

March 16, 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 worshiping 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 worshiping 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 106:1-2, 47-48

*Leader: Praise the LORD!  
Oh give thanks to the LORD, for he is good,  
for his steadfast love endures forever!*

**All: Who can utter the mighty deeds of the LORD,  
or declare all his praise?**

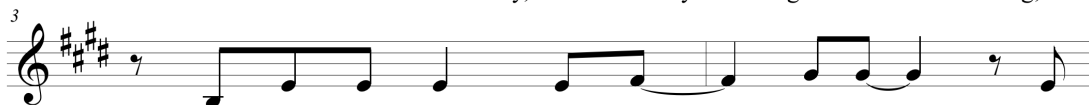
*Leader: Save us, O LORD our God,  
and gather us from among the nations,  
that we may give thanks to your holy name  
and glory in your praise.*

**All: Blessed be the LORD, the God of Israel,  
from everlasting to everlasting!  
And let all the people say, "Amen!"  
Praise the LORD!**

## \* 10,000 Reasons (Bless the Lord)



1. The sun comes up, it's a new day dawn - ing,  
 2. You're rich in love and You're slow to an - ger.  
 3. And on that day, when my strength is fail - ing,



it's time to sing Your song — a - gain. What -  
 Your name is great and Your heart is kind. For  
 the end draws near, and my time has come;



ev - er may — pass, and what - ev - er lies be - fore — me,  
 all — Your — goodness I will keep — on — sing - ing;  
 Still, my soul will sing Your praise un - end - ing



let me be sing - ing when the eve - ning comes.  
 ten thou - sand rea - sons for my heart to find.  
 ten thou - sand years, and then for - ev - er - more.



Bless the Lord, O my soul, O — my soul; Wor - ship His ho - ly name.



— Sing like nev - er be - fore, O my soul; I'll wor - ship Your ho - ly name. —

Words and Music: Jonas Myrin and Matt Redman, 2011

## \* Prayer of Invocation

\* **Scripture Reading** | Nehemiah 9:1-15 | Pew Bible pp. 404-405

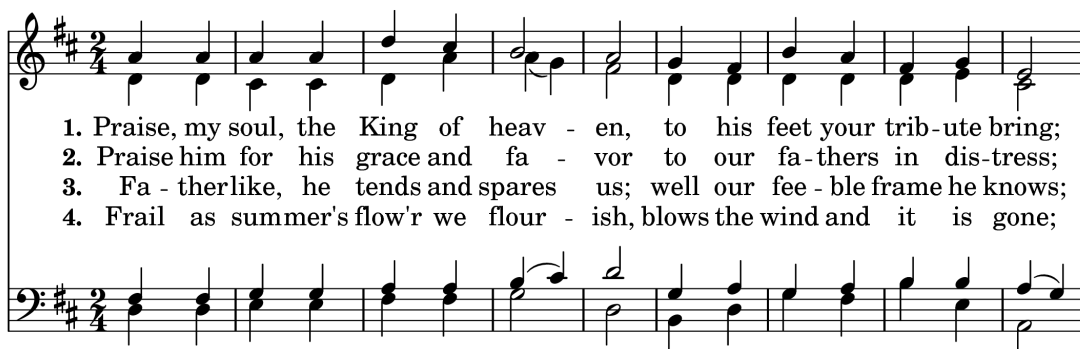
Now on the twenty-fourth day of this month the people of Israel were assembled with fasting and in sackcloth, and with earth on their heads. And the Israelites separated themselves from all foreigners and stood and confessed their sins and the iniquities of their fathers. And they stood up in their place and read from the Book of the Law of the Lord their God for a quarter of the day; for another quarter of it they made confession and worshiped the Lord their God. On the stairs of the Levites stood Jeshua, Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani; and they cried with a loud voice to the Lord their God. Then the Levites, Jeshua, Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah, and Pethahiah, said, “Stand up and bless the Lord your God from everlasting to everlasting. Blessed be your glorious name, which is exalted above all blessing and praise.

“You are the Lord, you alone. You have made heaven, the heaven of heavens, with all their host, the earth and all that is on it, the seas and all that is in them; and you preserve all of them; and the host of heaven worships you. You are the Lord, the God who chose Abram and brought him out of Ur of the Chaldeans and gave him the name Abraham. You found his heart faithful before you, and made with him the covenant to give to his offspring the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Jebusite, and the Girgashite. And you have kept your promise, for you are righteous.

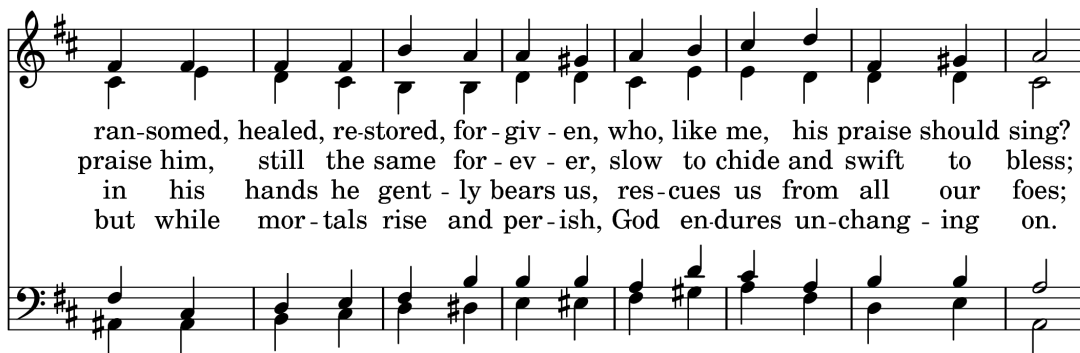
“And you saw the affliction of our fathers in Egypt and heard their cry at the Red Sea, and performed signs and wonders against Pharaoh and all his servants and all the people of his land, for you knew that they acted arrogantly against our fathers. And you made a name for yourself, as it is to this day. And you divided the sea before them, so that they went through the midst of the sea on dry land, and you cast their pursuers into the depths, as a stone into mighty waters. By a pillar of cloud you led them in the day, and by a pillar of fire in the night to light for them the way in which they should go. You came down on Mount Sinai and spoke with them from heaven and gave them right rules and true laws, good statutes and commandments, and you made known to them your holy Sabbath and commanded them commandments and statutes and a law by Moses your servant. You gave them bread from heaven for their hunger and brought water for them out of the rock for

their thirst, and you told them to go in to possess the land that you had sworn to give them.

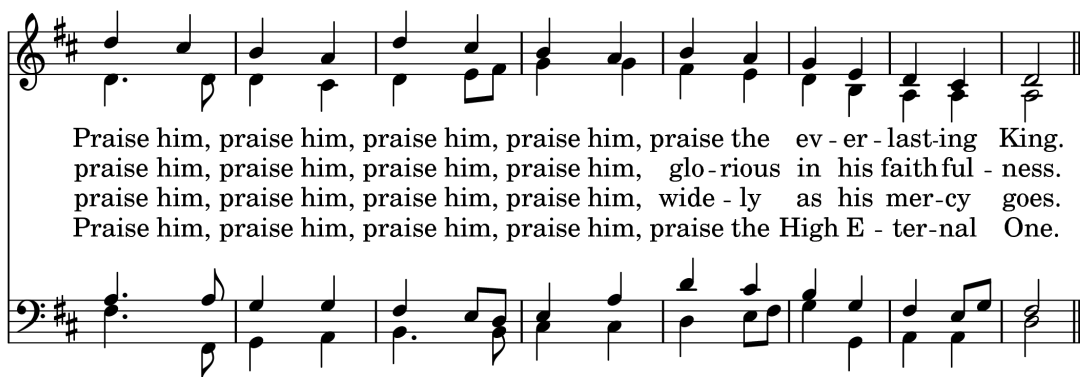
## Praise My Soul the King of Heaven-Trinity Hymnal No. 76 (vv.1-4)



1. Praise, my soul, the King of heav - en, to his feet your trib-ute bring;  
2. Praise him for his grace and fa - vor to our fa - thers in dis - tress;  
3. Fa - therlike, he tends and spares us; well our fee - ble frame he knows;  
4. Frail as summer's flow'r we flour - ish, blows the wind and it is gone;



ran - somed, healed, re - stored, for - giv - en, who, like me, his praise should sing?  
praise him, still the same for - ev - er, slow to chide and swift to bless;  
in his hands he gent - ly bears us, res - cues us from all our foes;  
but while mor - tals rise and per - ish, God en - dures un - chang - ing on.



Praise him, praise him, praise him, praise him, praise the ev - er - last - ing King.  
praise him, praise him, praise him, praise him, glo - rious in his faith - ful - ness.  
praise him, praise him, praise him, praise him, wide - ly as his mer - cy goes.  
Praise him, praise him, praise him, praise him, praise the High E - ter - nal One.

# RENEWAL

## Call to Confession | Nehemiah 9:16-17

*Leader: "But they and our fathers acted presumptuously and stiffened their neck and did not obey your commandments. They refused to obey and were not mindful of the wonders that you performed among them, but they stiffened their neck and appointed a leader to return to their slavery in Egypt. But you are a God ready to forgive, gracious and merciful, slow to anger and abounding in steadfast love, and did not forsake them."*

## Corporate Confession of Sin | a Prayer of Samuel Johnson (1708-1784), British essayist, poet, and churchman

All: Almighty and most merciful Father,  
look down with mercy upon me,  
and grant that I may turn from my wickedness and live.  
Forgive the days and years which I have passed in  
folly, idleness, and sin.  
Fill me with such sorrow for time misspent,  
that I may amend my life according to Your Holy Word.  
Strengthen me against habitual idleness,  
and enable me to direct my thoughts  
to the performance of every duty;  
that while I live I may serve You in the state to which You call me,  
and at last by a holy and happy death be delivered  
from the struggles and sorrows of this life,  
and receive by faith eternal happiness by Your mercy,  
for the sake of Jesus Christ my Lord. Amen.

## Silent Confession

**\* Words of Comfort | Psalm 103:11-13**

*Leader: For as high as the heavens are above the earth,  
so great is his steadfast love toward those who fear him;  
as far as the east is from the west,  
so far does he remove our transgressions from us.  
As a father shows compassion to his children,  
so the LORD shows compassion to those who fear him.*

**\* Passing of the Peace**

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

**All:** And also with you.

# \* Guide Me O Thou Great Jehovah



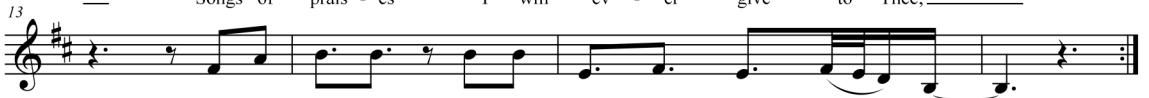
1. Guide me, O Thou great Je - ho - vah, — Pil - grim through this bar - ren land.  
 2. O - pen now the crys - tal foun - tain, — Whence the heal - ing wa - ters flow;  
 3. When I tread the verge of Jor - dan, — Bid my anx - ious fears sub - side;



— I am weak, but Thou art might - y; — Hold me with Thy power - ful hand.  
 — Let the fire and cloud - y pil - lar — Lead me all my jour - ney through.  
 9 — Death of death, and hell's de - struc - tion, — Land me safe on Ca - naan's side. —



— Bread of heav - en, Feed me now and ev - er - more; —  
 — Strong De - liver - er, Be Thou still my Strength and Shield; —  
 — Songs of prais - es I will ev - er give to Thee; —



Bread of heav - en, Feed me now and ev - er - more. —  
 Strong De - liver - er Be Thou still my Strength and Shield. —  
 Songs of prais - es I will ev - er give to Thee. —

Words: William Williams, 1745 (alt. Jeremy Casella, 2003)  
 Music: Jeremy Casella, 2003

## 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.

# Psalm 126 (All Those Who Are Weeping) [8:15 a.m. only]

8  
1. Our mouths, they were filled, filled with laugh - ter;  
2. The na - tions will say "He has done great things!"

16  
Our tongues, they were loosed, loosed with joy.  
The na - tions will sing songs of joy.

24  
Re - store us, O Lord! Re - store us, O Lord!  
Re - store us, O Lord! Re - store us, O Lord!

32  
Al - though we are weep - ing, Lord, help us keep sow - ing  
the seeds of Your King - dom for the day You will reap them!

40  
Your sheaves we will car - ry; Lord, please do not tar - ry!

48  
All those who sow weep - ing will go out with songs of joy.

Words: From Psalm 126  
Music: Isaac Wardell, 2011

## **Grace** | Choir Anthem [11 a.m. only]

Amazing grace, how sweet the sound  
That saved a wretch, a wretch like me;  
I once was lost, but now am found  
I once was blind, but now I see.

'Twas grace that taught my heart to fear,  
And that same grace my fears relieved;  
How precious did that grace appear  
The hour when I first believed.

Through many dangers, toils, and snares  
I have already safely come;  
This grace hath brought me safe thus far  
And surely grace will lead me home;  
I shall go home.

When we've been there ten thousand years  
Bright shining as the glorious sun;  
We've no less days to sing God's praise  
Than since the day we first begun,  
Than since the day we first begun.

Adapted from John Newton  
Early American melody  
Arranged by Mark Hayes

## \* The Doxology

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

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 | "Signed, Sealed, and Delivered!"

### \* Scripture Reading | Nehemiah 9:18-38; 10:28-39 \* | pp. 404-406

<sup>18</sup> Even when they had made for themselves a golden calf and said, 'This is your God who brought you up out of Egypt,' and had committed great blasphemies, <sup>19</sup>you in your great mercies did not forsake them in the wilderness. The pillar of cloud to lead them in the way did not depart from them by day, nor the pillar of fire by night to light for them the way by which they should go. <sup>20</sup>You gave your good Spirit to instruct them and did not withhold your manna from their mouth and gave them water for their thirst. <sup>21</sup>Forty years you sustained them in the wilderness, and they lacked nothing. Their clothes did not wear out and their feet did not swell.

<sup>22</sup>"And you gave them kingdoms and peoples and allotted to them every corner. So they took possession of the land of Sihon king of Heshbon and the land of Og king of Bashan. <sup>23</sup>You multiplied their children as the stars of heaven, and you brought them into the land that you had told their fathers to enter and possess. <sup>24</sup>So the descendants went in and possessed the land, and you subdued before them the inhabitants of the land, the Canaanites, and gave them into their hand, with their kings and the peoples of the land, that they might do with them as they would. <sup>25</sup>And they captured fortified cities and a rich land, and took possession of houses full of all good things, cisterns already hewn, vineyards, olive orchards and fruit trees in abundance. So they ate and were filled and became fat and delighted themselves in your great goodness.

<sup>26</sup>"Nevertheless, they were disobedient and rebelled against you and cast your law

behind their back and killed your prophets, who had warned them in order to turn them back to you, and they committed great blasphemies. <sup>27</sup> Therefore you gave them into the hand of their enemies, who made them suffer. And in the time of their suffering they cried out to you and you heard them from heaven, and according to your great mercies you gave them saviors who saved them from the hand of their enemies. <sup>28</sup> But after they had rest they did evil again before you, and you abandoned them to the hand of their enemies, so that they had dominion over them. Yet when they turned and cried to you, you heard from heaven, and many times you delivered them according to your mercies. <sup>29</sup> And you warned them in order to turn them back to your law. Yet they acted presumptuously and did not obey your commandments, but sinned against your rules, which if a person does them, he shall live by them, and they turned a stubborn shoulder and stiffened their neck and would not obey. <sup>30</sup> Many years you bore with them and warned them by your Spirit through your prophets. Yet they would not give ear. Therefore you gave them into the hand of the peoples of the lands. <sup>31</sup> Nevertheless, in your great mercies you did not make an end of them or forsake them, for you are a gracious and merciful God.

<sup>32</sup> “Now, therefore, our God, the great, the mighty, and the awesome God, who keeps covenant and steadfast love, let not all the hardship seem little to you that has come upon us, upon our kings, our princes, our priests, our prophets, our fathers, and all your people, since the time of the kings of Assyria until this day. <sup>33</sup> Yet you have been righteous in all that has come upon us, for you have dealt faithfully and we have acted wickedly. <sup>34</sup> Our kings, our princes, our priests, and our fathers have not kept your law or paid attention to your commandments and your warnings that you gave them. <sup>35</sup> Even in their own kingdom, and amid your great goodness that you gave them, and in the large and rich land that you set before them, they did not serve you or turn from their wicked works. <sup>36</sup> Behold, we are slaves this day; in the land that you gave to our fathers to enjoy its fruit and its good gifts, behold, we are slaves. <sup>37</sup> And its rich yield goes to the kings whom you have set over us because of our sins. They rule over our bodies and over our livestock as they please, and we are in great distress.

<sup>38</sup> “Because of all this we make a firm covenant in writing; on the sealed document are the names of our princes, our Levites, and our priests.

<sup>10:28</sup> <sup>47</sup> “The rest of the people, the priests, the Levites, the gatekeepers, the singers, the temple servants, and all who have separated themselves from the peoples of the lands to the Law of God, their wives, their sons, their daughters, all who have knowledge and understanding, <sup>29</sup> join with their brothers, their nobles, and enter into a curse and an oath to walk in God's Law that was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord and his rules and his statutes. <sup>30</sup> We will not give our daughters to the peoples of the land or take their daughters for our sons. <sup>31</sup> And if the peoples of the land bring in goods or any grain on the Sabbath day to sell, we will not buy from them on the Sabbath or on a holy day. And we will forego the crops of the seventh year and the exaction of every debt.

<sup>32</sup> “We also take on ourselves the obligation to give yearly a third part of a shekel for the service of the house of our God: <sup>33</sup> for the showbread, the regular grain offering, the regular burnt offering, the Sabbaths, the new moons, the appointed feasts, the holy things, and the sin offerings to make atonement for Israel, and for all the work of the house of our God. <sup>34</sup> We, the priests, the Levites, and the people, have likewise cast lots for the wood offering, to bring it into the house of our God, according to our fathers' houses, at times appointed, year by year, to burn on the altar of the LORD our God, as it is written in the Law. <sup>35</sup> We obligate ourselves to bring the firstfruits of our ground and the firstfruits of all fruit of every tree, year by year, to the house of the LORD; <sup>36</sup> also to bring to the house of our God, to the priests who minister in the house of our God, the firstborn of our sons and of our cattle, as it is written in the Law, and the firstborn of our herds and of our flocks; <sup>37</sup> and to bring the first of our dough, and our contributions, the fruit of every tree, the wine and the oil, to the priests, to the chambers of the house of our God; and to bring to the Levites the tithes from our ground, for it is the Levites who collect the tithes in all our towns where we labor. <sup>38</sup> And the priest, the son of Aaron, shall be with the Levites when the Levites receive the tithes. And the Levites shall bring up the tithes of the tithes to the house of our God, to the chambers of the storehouse. <sup>39</sup> For the people of Israel and the

sons of Levi shall bring the contribution of grain, wine, and oil to the chambers, where the vessels of the sanctuary are, as well as the priests who minister, and the gatekeepers and the singers. We will not neglect the house of our God.”

## **Sermon | Rebuilding Walls, Restoring Hope.**

### **A Narrative Study of Nehemiah**

#### **10. Turning-Point Actions, Prayers, Oaths and Lives**

**Rev. Dr. Curt McDaniel**

\* 10:1-27 records the list of names sealed in covenant to uphold their obligations to the oaths given in chapter 9.

## Sermon Notes

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

If Nehemiah 7-8 records the commitments that the people of Jerusalem make under Nehemiah's and Ezra's spiritual leadership, then chapter 9 unfolds the actions and prayers that declare their decisions. In effect, we see in this chapter the unfolding drama of how the people of God choose to return to the Lord and to take personal responsibility for their own spiritual well-being. What we see in their actions reveals a deliberate turn to reorient their lives towards living like the covenant people of God, choosing not to go the "inspirational route" (based on emotions where 1 step forward ricochets 1 step backward). Instead, they willfully choose to act on the truths of God (His Law-Word) by taking individual accountability towards its standards in their inner lives.

"It was equally important to set this delight firmly in contrast to the gall of sin and to face the facts of the past and the challenge of the future. So at this turning point in the people's history, the seven-day feast must leave behind it something more durable than a sweet taste in the mouth. The responsive mood must be harnessed to the will."<sup>1</sup>

As you read these chapters, you see nothing about individual problems, personal plights, one's own quandaries, needs, and predicaments. Before a Holy God, those matters are irrelevant because God already knows them! In fact, the only thing about "me" and "you" in this *text is your and my sin and your and my personal responsibility to align our lives to the truths of God's Word. When we do, it leads us to God.* —————>

#### Chapter 9 Life Issue: What is Needed to START a Deepening, Maturing, Walk with God?

##### Proactive Actions and "Cycle Prayers" that Move the Soul Towards God

*Premise:* When the soul moves forward towards greater godliness and spiritual maturity, it takes God's character seriously and deals with its own sin and idols responsibly in returning to God's character.

1. **Turning Point Actions** (9:1-5a): Gathering (v. 1a), an attitude of repentance (v. 1b,

*sackcloth* is tied to repentance, Daniel 9:3, Jonah 3:5, 8, 1 Chronicles 21:16, and *earth on heads* is tied to mourning, 1 Samuel 4:12, 2 Samuel 1:2, Job 2:12), separation from evil influences (v. 2a), standing (a notion of honor, vv. 2b, 3a), confession of sins (their own and their ancestors, v. 2c), reading the Book of the Law of God for ¼ of day (v. 3a), worship for ¼ of day (v. 3b), all led by spiritual leaders (the Levites) who challenged them to engage worship dynamically and aggressively (vv. 4-5a).

2. **Turning-Point Cycle Prayers** (9:5b-37). The composition, style, and vocabulary of this section shows “rhythmic liturgical language... it has been much influenced both in style and in phraseology by other poetic passages.”<sup>2</sup> Further study: Compare this prayer language with Psalm 106 to see similarities. You see elements that nourish the human soul towards deeper maturity:

a. About God (vv. 6-15), “the subject of every sentence:”<sup>3</sup>

- *God’s character and power* (v. 6). Always start with this! See 1 Chronicles 29:11-13.
- *God’s covenant* (vv. 7-8, 32), His binding commitment to call and to save a people for Himself.
- *God’s compassion* (vv. 9, 17, 19, 27). Remembering when God showed sympathy to you.
- *God’s conflict* (vv. 10, 22-25). Recognizing that God has enemies, therefore, they are your enemies.
- *God’s care* (vv. 11-12, 19). Remembering how God’s goodness led you in the past.
- *God’s Word* (vv. 13-14, 20). Thanking God that He gave you His revealed law and will.
- *God’s provisions* (v. 15). Thanking God for His daily bread and sustenance in your life.

b. About ourselves (vv. 16-32):

- *Our arrogance and disobedient cycle* (vv. 16, 26-29). Sin... atrocities... turn over... oppressed... confession... deliverance and rescue. Then they do it again!

- *Our hard-heartedness and idol-making* (17-18).
  - *Our blasphemies* (v. 26). Our actions and words betrayed and defied the character of God.
  - *Our hardships* (vv. 32-33). Showing responsibility and realization that our sins landed us in this condition.
  - *Our slavery and distress* (vv. 36-37). We are reaping the results of our disobedience, producing distress.
- c. More about God (vv. 22-35):
- *God's discipline* (v. 27). "Oppression" is another way to say, "God disciplined you because of your sin."
  - *God's warnings* (v. 29). Repeatedly telling the disobedient that there were consequences for their sins.
  - *God's patience and mercy* (vv. 30-31). See parallels in Titus 3:4-7.
  - *God's faithfulness and goodness* (vv. 34-35). Because of His infinite goodness, He will not abandon His people.

*Summary at the end of chapter 9:* The language in this great prayer in chapter 9 clearly reflects a deep knowledge of all the Mosaic law (especially Deuteronomy 4:29-31 and 30:1-20) and the practice of penitential prayers of confession and repentance associated with blood sacrifices (see Leviticus 5 and 26). There is a progression apparent as you move through the behaviors and actions of the people in the Nehemiah narrative. The *social camaraderie* attained from restoring Jerusalem's walls (chronicled in chapters 3-6) paved the way for *spiritual unity* expressed in chapters 8-9. In other words, "They said what they meant, and they meant what they said." God—everything about Him—would be first and foremost in their daily lives, and the "clincher" that sealed the turning point process involved the making and sealing of oaths and pledges that guaranteed their changes and accountability, highlighted in this section:

"The author describes here a covenant renewal...they must come into a new relationship with the Lord. They made "a firm covenant" (ESV, NIV: "made a binding agreement," in 9:38) literally means "we cut a firmness," which is a surrogate for

making a covenant.”<sup>4</sup> Note: the customary Hebrew word for covenant is not here; however, the verb denoting the action of a covenant (“cutting”) is present. In any effect, the imagery produced here is powerfully strong in forging commitment from the people.

## *Chapter 10 Life Issue: What is Needed to SUSTAIN a Deepening, Maturing Walk with God?*

### *Proactive Commitments (Oaths) that Replenish the Soul Before God* →

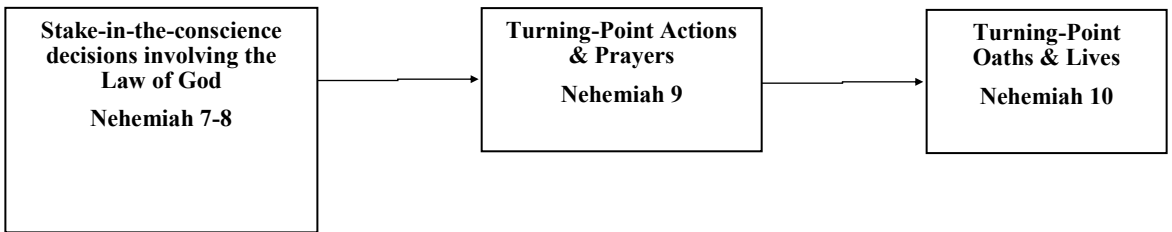
*Premise:* You sustain a nourishing, thriving walk with God by aligning your lifestyle deliberately to match your decisions and actions. This intentionality was sealed by their taking of oaths.

3. **Oaths that show a permanent life-change in the personal/community spiritual consciousness (v. 10).** Of intriguing interest in this list of names (10:1-27) is what they represent: “Most of the names in the list do not belong to individuals but to entire ancestral families. The community, represented by its clans, has agreed to uphold the covenant. This notion falls in line with the emphasis on extended families reflected throughout the book. This may also explain why neither Ezra nor the high priest, Eliashib, is listed; they would be included in the ancestral family of Seraiah, who heads the list after Nehemiah, the governor, and Zedekiah, possibly his scribe. The power of intergenerational faith cannot be overestimated.”<sup>5</sup> This highlights the significance of the family unit and the heads of families’ (fathers’) leadership roles in post-exilic times.<sup>6</sup> From the Israelites’ example, we see lifestyle alignments that match their commitments:
  - To be *in* the world, but not *of* it (not influenced by evil people, their philosophies, and religions) (v. 28a). This verse is often misunderstood and misconstrued. It has to do with *nonbelieving* people groups who choose *not* to accept and live under the teachings of the Law of God yet want to intermarry (“to be unequally yoked,” as the apostle Paul would put it in 2 Corinthians 6:14): “The interdiction is in fact limited to those cases in which the spouse is not willing to separate himself from the ‘impurity of the peoples of the lands,’ and, on the contrary, it must be feared that heathen elements would rub off on the Jewish spouse and/or the children.”<sup>7</sup>

- To involve the entire family in the commitment process, not just the “token head” (vv. 28b-29a).
- To give comprehensive obedience (v. 29b).
- To uphold sacred marriage standards (v. 30). The strong language and stand here reflect the Mosaic stipulations already seen in Exodus 34:13-16 and Deuteronomy 7:3-4: “To stay far away from mixed marriages is considered the most important point.”<sup>8</sup>
- To uphold Sabbath sacredness (v. 31).
- To provide responsible care for the house of God (vv. 32-33), a clear connection to Leviticus 26:2.
- “If the community seriously intended to walk by the rule of God’s law, they must take care that the temple service, as the public worship of the community, should be provided for according to the law and a firm footing and due solemnity thus given to religion. For this purpose, it was indispensable to guarantee the contributions prescribed for the necessary expenses of the temple worship and the support of its ministers.”<sup>9</sup>
- To practice first-fruits (“alabaster”) giving (vv. 34-38): “Tithing was instituted in the law to provide for regular salaries of the temple personnel, Levites and priests... Tithing continued throughout Second Temple Judaism and early Christianity... The tradition of tithing supported the early church for the first five hundred years of its existence uncontested, and it continues to play a vital role in many denominations.”<sup>10</sup>
- To care for the servants of God (v. 39).

It is obvious that the temple is the central theme of this whole landscape. The temple was particularly important for Nehemiah. The continual support and maintenance of the temple and its personnel was the unifying factor (the spiritual DNA) that bound together all the Jewish families who were fragmented from exile. *It called them not only to the service of God but also to one another.* In every religious community, this is one of the most important characteristics. It was not only a *legal* obligation but a *living reality* to them because with the renewal of the covenant they came into a living relationship with the Lord who bound them together to Him and to each other.

#### 4. *Summary:* The Soul's Movement Towards Deeper Spiritual Maturity (Starting and Sustaining):



*Personal Application:* *Practically all of Jesus' ministry highlighted one or more of these themes repeatedly!* It is insightful to see that all of the characteristics listed under actions (point #1) can be summarized in Christ's ministry by John 5:30, "I seek not My own will but the will of Him who sent Me," and John 8:29, "And He who sent Me is with Me. He has not left Me alone, for I always do the things that are pleasing to Him." Jesus' life was so aligned and attuned towards doing the Father's will that it accomplished in the Father's time our salvation from sin and deliverance from the slavery of evil, guilt, and shame. By His example of obedience, *Jesus shows you and me how to live in the **freest way possible** on this earth, regardless of who/what may be oppressing or afflicting you at the moment.* Jesus' words ring true: "If you abide in my word, you are truly My disciples. And you will know the truth, and the truth will set you free" (John 8:31-32). Growing in maturity means pleasing God and living in His freedom by obeying His Word (Ephesians 5:8-10, 1 John 3:21-22). And your choice to grow in maturity towards God is what will bring you lasting freedom that this world cannot give. If you want to experience sustained, lasting, spiritual maturity, incorporate these truths into your daily life and practice! Follow this example in Nehemiah 9-10, and see what it will do to your life! What do you have to lose (except your old life)?

#### *Reflection:*

"The balance between personal and community responsibility is difficult to maintain in practice, but within the books of Ezra and Nehemiah, as within Scripture as a whole, this chapter (10) has its part to play in illustrating that such a balance is not a compromise but a holding in tension of the twin truths of each side... Neither Old nor New Testament has any place for confessions of faith that leave lifestyle and practice unaffected."<sup>11</sup>

Study and Discussion Questions:

- Review and discuss this statement: “In effect, we see in chapter 9 the unfolding drama of how the people of God choose to return to the Lord and to take personal responsibility for their own spiritual well-being. What we see in their actions reveals a deliberate turn to reorient their lives towards living like the covenant people of God.” How important is this?
- Review and discuss the turning-point actions in the opening verses of chapter 9. What do you learn?
- Review and discuss the turning-point prayers in 9:5-37. What priorities are highlighted?
- Review and discuss the oaths taken in 10:28ff. What can we learn from these commitments?
- Review point #4 and the block chart that shows progression from chapter 7 to chapter 10. Some have called this a “spiritual domino effect.” Talk about this progression from chapter 7 to chapter 10.

Footnotes:

1. Derek Kidner, Tyndale OT Commentaries: Ezra & Nehemiah. D.J. Wiseman, General Editor. Downers Grove, IVP, 1979, 110.
2. 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): 306.
3. Kidner, 112.
4. F. Charles Fensham, The New International Commentary on the Old Testament: Ezra and Nehemiah. Grand Rapids: Eerdmans, 1982, reprinted 1991, 234.
5. 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, 403.
6. See Alexei Sivertsev, Households, Sects, and the Origins of Rabbinic Judaism, Leiden:

Brill, 2005, for an excellent discussion.

7. Geert W. Lorein, *Tyndale Old Testament Commentaries*. 27 Volumes. Eds. David G. Firth and Tremper Longman III. Downers Grove: IVP Academic. XII (Ezra & Nehemiah), 225. Original quote found in Geert W. Lorein, "The Relationship of the Believer to Society: Different Approaches to the Earliest Interpretations of the Old Testament." *European Journal of Theology* 30: 248-274, quote on 250-251.
8. *Ibid.*, 225.
9. C.F. Keil and F. Delitzsch, *Commentary on the Old Testament*. Ten Volumes. Grand Rapids: Eerdmans, 1980. III (Nehemiah section): 252.
10. Harrington, 414.
11. Williamson, 340.

## \* Speak O Lord

1. Speak, O Lord, as we come to You, to re - ceive the food of Your  
 2. Teach us, Lord full o - be - di - ence, Ho - ly rev - er - ence, true hu -  
 4 3. Speak, O Lord and re - new our minds; Help us grasp the heights of Your  
 Ho - ly Word. Take Your Truth, plant it deep in us; Shape and  
 mil - i - ty. Test our thoughts and our at - ti - tudes in the  
 7 plans for us. Truths un - changed from the dawn of time, that will  
 fash - ion us in Your like - ness. That the light of Christ might be  
 10 ra - di - ance of Your pur - i - ty. Cause our faith to rise cause our  
 ech - o down through e - ter - ni - ty. And by grace we'll stand on Your  
 seen to - day in our acts of love and our deeds of faith. Speak, O Lord, and ful -  
 14 eyes to see Your ma - jes - tic love and au - thor - i - ty. Words of power that can  
 prom - is - es; And by faith we'll walk as You walk with us. Speak, O Lord, till Your  
 fill in us all Your pur - pos - es for Your glo - ry.  
 nev - er fail; Let their truth pre - vail o - ver un - be - lief.  
 church is built, and the earth is filled with Your glo - ry.

Words and Music: Keith Getty & Stuart Townend 2005

## \* 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: Frances McFarland, Stephanie Lorick

Musicians: Charles and Angela Brant, Jeff Francis, Ruth Ellen Lorick, Tim McConnell, Josiah Rogers, and Brian Skelly

Audio/visual and livestream: Tommy Spurgeon, Jeff Becker, Don Parker

## Faith Promise Giving:

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

Through the end of January 2025:

General Fund transfer to missions	\$86,664
-----------------------------------	----------

Transfer from 2023/2024 surplus*	\$44,702
----------------------------------	----------

Faith Promise Giving:	\$69,691
-----------------------	----------

Missions Disbursements	\$122,268
------------------------	-----------

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

## Stewardship

Through the end of January, 2025:

Budget FYTD	\$814,183
Received FYTD	\$767,667
Expenditures FYTD	\$697,764

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 30<sup>th</sup> | No 8:15 am Service  
Prayer time during CE  
Congregational Meeting  
Covered-Dish Lunch after 11:00 am Service

**holy week**  
at lexington presbyterian church

**palm**      april 13<sup>th</sup> | 8:15 & 11:00AM  
sunday

**maundy**      april 17<sup>th</sup> | 6:30 PM  
thursday

**good**      april 18<sup>th</sup> | 6:30 PM  
friday

**easter**      april 20<sup>th</sup> | 9:00 & 11:00AM  
sunday


**Family Easter Event**  
*for Families to celebrate what Jesus has done for us.*

Saturday, April 12  
9:30-11:00 am

- Easter Presentation
- Egg Hunts
- Snacks & Fellowship

Register by April 5th  
at [lexpreschurch.com/events](http://lexpreschurch.com/events)





LPC is initiating new safety protocols. Part of that process is to ensure that everyone issued a FOB fill out a new Credential Assignment Form. Contact Brian Hersperger, Church Administrator ([bhersperger@lexpreschurch.com](mailto:bhersperger@lexpreschurch.com)) to complete your form. Thank you for your help in accomplishing this goal to provide a safer environment.

Please help us with our Family Easter Event by donating candy or small toys by Sunday, April 6

Donation bins are located at the check in desk & Tomlin Lobby.



Contact: Rebecca  
[rbecker@lexpreschurch.com](mailto:rbecker@lexpreschurch.com)



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

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

Scan here to email Rebecca Becker

## 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.



246 Barr Road | Lexington, SC 29072

[www.lexpreschurch.com](http://www.lexpreschurch.com)

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

803.359.9501