unto us the joy of our salvation.  
We ask this in Jesus' Name, Amen.

## Silent Confession

**\* Words of Comfort | Romans 3:23-24**

*Leader: ... for all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus...*

**\* Passing of the Peace**

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

**All: And also with you.**

# \* I Asked the Lord



1. I asked the Lord that I might grow In faith and love and eve - ry grace, \_\_\_  
 2. I hoped that in some fa - vored hour At once He'd an - swer my re - quest, \_\_\_  
 3. Yea more with His own hand He seemed in - tent to ag - gra - vate my woe, \_\_\_  
 4. "These in - ward tri - als I em - ploy From self and pride to set thee free, \_\_\_



— Might more of His sal - va - tion know And seek more ear - nest - ly \_\_\_ His face \_\_\_  
 — And by His love's con - strain - ing \_\_\_ pow'r Sub - due my \_\_\_ sins \_\_\_ and give \_\_\_ me rest. \_\_\_  
 — Crossed all the fair de - signs I \_\_\_ schemed, Cast out my \_\_\_ feel - ings, laid \_\_\_ me low. \_\_\_  
 — And break thy schemes of earth - ly \_\_\_ joy \_\_\_ That thou mayest seek \_\_\_ thy all \_\_\_ in me. \_\_\_



(1.) Twas He who taught me thus to pray And He I trust has ans - wered prayer, \_\_\_  
 (2.) In - stead of this He made me feel The hid - den e - vils of my heart, \_\_\_  
 (3.) Lord why is this, I tremb - ling cried, Wilt Thou pur - sue thy worm to death? \_\_\_



— But it has been in such a \_\_\_ way As al - most drove me to \_\_\_ des - pair.  
 — And let the an - gry pow'rs of \_\_\_ Hell As - sault my \_\_\_ soul \_\_\_ in - eve - ry part.  
 — "Tis in this way" the Lord re - plied, "I an - swer prayer for grace \_\_\_ and faith."

Words: John Newton (1725-1807)  
 Music: Laura Taylor, 2004

## 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.

# Steadfast [8:15 a.m. only]

1. I will build my house whe-ther storm or drought, on the rock that does not  
 2. By the word you spoke all the star - ry host are called out by name each  
 3. I \_\_\_\_\_ will not trust in the strength of kings, on Your prom - ise I will

4  
 move. I will set my hope in your love, O Lord and your faith - ful - ness will  
 night. In your watch - ful care, I will rest se - cure as you lead us with your  
 stand. I will shout for joy, I will raise my voice, Hal - le - lu - jah to the

8  
 prove: You are stead - fast, \_\_\_\_\_ stead - fast. \_\_\_\_\_  
 light.  
 Lamb!

13  
 In the mo - ment of emp - ti - ness all was ful-filled, In the ho - ur of dark-ness Your

17  
 light was re-vealed, In the pre - sence of death Your life was af-firmed, In the

20  
 ab - sence of ho - li - ness You are still God. \_\_\_\_\_

Words and music: Sandra McCracken, Leslie Jordan, and Josh Silverberg, 2016 (with adaptations from Henri Nouwen)

## How Firm a Foundation | Choir Anthem [11 a.m. only]

How firm a foundation, ye saints of the Lord,  
Is laid for your faith in his excellent Word!  
What more can he say than to you he has said  
To you who for refuge to Jesus have fled?

“Fear not, I am with thee. Oh, be not dismayed,  
For I am thy God and will still give you aid;  
I’ll strengthen thee, help thee, and cause thee to stand,  
Upheld by my righteous, omnipotent hand.”

“When through the deep waters I call thee to go,  
The rivers of sorrow shall not overflow,  
For I will be with thee, thy troubles to bless,  
And sanctify to thee thy deepest distress.”

“When through fiery trials thy pathway shall lie,  
My grace, all sufficient, shall be thy supply.  
The flame shall not hurt thee;  
I only design thy dross to consume and thy gold to refine.”

“The soul that on Jesus hath leaned for repose,  
I will not, I will not desert to his foes;  
That soul, though all hell should endeavor to shake,  
I’ll never, no, never, no, never forsake.

Fear not - I am thy God,  
I’ll strengthen you,  
I’ll never, no, never, no, never forsake.”

Arr. Shakley

## \* 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

## Affirmation of Dependence as We Come to the Lord's Supper | Lord's Prayer

All: Our Father in heaven, hallowed be your name,  
your kingdom come, your will be done, on earth as it is in heaven.  
Give us this day our daily bread,  
and forgive us our debts,  
as we also have forgiven our debtors.  
And lead us not into temptation, but deliver us from evil.  
For yours is the kingdom and the power and the glory forever.  
Amen.

# HEARING GOD'S WORD

## Corporate Prayer

## Children's Sermon | "The Gossip Letter"

### \* Scripture Reading | Nehemiah 6 | pp. 401-402

<sup>1</sup> Now when Sanballat and Tobiah and Geshem the Arab and the rest of our enemies heard that I had built the wall and that there was no breach left in it (although up to that time I had not set up the doors in the gates), <sup>2</sup> Sanballat and Geshem sent to me, saying, "Come and let us meet together at Hakkephirim in the plain of Ono." But they intended to do me harm. <sup>3</sup> And I sent messengers to them, saying, "I am doing a great work and I cannot come down. Why should the work stop while I leave it and come down to you?" <sup>4</sup> And they sent to me four times in this way, and I answered them in the same manner. <sup>5</sup> In the same way Sanballat for the fifth time sent his servant to me with an open letter in his hand. <sup>6</sup> In it was written, "It is reported among the nations, and Geshem also says it, that you and the Jews intend to rebel; that is why you are building the wall. And according to these reports you wish to become their king. <sup>7</sup> And you have also set up prophets to proclaim concerning you in Jerusalem, 'There is a king in Judah.' And now the king will hear of these reports. So now come and let us take counsel together." <sup>8</sup> Then I sent to him, saying, "No such things as you say have been done, for you are inventing them out of your own mind." <sup>9</sup> For they all wanted to frighten us, thinking, "Their hands will drop from the work, and it will not be done." But now, O God, strengthen my hands.

<sup>10</sup> Now when I went into the house of Shemaiah the son of Delaiah, son of Mehetabel, who was confined to his home, he said, "Let us meet together in the house of God, within the temple. Let us close the doors of the temple, for they are

coming to kill you. They are coming to kill you by night.”<sup>11</sup> But I said, “Should such a man as I run away? And what man such as I could go into the temple and live? I will not go in.”<sup>12</sup> And I understood and saw that God had not sent him, but he had pronounced the prophecy against me because Tobiah and Sanballat had hired him.<sup>13</sup> For this purpose he was hired, that I should be afraid and act in this way and sin, and so they could give me a bad name in order to taunt me.<sup>14</sup> Remember Tobiah and Sanballat, O my God, according to these things that they did, and also the prophetess Noadiah and the rest of the prophets who wanted to make me afraid.

<sup>15</sup> So the wall was finished on the twenty-fifth day of the month Elul, in fifty-two days.<sup>16</sup> And when all our enemies heard of it, all the nations around us were afraid and fell greatly in their own esteem, for they perceived that this work had been accomplished with the help of our God.<sup>17</sup> Moreover, in those days the nobles of Judah sent many letters to Tobiah, and Tobiah's letters came to them.<sup>18</sup> For many in Judah were bound by oath to him, because he was the son-in-law of Shecaniah the son of Arah; and his son Jehohanan had taken the daughter of Meshullam the son of Berechiah as his wife.<sup>19</sup> Also they spoke of his good deeds in my presence and reported my words to him. And Tobiah sent letters to make me afraid.

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

### **8. A Leader's Responses to an Enemy's Tactical Plots (Part 2)**

**Rev. Dr. Curt McDaniel**

## Sermon Notes

### Rebuilding Walls, Restoring Hope

#### A Narrative Study of Nehemiah

Wherever and whenever a good work of God is happening, enemies will be nearby. While we are not far from the book's mid-point, we have already seen this principle before (chapters 2, 4). The world, the flesh, and the devil will attempt in many ways to disrupt, to discredit, and to disable the momentum that God wants His people and their leader(s) to have. Yet, it's doubly hard to keep internal motivation going when you have to stand up *externally* to your enemies repeatedly while moving the mission towards the goal. It takes careful, confident, and courageous leadership to recognize the tactical "snares" <sup>1</sup> that your enemies use *and then* respond appropriately to each of them when they come. Nehemiah furnishes us with a great example in combatting the enemy. If chapter 4 represents Nehemiah's first formal engagement with the enemy's plots ("Confrontation 101"), then chapter 6 continues this theme with a more insightful look at the more deceitful ways (shenanigans!) evil tries to derail God's purposes and how godly leadership properly responds to it ("Confrontation 201").

#### *Life Issue: How Do You Deal with and Respond to Persistent External Opposition?*

##### *How a Godly Leader Recognizes an Enemy's Advanced Snares and Responds to Them*

Five Enemy Tactics and a Godly Leader's Response to Them:

1. *Enemy's Tactic: Scheming* to harm through repeated distractions (vv. 1-4). When they learned that the wall's restoration <sup>2</sup> was completed in 52 days <sup>3</sup> (v. 15) so that only the installation of the gates remained (v. 1), Israel's enemies attempted to lure Nehemiah away to an unsafe region, a full day's journey from Jerusalem <sup>4</sup>, near the "valley of craftsmen" (see 11:35) for the purpose of treachery.<sup>5</sup> They gave the appearance of dialogue ("Come, let us meet"), but their repetitious entreaties were intended to harm (v.2).
  - *Leader's response: Focus* (v. 3). While you are in the thick of the work, decide not to be distracted. Have a laser focus on the finish line and encourage the people to co-

labor with you towards the end. No matter how many times they tried to pull him away, Nehemiah responded with firm resolution.

2. *Enemy's Tactic: Character attack* through public propaganda (vv. 5-8). The fifth time an appeal came to Nehemiah, it arrived with a servant who carried an *unsealed* letter (deliberately intended for public reading and rumor <sup>6</sup>), spewing propaganda that was extremely far from reality, yet engineered to attack the leader's character and motivations in the mission. Correspondence in this time period was "ordinarily written on a papyrus or leather sheet, rolled up, tied with a string, and sealed with a clay bulla (seal impression)," <sup>7</sup> so the fact that it was unsealed made the gossip train ready for dispersion.
  - *Leader's response: Confidence* (v. 8). In his own mind, then confirmed by those closest to him, Nehemiah let this propaganda roll off his back like water droplets on a duck's back. The Hebrew nuance for "devising this out of your heart" has the idea of "feigning for evil" or "devising" (parallel in 1 Kings 12:33), a fantasyland creation: It "reflects the Hebrew concept that intent develops not just in the brain but in the heart, meaning the inner core of the individual. According to the text, Sanballat's judgments resulted from evil motives originating deep within him." <sup>9</sup>
3. *Enemy's Tactic: Fear* through intimidation (v. 9). Because restoration was a formidable task, Israel's enemies tried to inject fear in the worker's minds, desiring to sap strength and heart from intimidation.
  - *Leader's Response: Prayer* out of anticipation (v. 9). Notice that Nehemiah anticipates their move here, provoking him to prayer. There is no substitute for fervent prayer in the heat of the mission!
4. *Enemy's Tactic: Discrediting* through entrapment (vv. 10-14). A conspiracy was devised by hired "hit men" (Shemaiah, a "false prophet" in Nehemiah's estimations, v. 12, and Noadiah, another false prophetess, and other prophets, v. 14) to force Nehemiah into a corner so that he had to flee to the Temple for asylum. Although recognized by law (Exodus 21:13-14), asylum meant staying at the brazen altar in *the open court area* in the Temple, in front of the sanctuary entrance, *not in the inner chambers* near the most holy place reserved only for the priests. Thus, if Nehemiah did this, he would consequentially discredit his name and leadership standing before the people by

violating <sup>10</sup> ceremonial law (v. 13). Note: Numbers 18:7 stated that anyone *not* of priesthood qualifications could *not* be within the temple inner chamber area (the zone between the porch and the altar) lest they die. Even a glance could be fatal (Numbers 4:20). Not only could Nehemiah face defilement, but also he could face death.

- *Leader's Response: Self-awareness and imprecatory prayer* (vv. 11, 12, 14). Nehemiah understood the sacredness of the Temple, his role as governor (not priest, king, or prophet), and what was going on: His attitude “sheds rare but welcome and revealing light on Nehemiah’s respect and humility in relation to God.” <sup>11</sup> See Deuteronomy 32:35ff, Psalm 94:1, and Romans 12:19 for an instance of imprecatory language (Moses, the psalmist, Paul). Likely sooner than later, he recognized that Shemaiah, Noadiah, and the others had spoken illegitimate sayings (‘prophecies’) against him, so it is likely Nehemiah remembered and heeded the Mosaic command not to fear false prophets in Deuteronomy 18:21-22. <sup>12</sup>

5. *Enemy's Tactic: Sabotage* through triangulation (vv. 17-19). This was an internal scheme orchestrated by Jewish nobles who had family ties with Tobiah, shooting crossfire darts at the leader from 2 ways. In one way, Tobiah was married to the daughter of Shecaniah, a descendant of Arah (7:10, Ezra 2:5), and in the other way, Tobiah’s son Jehohanan was married to the daughter of Meshullam, the son of Berechiah, one of the team captains in the wall restoration (3:4, 30): “Tobiah’s friends and relatives propagandize on his behalf and also act as an intelligence system for him... Tobiah continues to try to intimidate Nehemiah by using his relatives as go-betweens.” <sup>13</sup>

- *Leader's Response: Dependence upon God* (v. 9b) and timely public confrontation (we will see this in chapter 13): “It is instructive to observe, however, that the narrative does not pause for self-congratulation. Bricks and mortar, or any other aspect of an institution, can never provide more than a framework; the substance depends on the attitudes and activities of the people concerned. In this case, the walls alone would not be sufficient to offer protection against the dangers threatened by those in personal alliance with one who had set himself to oppose all the values for which Nehemiah stood (vv. 16-19). Thus, the narrative itself points the way forward to what follows, giving attention from now on to the people of Jerusalem and their spiritual welfare.” <sup>14</sup>

### Personal Application:

Many, if not all, of these tactics taken against Nehemiah were also attempted against the Lord Jesus by the religious leaders. Those tactics are also seen today! Nothing is new under the sun! Nehemiah points us to Jesus! Examining Matthew 26:57-67, and Mark 14:53-65, you see tactics of *scheming*, *character attack*, *intimidation*, *discrediting through entrapment* (see Matthew 22:15), and *sabotage* (Judas' betrayal set him up for this, Matthew 26:47-56, Mark 14:43-50). Yet, as the captain of our salvation, the Lord Jesus Christ did not succumb to these traps (which would discredit Him), but stayed true to the course and fulfilled His mission, "Who for the joy that was set before Him endured the cross, despising the shame, and is seated at the right hand of the throne of God" (Hebrews 12:2).

### Personal Reflection:

"Of course, the neighboring peoples did not like Judeans taking their place in the region and they reacted vehemently. Without allegorizing, we can see some parallels with situations where Christians nowadays try to establish their legitimate place in society. Nehemiah's motivation, his respect to uphold the honor of his forefathers who had preceded him (2:3), the intention of taking away the shame of the bad state of Jerusalem vis-à-vis the surrounding nations, his relationship with the Persian authorities, the intelligence with which he built and organized the city—all this can inform many incentives for how we as Christians may live in our society. Trust in God implies this manner of living and working. Nehemiah does everything within his means and is at the same time a witness to dependence on God."<sup>15</sup>

Reflecting on Nehemiah 6:17-19: "The internal discord rising from mixed loyalties is reflected in Paul's exhortation to the Corinthians not to be 'unequally yoked' (i.e., to take on the responsibilities of marriage) with unbelievers in the first place (2 Corinthians 6:14, ESV). Nevertheless, believers who have had to take a stand against close friends and family because of the gospel are promised special care from their heavenly Father (2 Corinthians 6:18)."<sup>16</sup>

### Study and Discussion Questions:

- Compare the opposition's tactics in chapter 4 (you may want to refer back to those notes) with those in chapter 6. What comparisons and/or contrasts do you see? What does this tell you about the enemy?

- Do you see these tactics present today among those who oppose the gospel and the church? How? What should the church do, following Nehemiah's example?
- Discuss the various responses that Nehemiah gives in response to the enemy's tactics. What qualities do you perceive in Nehemiah? What can we learn from his example?
- Review Matthew 26:57-67 and Mark 14:53-65 and note the tactics that the religious rulers used against Jesus. What parallels in Nehemiah are seen in Jesus?

Footnotes:

1. 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) 215: "They endeavored to ruin Nehemiah by secret snares."
2. See Kathleen Kenyon, Jerusalem: Excavating 3000 Years of History. London: Thames & Hudson, 1967. She notes on p.111 that in finding a portion of this rebuilt wall under Nehemiah, it showed signs of hurried construction, yet it was built solidly, measuring around 2.75 meters (9.02 feet) thick.
3. Geert W. Lorein, Tyndale Old Testament Commentaries. 27 Volumes. Eds. David G. Firth and Tremper Longman III. Downers Grove: IVP Academic. XII (Ezra & Nehemiah), 196 surmises that with a beginning date of August 12, 445 BC, the wall was completed on October 2, 445 BC. Harrington (next endnote) concurs, 339.
4. 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, 335 states that the Valley of Ono was 7 miles SE of Joppa.
5. Derek Kidner, Tyndale OT Commentaries: Ezra & Nehemiah. D.J. Wiseman, General Editor. Downers Grove, IVP, 1979, 99.
6. F. Charles Fensham, The New International Commentary on the OT: Ezra and Nehemiah. Grand Rapids, Eerdmans, 1982, reprinted 1991, 202.
7. Edwin Yamauchi, "Ezra-Nehemiah," in The Expositors Bible Commentary. Ed. Frank Gaebelein. 12 Volumes. Grand Rapids: Zondervan, 1988. IV: (Ezra-Nehemiah, 563-771),

712.

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) 218.
9. Harrington, 336.
10. Keil and Delitzsch, 220, “To enter and to shut himself within the holy place would have been a grave desecration of the house of God, which would have given occasion to his enemies to cast suspicion upon Nehemiah as a despiser of God’s commands, and so to undermine his authority with the people.”
11. 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): 259.
12. David J. Shepherd and Christopher J.H. Wright, Ezra and Nehemiah. The Two Horizons Old Testament Commentary. Grand Rapids: Eerdmans, 2018, 78.
13. Harrington, 340.
14. Williamson, 262.
15. Lorein, 199.
16. Harrington, 340.

\* Jesus Cast a Look on Me (vv. 1-3)

1. Je - sus, cast a look on me,  
 2. All that feeds my busy pride,  
 3. Make me like a little child,

4  
 Give me sweet sim - pli - ci - ty,  
 Cast it ev - er - more a side  
 Of my strength and wis - dom spoiled

7  
 Make me poor and keep me low,  
 Bid my will to Thine sub - mit,  
 See - ing on - ly in Thy light,

10  
 Seek - ing on - ly thee to know.  
 Lay me humb - ly at Thy feet.  
 Walk - ing on - ly in Thy might.

Words: John Berridge, 1760  
 Music: Matthew Perryman Jones, 2003

# THE LORD'S SUPPER

## Introduction to the Table

A few words on how we celebrate the Lord's Supper at LPC:

- We invite everyone to proceed down the middle aisle as the ushers dismiss your row and to individually, or as a family, go to one of the tables.  
\*If you are unable to go forward, we will bring the elements to you in your seat but please let us know with a wave of your hand! For those sitting in the transepts, please come to the tables first.
- We use real bread at the tables but there are gluten free wafers on the center table that you may pick up on your way to a table.
- We have both red wine and white grape juice in our trays. The red wine is in the tinted cup.
- If you are not partaking of the Supper, we encourage you to come forward and refrain from taking the elements, but to consider the death and resurrection of Jesus, and the welcome that is offered in the Gospel. There are cards on the tables where you will find printed prayers that offer honest words for those who are seeking truth.
- Please discard cups in the black trash cans placed at the front of the sanctuary.
- We encourage you to sing along with us as everyone proceeds forward and is served!

## Prayer of Thanksgiving and Consecration

## Words of Institution

## Eating and Drinking at the Table of the LORD

\* Jesus Cast a Look on Me (vv. 4-5)

4. Lean - ing on thy lov - ing breast,  
 5. In this pos - ture let me live,  
 7. Where a wea - ry soul can rest  
 And hos - an - nas dai - ly give  
 10. Feel - ing well the peace of God,  
 In this tem - per let me die,  
 Flow - ing from his pre - cious blood.  
 And hos - an - nas ev - er cry!

Words: John Berridge, 1760  
 Music: Matthew Perryman Jones, 2003

## \* 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, Liturgist, and Pastoral Prayer: Keith Boland

Readers: Ande Parnell, Courtneylove Gowans

Musicians: Butch Bost, Charles Brant, Heather Coleridge, Katie Drayton, Jeff Francis, Tim McConnell, and Brian Skelly

Audio/visual and livestream: Chris Hollis, Jim McFarland, and Todd Shafer

Communion Preparation Team: Eddie and Karen Williams

## 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



Sunday, March 30th | No 8:15 am Service  
Prayer time during CE  
Congregational Meeting  
Covered-Dish Lunch after 11:00 am Service

**Lexington Community Health and Safety Fair**

Thank you to all who volunteered to help make our Health Fair a success. We also appreciate all who attended.

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

Featuring David Davis Our Missionary to Brazil

Please register if you plan to attend

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

Register Here

Estimated Total \$1500  
Scholarships available  
\$100 Deposit due March 15th  
Questions? Contact Arlan or Amy Brady (labradu2694@aol.com)

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

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

Scan here to email Rebecca Becker

**Palmetto Presbytery Women's Spring Gathering 2025**

*Life Seasons*  
Leaving a Legacy  
Psalm 145:4 & 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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