

March 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 to join us on mission!

General inquiries: hello@lexpreschurch.com

LORD'S DAY WORSHIP

* Congregation, please stand if able

Prelude

PRAISE

Updates | Following Christ Together

* **Call to Worship** | Psalm 89:1-6, 14-15

*Leader: I will sing of the steadfast love of the LORD, forever;
with my mouth I will make known your faithfulness to all generations.
For I said, "Steadfast love will be built up forever;
in the heavens you will establish your faithfulness."*

**All: You have said, "I have made a covenant with my chosen one;
I have sworn to David my servant:
'I will establish your offspring forever,
and build your throne for all generations.'"**

*Leader: Let the heavens praise your wonders, O LORD,
your faithfulness in the assembly of the holy ones!
For who in the skies can be compared to the LORD?
Who among the heavenly beings is like the LORD,*

**All: Righteousness and justice are the foundation of your throne;
steadfast love and faithfulness go before you.
Blessed are the people who know the festal shout,
who walk, O LORD, in the light of your face...**

* Come People of the Risen King

1. Come, peo - ple of the ris - en King, who de - light to bring Him
 2. Come, those whose joy is morn - ing sun, and those weep - ing through the
 3. Come, young and old from ev - 'ry land, men and wom - en of the
 4
 praise. Come, all, and tune your hearts to sing to the Mor - ning Star of
 night. Come, those who tell of bat - tles won, and those strug - gling in the
 8
 faith. Come, those with full or emp - ty hands; find the rich - es of His
 grace. From the shift - ing shad - ows of the earth we will lift our eyes to
 12
 fight. For His per - fect love will nev - er change, and His mer - cies nev - er
 grace. O - ver all the world His peo - ple sing; shore to shore we hear them
 16
 Him, where stead - y arms of mer - cy reach to gath - er chil - dren
 cease, but fol - low us through all our days with the cer - tain hope of
 20
 call the Truth that cries through ev - 'ry age: "Our God is all in
 in. Re - joice! Re - joice! Let ev - 'ry tongue re - joice! One heart, one
 24
 peace. all!"
 28
 voice, O Church of Christ, re - joice!

Words and Music: Keith Getty and Stuart Townend, 2008

* Prayer of Invocation

* **Scripture Reading** | Psalm 122 | Pew Bible p. 517

I was glad when they said to me,
“Let us go to the house of the LORD!”
Our feet have been standing
within your gates, O Jerusalem!

Jerusalem—built as a city
that is bound firmly together,
to which the tribes go up,
the tribes of the LORD,
as was decreed for Israel,
to give thanks to the name of the LORD.
There thrones for judgment were set,
the thrones of the house of David.

Pray for the peace of Jerusalem!
“May they be secure who love you!
Peace be within your walls
and security within your towers!”
For my brothers and companions' sake
I will say, “Peace be within you!”
For the sake of the house of the LORD our God,
I will seek your good.

Yet Not I but Through Christ in Me



1. What gift of grace is Je - sus my re - dee - mer There is no
 2. The night is dark but I am not for - sak - en For by my
 3. No fate I dread, I know I am for - giv - en The fu - ture
 4. With eve - ry breath I long to fol - low Je - sus For he has



more for hea - ven now to give He is my joy, my righ - teous - ness, and
 side, the Sav - ior he will stay. I lab - or on in weak - ness and re -
 sure, the price it has been paid For Je - sus bled and suf - fered for my
 said that he will bring me home. And day by day I know he will re -



free - dom My stead - fast love, my deep and bound - less peace. To this I hold, my hope is on - ly
 joi - cing For in my need, his pow - er is dis - played To this I hold, my Shep - herd will de -
 par - don and He was raised to o - ver - throw the grave. To this I hold, my sin has been de -
 new me Un - til I stand with joy be - fore the throne To this I hold, my hope is on - ly



Je - sus For my life is who - lly bound to his. Oh how
 fend_ me Through the deep - est val - ley he will lead Oh the
 fea - ted Je - sus now and ev - er is my plea Oh the
 Je - sus All the glo - ry ev - er - more to him When the



strange and di - vine, I can sing: all is mine! Yet not I, but through Christ in me.
 night has been won, and I shall ov - er - come! Yet not I, but through Christ in me.
 chains are re - leased, I can sing: I am free! Yet not I, but through Christ in me.
 race is com - plete, still my lips shall re - peat: Yet not I, but through Christ in me.

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The Sacrament of Baptism [11 a.m. only]

Reception of Non-Communing Members by Baptism:

Florence Ray Josephson

Isla Ruth Josephson

RENEWAL

Call to Confession | Psalm 130:1-4

*Leader: Out of the depths I cry to you, O LORD!
O Lord, hear my voice!
Let your ears be attentive
to the voice of my pleas for mercy!*

*If you, O LORD, should mark iniquities,
O Lord, who could stand?
But with you there is forgiveness,
that you may be feared.*

Corporate Confession of Sin | from “Valley of Vision”

All: Lord Jesus, I sin—
Grant that I may never cease grieving because of it,
Never be content with myself,
never think I can reach a point of perfection.
Kill my envy, command my tongue, trample down self.
Give me grace to be holy, kind, gentle, pure, peaceable,
to live for You and not for self,
to copy Your words, acts, spirit,
to be transformed into Your likeness,
to be consecrated wholly to You,
to live entirely to Your glory.
Deliver me from attachment to things unclean,
from wrong associations,
from the predominance of evil passions,
from the sugar of sin as well as its gall,
that with deep contrition,
earnest heart searching
I may come to You, cast myself on You,
trust in You, cry to You,
and be delivered by You.

8 I ask this humbly in the Name of Christ, Amen.

Silent Confession

* **Words of Comfort** | 1 Corinthians 15:56-57

Leader: The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

* **Passing of the Peace**

Leader: The peace of Christ be with you.

All: And also with you.

* Jesus, I My Cross Have Taken



1. Je - sus I my cross have ta - ken, All to leave and fol -
 2. Let the world de - spine and leave me They have left my sa -
 3. Go then earth - ly fame and trea - sure, Come di - sas - ter, scorn
 4. Soul then know thy full sal - va - tion Rise o'er sin and fear



low Thee Des - ti - tute, de - spised, for - sa - ken
 vior too Hu - man hearts and looks de - ceive me,
 and pain. In thy ser - vice pain is plea - sure,
 and care Joy to find in ev - ery sta - tion,



Thou from hence my all shalt be Per - ish ev - ery fond
 Thou art not like them un - true Oh while thou dost smile
 With thy fa - vor loss is gain. I have called thee A -
 Some-thing still to do or bear Soon shall close thy earth -



am - bi - tion, All I've sought or hoped or known Yet how rich is my
 u - pon me, God of wis - dom, love and might Foes may hate and friends
 bba Fa - ther, I have stayed my heart on thee. Storms may howl and clouds
 ly mis - sion, Soon shall pass thy pil - grim days Hope shall change to glad



con - di - tion, God and heaven are still my own
 dis - own me, Show thy face and all is bright
 may ga - ther, All must work for good to me.
 fru - i - tion Faith to sight and prayer to praise.

Words by Henry Lyte (1793-1847)
 Music: Mozart (alt. Bill Moore, 2001)

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.
- Text2Give: text any dollar amount to 84321.

Come Holy Ghost [8:15 a.m. only]



1. Come Ho - ly Ghost, Cre - a - tor blest and in our hearts take up_ thy rest.
 2. O Com - for - ter, to thee we cry, thou heav'n - ly gift of God most high;
 3. O Ho - ly Ghost, through thee a - lone, know we the Fa - ther and the Son;
 4. Praise we the Lord, Fa - ther and son, and Ho - ly Spir - it with them one.



come with thy grace and heav'n ly aid to fill our hearts_ which
 Thou fount of life, and fire of love and sweet a - noint - ing
 be this our firm un - chang - ing creed, that thou dost from_ them
 and may the Son on us be - stow all gifts that from_ the



thou_ hast made to fill our hearts which thou_ hast made
 from a - bove and sweet a - noint - ing from a - bove.
 both_ pro - ceed that thou dost from_ them both_ pro - ceed.
 Spir - it flow, all gifts that from_ the Spir - it flow.



Be not a - fraid_____ where you go there I am with you Be not a -



fraid_____ where you go there I am with you_____

Text: attr. Rhabanus Maurus, ca. 800

Music: Bruce Benedict & Ray Mills, 2005

This I Know | Choir Anthem [11 a.m. only]

Who can comprehend the mind of God?

Who can understand His ways?

Nothing in life seems certain

On the journey through earthly days.

I have questions that go unanswered.

There are things I do not understand.

But my Father knows what is best for me

According to His plan.

This I know: I have a Savior, Jesus Christ who died for me.

This I know, He died at Calvary to pay sin's debt that I might be free.

Then He arose in glorious splendor to take His rightful place.

And someday soon I'll see His face,

This I know!

This I know, that in my Savior, I have an anchor firm and sure.

This I know, His love and mercy will forevermore endure.

Soon I'll enter heaven's glory and walk on streets of purest gold.

And on that day I will behold Him,

This I know!

So, I will trust in the Lord, I will not be shaken.

He will fight the battle for me.

His is the glory and the power forever,

His is the victory.

This I know:

I have a Savior, Jesus Christ, who died for me.

This I know,

He died at Calvary to pay sin's debt that I might be free.

Then He arose in glorious splendor to take His rightful place.

Someday soon I'll see His face, for He saved me by His grace.

Yes, the Father loves me so, this I know!

This I know – this I know!

Words & Music: Cindy Berry

* 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 piano accompaniment line. The lyrics are: "Praise God from whom all blessings flow; praise him all creatures here below; praise him above, ye heav'nly host: praise Father, Son, and Holy Ghost. Amen." The first system ends with a double bar line, and the second system begins with a measure rest (5) before the vocal line. 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 | "I Love a Parade!"

* Scripture Reading | Nehemiah 11:1-2, 12:27-13:3 * | pp. 406-409

^{11:1} Now the leaders of the people lived in Jerusalem. And the rest of the people cast lots to bring one out of ten to live in Jerusalem the holy city, while nine out of ten remained in the other towns. ² And the people blessed all the men who willingly offered to live in Jerusalem.

^{12:27} And at the dedication of the wall of Jerusalem they sought the Levites in all their places, to bring them to Jerusalem to celebrate the dedication with gladness, with thanksgivings and with singing, with cymbals, harps, and lyres. ²⁸ And the sons of the singers gathered together from the district surrounding Jerusalem and from the villages of the Netophathites; ²⁹ also from Beth-gilgal and from the region of Geba and Azmaveth, for the singers had built for themselves villages around Jerusalem. ³⁰ And the priests and the Levites purified themselves, and they purified the people and the gates and the wall.

³¹ Then I brought the leaders of Judah up onto the wall and appointed two great choirs that gave thanks. One went to the south on the wall to the Dung Gate. ³² And after them went Hoshaiah and half of the leaders of Judah, ³³ and Azariah, Ezra, Meshullam, ³⁴ Judah, Benjamin, Shemaiah, and Jeremiah, ³⁵ and certain of the priests' sons with trumpets: Zechariah the son of Jonathan, son of Shemaiah, son of Mattaniah, son of Micaiah, son of Zaccur, son of Asaph; ³⁶ and his relatives, Shemaiah, Azarel, Milalai, Gilalai, Maai, Nethanel, Judah, and Hanani, with the musical instruments of David the man of God. And Ezra the scribe went before them. ³⁷ At the Fountain Gate they went up straight before them by the stairs of the city of David, at the ascent of the wall, above the house of David, to the Water Gate

on the east.

³⁸ The other choir of those who gave thanks went to the north, and I followed them with half of the people, on the wall, above the Tower of the Ovens, to the Broad Wall, ³⁹ and above the Gate of Ephraim, and by the Gate of Yeshanah, and by the Fish Gate and the Tower of Hananel and the Tower of the Hundred, to the Sheep Gate; and they came to a halt at the Gate of the Guard. ⁴⁰ So both choirs of those who gave thanks stood in the house of God, and I and half of the officials with me; ⁴¹ and the priests Eliakim, Maaseiah, Miniamin, Micaiah, Elioenai, Zechariah, and Hananiah, with trumpets; ⁴² and Maaseiah, Shemaiah, Eleazar, Uzzi, Jehohanan, Malchijah, Elam, and Ezer. And the singers sang with Jezrahiah as their leader. ⁴³ And they offered great sacrifices that day and rejoiced, for God had made them rejoice with great joy; the women and children also rejoiced. And the joy of Jerusalem was heard far away.

⁴⁴ On that day men were appointed over the storerooms, the contributions, the firstfruits, and the tithes, to gather into them the portions required by the Law for the priests and for the Levites according to the fields of the towns, for Judah rejoiced over the priests and the Levites who ministered. ⁴⁵ And they performed the service of their God and the service of purification, as did the singers and the gatekeepers, according to the command of David and his son Solomon. ⁴⁶ For long ago in the days of David and Asaph there were directors of the singers, and there were songs of praise and thanksgiving to God. ⁴⁷ And all Israel in the days of Zerubbabel and in the days of Nehemiah gave the daily portions for the singers and the gatekeepers; and they set apart that which was for the Levites; and the Levites set apart that which was for the sons of Aaron.

^{13:1} On that day they read from the Book of Moses in the hearing of the people. And in it was found written that no Ammonite or Moabite should ever enter the assembly of God, ² for they did not meet the people of Israel with bread and water, but hired Balaam against them to curse them—yet our God turned the curse into a blessing. ³ As soon as the people heard the law, they separated from Israel all those of foreign descent.

Sermon | Rebuilding Walls, Restoring Hope.

A Narrative Study of Nehemiah.

11. The Fruit That Comes From Turning-Point Actions, Prayers, and Oaths.

Rev. Dr. Curt McDaniel

* 11:3-36 records the lists of those by tribe or vocation who resettled the city of Jerusalem in the days of the city's internal restoration after the walls were rebuilt. 12:1-26 records the names of the three family generations of priests and Levites who migrated back to land under Zerubbabel, Ezra, and Nehemiah.

Sermon Notes

Rebuilding Walls, Restoring Hope A Narrative Study of Nehemiah

When God's people take Him and His Word responsibly, it shows in their conduct, in their relationships, in their view of their community, and in their worship. This is what is portrayed in Nehemiah 11 and 12. Previously we have observed a spiritual progression—somewhat like a “domino effect”—occurring when the human soul makes life-changing decisions (lines drawn in the wet concrete of the will) that produce different results. In Nehemiah 6-10, these life-altering decisions produce turning-point actions and prayers, fostering oaths and soul-nourishing disciplines that not only start the human soul towards deeper maturity but also *sustain* it in its walk with God. It reminds me of the apostle Paul's words in Galatians 6:7-8: “Do not be deceived: God is not mocked, for whatever one sows, that will he also reap. For the one who sows to his own flesh will from the flesh reap corruption, ***but the one who sows to the Spirit will from the Spirit reap eternal life.***”

Through Nehemiah and Ezra's leadership, the 3 returning waves of migrants who return to the land make significant commitments to walk in the ways of God's Law (Word) and to one another in the bonds of community. Not only do they choose to work together (on the walls, chapters 3-4), to do justice and mercy to each other (chapter 5), and to assemble together to hear the Law read (chapter 8), but also they choose to confess their sins to God and to one another (chapter 9), forging a new path of lifestyle commitments to God at this point in their journey (oaths in chapter 10). With each commitment, a new door of growth and opportunity becomes possible. **When you choose to make God, His Word, and His people top priority in your life, there will appear in time some noticeable fruit that will show that you are walking on a new and different path.** This is what you see in chapters 11 and 12 and the opening verses of chapter 13.

Chapter 11 and the first 26 verses of chapter 12 are often brushed aside and seen simply as a stale and irrelevant list of leaders, people, and priests during that time. Think *again! Not so fast, my friends!* You see in chapter 11 several tidbits of information that show how these “recommitted believers” are showing their commitments to God and to one another. We see the fruit of their decisions and actions starting to appear:

- *Fruit 1:* The leaders choose to live in Jerusalem, an act of sacrificial, servant leadership (11:1). Keep in mind from 7:4 that few people lived in the city, and few, if any, houses had undergone restoration. It would take a *major* sacrifice to choose to live somewhere that needed additional work and reconstruction, especially if your “family heritage land” was in another province: “It was clearly not attractive at this time to live in Jerusalem since Jews had to be urged to live there. Not surprisingly, they preferred the property where they had established themselves, probably planting farms and making social connections with the neighbors. These holdings may have been in their families for some generations—some extending back into preexilic times.”¹ Note how the theme of “tithing” seen in chapter 10:37-38 carries over into chapter 11 with the repopulating of the city (11:1). In effect, the people were not only tithing their offerings but also *themselves*.
- *Fruit 2:* Those who were not chosen to resettle in Jerusalem give a communal blessing to the people who were chosen to live there (11:2). You gain a strong sense that those who were chosen by lots were “called” to do this as an act of holy service (see Proverbs 16:33), and those who remained in their lands and homes recognized the hardships that these people would make in their efforts to reinhabit the city. And they took the time and effort to thank them and to bless them for the sacrifices that they knew these people would have to make in rebuilding their city.
- *Fruit 3:* The resettlement within the city encompasses a number of people with different skill sets and talents. A parallel list with much similarity and some variation also appears in 1 Chronicles 9. It is intriguing that in 1 Chronicles 9:3, mention is made that the tribes of Manasseh and Ephraim joined the tribes of Benjamin and Judah in resettling the city; however, Nehemiah only mentions the Benjamites and the Ephraimites, likely because Benjamin and Judah were the southern tribes whose land was near Jerusalem.² Many of these men possessed “valor” (Hebrew: “quality,” obvious for military purposes³ to protect the city from thieves and enemies), so obviously they were chosen for their skills of protection and defense. Likewise, there were priests that did the work “of the house of God” (11:12-14), and Levites who were “over the outside work of the house of God” (11:15-18), and they were likely focused on the required maintenance and upkeep of the temple grounds, both inside and outside of it. Mention is also made of gatekeepers (11:19) and singers whose family lines come from Asaph, the musical director during the reign of

David (11:22), You can see a high priority is given in the chapter 11 list to leadership, protection, and praise. Those are three good qualities for any community!

- *Fruit 4:* Did you notice that twice (11:1, 18) Jerusalem is called “*the holy city?*” On a timeline, this phrase first appeared in Daniel 9:24; now it is seen here, and later it will occur several times in Revelation (11:8, 21:1-2, 10, 19). The camaraderie of the people’s work in restoring the walls, reinstating justice, returning to read the Law, and now repopulating and rebuilding the city shows that there is forming in their minds the idea that they were seeing themselves the way the apostle Peter describes Christians in the church, “But you are a chosen race, a royal priesthood, *a holy nation*, a people for His own possession, that you may proclaim the excellencies of Him Who called you out of darkness into His marvelous light” (1 Peter 2:9). Better: When you overlay this chapter with 1 Chronicles 9, you glean additional insight: 1 Chronicles 9:18 mentions “the camps of the Levites,” and in 9:19, “the camp of the LORD,” conjuring images of the Israelites in the days of the “Tent of Meeting,” or Tabernacle. To some degree, these people in Ezra’s and Nehemiah’s time are drawing from their heritage this image of a holy people, or “a people set apart unto God” for worship and service: “There is some evidence that in circles close to our author, the second temple was not only regarded as standing in direct continuation with the tabernacle but was specifically referred to as such... This evidently evoked memories of the description of the wilderness period when the people were ‘camped’ in their tribes around the Tabernacle.”⁴ There is a good lesson here: When you start acting *like* the people of God and do the work *of* the people of God, you begin to see yourselves *as* the people of God!
- *Fruit 5:* The list in 12:1-26 is significant to Jews, and it should be for us, too. It registers the 3 generations of priests and Levites that return to the land under Zerubbabel (1st wave), Ezra (2nd wave), and Nehemiah (3rd wave). In effect, a living memorial is given here for those religious leaders who made the sacrifice and who changed their lives in order to reinstate holy worship and holy service in the temple in Jerusalem. Their names are forever inscribed here to remind the people of God of their sacrifice and commitment to God and to the people of God. Likewise, you need to take time to remember your spiritual leaders (fathers and mothers) in the Faith!

This leads us now to the dedication of the walls of Jerusalem, starting in 12:27. I will repeat

what I stated at the beginning: When God’s people take Him and His Word seriously, it shows in the fruit of their godly decisions, particularly in their conduct and in their priorities. *This is specifically seen in the fruit that is shown in their worship*, especially *how* they plan and prepare for it and engage in it. We have already seen that the walls’ reconstruction is now complete, and the city’s security is in the repopulating process. Subsequently, we saw Nehemiah and Ezra lead the people to make conscious decisions that forged a strong identity within them as a consecrated people, set apart from the world and unto God (chapters 7-8). These decisions led to lifestyle changes that revealed the turning of the human will (chapters 9-10). Now, we see how these changes affected their worship (chapter 12). In this chapter, we get an inside look into the life of a community of faith that takes God seriously in the way they plan, prepare, and engage in public worship.

“The joint efforts of Nehemiah and Ezra succeeded both in restoring the enactments of the law for the performance and maintenance of public worship, and in carrying out the separation of the community from strangers, especially by the dissolution of unlawful marriages.”⁵

Chapter 12 Life Issue: How Do You Engage in the Worship of Almighty God, Publicly and Privately? 7 Key Elements and Engagement Principles:

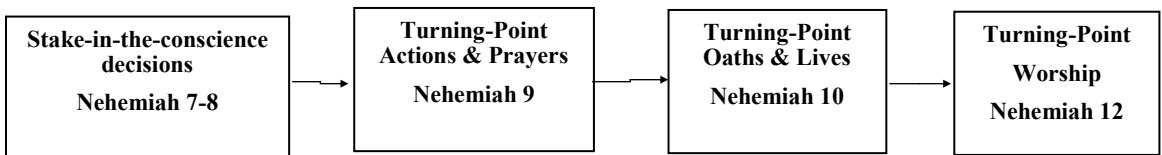
1. **Proper leadership and planning (vv. 27-29).** Levites and singers were brought from areas surrounding Jerusalem, along with their songs and instruments, so that they could lead God’s people in praise. Leadership was needed to gather them, and planning was essential to use them efficiently and effectively.
2. **Preparation and consecration (v. 30).** The leaders prepared their own hearts first through purification, and then they consecrated the people and the environment with the same process.
3. **Processional spirit (vv. 31-42).** Two choirs, marching in rhythm and in synchronic step, depart in opposite directions but proceed to the temple, arriving at the same time in a show of pomp going beyond spectacle:

“There was much more than pageantry in this processional embrace of the city and its walls. It was an extended thanksgiving and a re-consecration, a claiming of these

stones for Israel and for God.”⁶

4. **Joyful sacrifice (v. 43).** Notice that their worship was joyful because “God had given them great joy.” See Psalm 147:2, 13. There should/will be times when corporate worship brings “the joy of the LORD.”
5. **Joyful giving and service in the temple (vv. 44-45, 47).** In their worship, the people gave joyfully to the Lord’s temple, and they expressed pleasure and satisfaction at the efforts of all the personnel who served there (Levites, singers, gatekeepers). Notice that it states, “All Israel contributed...”
6. **Joyful return to their spiritual heritage and identity (v. 46).** They returned to their spiritual roots by bringing back directors for singers and for the songs of worship, seen back in the United Kingdom.
7. **Separation from idolatry (13:1-3).** When balanced with other Scriptures, it is plain that this “foreign exclusion” came from those Ammonites and Moabites who continued to practice pagan idolatry, contrary to the teachings of the Moral Law. Remember, Ruth was a Moabite and Rahab was an alien, yet they were embraced because they forsook their idols and followed Almighty God. See 1 John 5:21.

Personal Application: Reclaiming Your Personal/Corporate Identity as a Child/a People of God:



Turning-point worship creates a deepening realization that the God you worship is the One, True, and Holy God who has revealed Himself in creation, in the Scriptures, and most beautifully in the person of His Son, the Lord Jesus Christ. This process and change start with a conscious decision to turn back to God, to align your heart and your will to the truths of His Word, to change your lifestyle to reflect the values and priorities of the Kingdom of God, and to center your life around Jesus Christ, who is the fulfillment of all that God’s Word stands for and teaches. When you make this change, it will point you directly to Him, for this is what Jesus specifically said to His disciples:

“These are my words that I spoke to you while I was still with you, that everything written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.”

~Luke 24:44

Nehemiah and Ezra point us to Jesus. Their leadership and investment in God’s people were used by God to bring a mighty revival in the 5th century BC, and the same principles that they used in their time can likewise be used in our time to bring us, our churches, and our country back to God again.

Reflection:

“The repeated mention in Ezra-Nehemiah of priestly and Levitical shifts makes the point that the ministry of the temple was both historical and ongoing; the shifts stemmed genealogically from preexilic times and continued on that same basis in the current time. The reader is assured that the service of God was being faithfully preserved as in ancient times through the responsible stewardship of named leaders. In fact, the point is made that the worship of the current community is linked even to David, the man of God (Nehemiah 12:36). The struggling community could take hope that with careful attention to proper organization and delegation, historical and religious momentum could eclipse the hiatus of the exile.”⁷

Study and Discussion Questions:

- Read Galatians 6:7, and apply it to Nehemiah, specifically the actions that the people give in chapters 9, 10, and 12. What do you see?
- Review and discuss the fruit found in chapters 11 and 12:1-26. How significant is this? What relationship does this fruit have with the decisions that the people made in chapters 8-10?
- As you read 12:27-47, what impressions come to your mind? What can we learn from their example?
- Review and discuss the block chart above under “Personal Application.” How significant is this “spiritual domino effect”? How can this affect your own life?
- How does turning-point worship lead you to Jesus? Review and discuss Luke 24:44.

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, 422.
2. David J. Shepherd and Christopher J.H. Wright, Ezra and Nehemiah. The Two Horizons Old Testament Commentary. Grand Rapids: Eerdmans, 2018, 96.
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), 210.
4. 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): 353.
5. C.F. Keil and F. Delitzsch, Commentary on the Old Testament. Ten Volumes. Grand Rapids: Eerdmans, 1980. III: 282-283.
6. Derek Kidner, Tyndale OT Commentaries: Ezra & Nehemiah. D.J. Wiseman, General Editor. Downers Grove, IVP, 1979, 126.
7. Harrington, 454.

* Take My Life and Let It Be - Trinity Hymnal No. 585 (vv. 1-4, 6)

1. Take my life, and let it be con - se - crat - ed,
 2. Take my hands, and let them move at the im - pulse
 3. Take my voice, and let me sing, al - ways, on - ly,
 4. Take my sil - ver and my gold; not a mite would
 5. Take my love; my Lord I pour at thy feet its

7

Lord, to thee. Take my mo - ments and my days; let them
 of thy love. Take my feet, and let them be swift and
 for my King. Take my lips, and let them be filled with
 I with - hold. Take my in - tel - lect and use ev - 'ry
 trea - sure store. Take my self, and I will be ev - er,

14

flow in cease - less praise, let them flow in cease - less praise.
 beau - ti - ful for thee, swift and beau - ti - ful for thee.
 mes - sag - es from thee, filled with mes - sa - ges from thee.
 pow'r as thou shalt choose, ev - 'ry pow'r as thou shalt choose.
 on - ly, all for thee, ev - er, on - ly, all for thee.

Words: Frances R. Havergal, 1874
 Music: Henri A. Cesar Malan, 1827

* 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: Tonya Fink, Kim Denney

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

Audio/visual and livestream: Tommy Spurgeon, John Parler, Myles Coleridge

Faith Promise Giving:

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

Through the end of February 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 February, 2025:

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

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h o l y w e e k @ l p c

palm sunday april 15 | 8:15 & 11:00 AM
 maundy thursday april 17 | 6:30 PM
 good friday april 18 | 6:30 PM
 easter sunday april 20 | 9:00 & 11:00 AM

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




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

Please help us with our
Family Easter Event
 by donating candy or small toys by Sunday, April 4

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

Contact: Rebecca
rbecker@lexpreschurch.com




THE BLOOD CONNECTION
 Your Community Blood Center

Scan Here to Make an Appointment



April 23, 2025 | 6:00 - 9:00pm
Mobile Blood Bus
Ages 16+
 (16 year olds need a parent present)

easter lilies
 are available to purchase
 for \$16 each
 deadline is april 13th

purchase online here → 

or use forms on the welcome desk



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) to complete your form. Thank you for your help in accomplishing this goal to provide a safer environment.



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](mailto:Rebecca.Becker@lexpreschurch.com)



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 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

hello@lexpreschurch.com

803.359.9501