

March 30, 2025

Worship | 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.

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General inquiries: hello@lexpreschurch.com

LORD'S DAY WORSHIP

* Congregation, please stand if able

Prelude

PRAISE

Updates | Following Christ Together

* **Call to Worship** | Psalm 66:1, 2, 5, 8, 16

*Leader: Shout for joy to God, all the earth;
sing the glory of his name;
give to him glorious praise!*

**All: Come and see what God has done:
he is awesome in his deeds toward the children of man.**

*Leader: Bless our God, O peoples;
let the sound of his praise be heard,*

**All: Come and hear, all you who fear God,
and I will tell what he has done for my soul.**

* Holy, Holy, Holy



1. Ho-ly, ho-ly, ho-ly! Lord — God Al-might-y! Ear-ly in the
 2. Ho-ly, ho-ly, ho-ly! All the saints a-dore thee, cast-ing down their
 3. Ho-ly, ho-ly, ho-ly! Though the dark-ness hide thee, though the eye of
 4. Ho-ly, ho-ly, ho-ly! Lord — God Al-might-y! All thy works shall



6
 morn-ing our song shall rise to thee. Ho-ly, ho-ly, ho-ly!
 gold-en crowns a-round the glass-y sea; cher-u-bim and ser-a-phim
 sin-ful man thy glo-ry may not see, on-ly thou art ho-ly;
 praise thy name in earth and sky and sea. Ho-ly, ho-ly, ho-ly!



11
 Mer-ci-ful and might-y! God in three per-sons bless-ed Trin-i-ty!
 fall-ing down be-fore thee who wert, and art, and ev-er-more shalt be.
 there is none be-side thee per-fect in pow'r, in love, and pur-i-ty.
 Mer-ci-ful and might-y! God in three per-sons, bless-ed Trin-t-ty!

Words: Reginald Heber, 1783-1826
 Music: John B. Dykes, 1861

* Prayer of Invocation

* **Scripture Reading** | 1 Peter 2:1-12 | Pew Bible pp. 1,014-1,015

So put away all malice and all deceit and hypocrisy and envy and all slander. Like newborn infants, long for the pure spiritual milk, that by it you may grow up into salvation— if indeed you have tasted that the Lord is good.

As you come to him, a living stone rejected by men but in the sight of God chosen and precious, you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. For it stands in Scripture:

“Behold, I am laying in Zion a stone,
a cornerstone chosen and precious,
and whoever believes in him will not be put to shame.”

So the honor is for you who believe, but for those who do not believe,

“The stone that the builders rejected
has become the cornerstone,”

and

“A stone of stumbling,
and a rock of offense.”

They stumble because they disobey the word, as they were destined to do.

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. Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy.

Beloved, I urge you as sojourners and exiles to abstain from the passions of the flesh, which wage war against your soul. Keep your conduct among the Gentiles honorable, so that when they speak against you as evildoers, they may see your good deeds and glorify God on the day of visitation.

I Will Extol You (Psalm 145)

1 I will ex-tol you my God my King For-ev - er and ev - er

5 Let ev - 'ry crea - ture rise up — and sing For-ev - er and ev - er

9

1. The Lord is great and will be praised let
 2. The Lord will rule — with his kind hand his
 3. The Lord up - holds all men who fall — our
 4. The Lord is just — in all his ways e -

13 an - thems of — his love be raised with might you lead — us
 king - dom will — for - ev - er stand your migh - ty acts — and
 God is near — to those who call — Lord you are strong to
 ter - nal his — sal - va - tion's days — the wick - ed man — you

16 to pro - claim the bless - ings of — your ho - ly name.
 won-drous deeds from age to age — your works re - peat.
 help the weak let all who know your glo - ry speak.
 will de - stroy but saints for - e'er — raise songs of joy. —

Words and Music: Robbie Bell & Tim Nicholson, 2015 (from Psalm 145)

RENEWAL

Call to Confession | Psalm 66:17-18

*Leader: I cried to him with my mouth,
and high praise was on my tongue.
If I had cherished iniquity in my heart,
the Lord would not have listened.*

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;
And all our shortcomings and offenses.
You alone know how often we have sinned;
In wandering from Your ways;
In wasting Your gifts;
In forgetting Your love.
But You, O Lord, have mercy upon us, as we are ashamed
and sorry for all wherein we have displeased You.
Teach us to hate our sin.
Cleanse us from our secret faults,
and forgive our iniquities.
We ask this for the sake of Your dear Son,
our Savior, Jesus Christ our Lord, Amen.

Silent Confession

* **Words of Comfort** | 2 Corinthians 5:21

Leader: For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

* **Passing of the Peace**

Leader: The peace of Christ be with you.

All: And also with you.

* God, Be Merciful to Me



1. God, be mer - ci - ful to me, — On thy grace I rest my — plea;
 2. My trans-gres-sions I con - fess, — Grief and guilt my soul op - press;
 3. I am e - vil, born in sin; — Thou de - sir - est truth with - in. —
 4. Bro - ken hum - bled to the dust — By thy wrath and judg - ment just,
 5. Gra - cious God my heart re - new, — Make my spi - rit right and true
 6. Sin - ners then shall learn from me, — And re - turn O God to — Thee



Plen - teous in com - pas - sion thou, — Blot out my trans - gres - sions now;
 I have sinned a - gainst thy grace — And pro - voked thee to thy — face;
 Thou a - lone my Sav - ior art, — Teach thy wis - dom to my — heart;
 Let my con - trite heart re - joice — And in glad - ness hear thy — voice;
 Cast me not a - way from thee, — Let thy Spi - rit dwell in — me;
 Sav - ior all my guilt re - move, — And my tongue shall sing Thy love



Wash me, Make me pure with - in — Cleanse, O cleanse me from my sin. —
 I con - fess thy judg - ment just, — Speech - less, I thy mer - cy trust.
 Make me pure, thy grace be - stow, — Wash me whit - er than the snow.
 From my sins O hide thy face, — Blot them out in bound - less grace.
 Thy sal - va - tion's joy im - part, — Stead - fast make my will - ing heart.
 Touch my sil - ent lips O Lord — And my mouth shall praise ac - cord.

Words: from Psalm 51:1-15
 Music: Christopher Miner 1997

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.

Soli Deo Gloria | Choir Anthem

O how majestic is Your name.
Your greatness is displayed above the heavens.
Through childlike faith You have ordained
The silence of the foe and the avenger.

When I behold the moon and stars,
The artistry and brilliance of Your fingers,
O what is man in mortal flesh
That you, O God, are mindful of his presence?

You have made him in your likeness,
Crowned him with your love.
Let all glory, all the honor be forever Yours!

Soli Deo Gloria! Majesty enthroned.
Sovereign, reigning over us.
God and God alone.

O how majestic is Your name, the uncontested King of all creation.
You spoke the mighty earth in place and gave it all to man for his dominion.

The wonders of the highest heights,
The mysteries that fill the deepest oceans,
O what is man of mortal breath that You would lavish him with such a kingdom?

Soli Deo Gloria! Majesty enthroned.
Sovereign, reigning over us.
God and God alone.

You have made him in your likeness,
Crowned him with Your love.
Let all glory, all the honor be forever Yours!

Soli Deo Gloria! Majesty enthroned.
Sovereign, reigning over us.
God and God alone.

To You be the glory! To You be the honor!
To You be the power! Soli Deo Gloria!

Forever and ever, forever!
Soli Deo Gloria!

O how majestic is Your name!
Soli Deo Gloria!

Sovereign, reigning over us.
God and God alone!
Soli Deo Gloria!

* 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 (treble clef) and a bass line (bass clef). 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 number '5'.

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

* Offertory Prayer

HEARING GOD'S WORD

Corporate Prayer

Children's Sermon | It's Time to Clean House!

* Scripture Reading | Nehemiah 13:4-31 | pp. 408-409

⁴ Now before this, Eliashib the priest, who was appointed over the chambers of the house of our God, and who was related to Tobiah, ⁵ prepared for Tobiah a large chamber where they had previously put the grain offering, the frankincense, the vessels, and the tithes of grain, wine, and oil, which were given by commandment to the Levites, singers, and gatekeepers, and the contributions for the priests. ⁶ While this was taking place, I was not in Jerusalem, for in the thirty-second year of Artaxerxes king of Babylon I went to the king. And after some time I asked leave of the king ⁷ and came to Jerusalem, and I then discovered the evil that Eliashib had done for Tobiah, preparing for him a chamber in the courts of the house of God. ⁸ And I was very angry, and I threw all the household furniture of Tobiah out of the chamber. ⁹ Then I gave orders, and they cleansed the chambers, and I brought back there the vessels of the house of God, with the grain offering and the frankincense.

¹⁰ I also found out that the portions of the Levites had not been given to them, so that the Levites and the singers, who did the work, had fled each to his field. ¹¹ So I confronted the officials and said, "Why is the house of God forsaken?" And I gathered them together and set them in their stations. ¹² Then all Judah brought the tithe of the grain, wine, and oil into the storehouses. ¹³ And I appointed as treasurers over the storehouses Shelemiah the priest, Zadok the scribe, and Pedaiah of the Levites, and as their assistant Hanan the son of Zaccur, son of Mattaniah, for they were considered reliable, and their duty was to distribute to their brothers. ¹⁴ Remember me, O my God, concerning this, and do not wipe out my good deeds that I have done for the house of my God and for his service.

¹⁵In those days I saw in Judah people treading winepresses on the Sabbath, and bringing in heaps of grain and loading them on donkeys, and also wine, grapes, figs, and all kinds of loads, which they brought into Jerusalem on the Sabbath day. And I warned them on the day when they sold food. ¹⁶Tyrians also, who lived in the city, brought in fish and all kinds of goods and sold them on the Sabbath to the people of Judah, in Jerusalem itself! ¹⁷Then I confronted the nobles of Judah and said to them, “What is this evil thing that you are doing, profaning the Sabbath day? ¹⁸Did not your fathers act in this way, and did not our God bring all this disaster on us and on this city? Now you are bringing more wrath on Israel by profaning the Sabbath.”

¹⁹As soon as it began to grow dark at the gates of Jerusalem before the Sabbath, I commanded that the doors should be shut and gave orders that they should not be opened until after the Sabbath. And I stationed some of my servants at the gates, that no load might be brought in on the Sabbath day. ²⁰Then the merchants and sellers of all kinds of wares lodged outside Jerusalem once or twice. ²¹But I warned them and said to them, “Why do you lodge outside the wall? If you do so again, I will lay hands on you.” From that time on they did not come on the Sabbath. ²²Then I commanded the Levites that they should purify themselves and come and guard the gates, to keep the Sabbath day holy. Remember this also in my favor, O my God, and spare me according to the greatness of your steadfast love.

²³In those days also I saw the Jews who had married women of Ashdod, Ammon, and Moab. ²⁴And half of their children spoke the language of Ashdod, and they could not speak the language of Judah, but only the language of each people. ²⁵And I confronted them and cursed them and beat some of them and pulled out their hair. And I made them take an oath in the name of God, saying, “You shall not give your daughters to their sons, or take their daughters for your sons or for yourselves. ²⁶Did not Solomon king of Israel sin on account of such women? Among the many nations there was no king like him, and he was beloved by his God, and God made him king over all Israel. Nevertheless, foreign women made even him to sin. ²⁷Shall we then listen to you and do all this great evil and act treacherously against our God by marrying foreign women?”

²⁸And one of the sons of Jehoiada, the son of Eliashib the high priest, was the son-in-law of Sanballat the Horonite. Therefore I chased him from me. ²⁹Remember them, O my God, because they have desecrated the priesthood and the covenant of

the priesthood and the Levites.

³⁰ Thus I cleansed them from everything foreign, and I established the duties of the priests and Levites, each in his work; ³¹ and I provided for the wood offering at appointed times, and for the firstfruits.

Remember me, O my God, for good.

Sermon | Rebuilding Walls, Restoring Hope.

A Narrative Study of Nehemiah.

12. Remember Me, O My God, For What I Have Done.

Rev. Dr. Curt McDaniel

Sermon Notes

Rebuilding Walls, Restoring Hope A Narrative Study of Nehemiah

We learn from 2:1, 5:14, and 13:6 that Nehemiah served as governor over Judah and Jerusalem from 445-433 BC. When his rebuilding work was complete, he returned to Susa, the Persian capital, to resume his cupbearer duties during the 32nd year of King Artaxerxes (likely 432 BC)¹. All we know is that “some time later” (13:6b) he secured permission to return to Jerusalem,² and upon arrival, he found that the city’s moral landscape had declined considerably. In the last section of this book, he offers some personal memoirs chronicling the actions that he hoped would secure God’s favor upon his life and legacy as a servant of the Lord, concluding the book with a prayer asking God to remember his life and actions: “Remember me, O my God, for good” 13:31b). Similar statements are seen in 5:19, 13:14, 22, and 29.

The memoirs become a personal outpouring, and we are intruders. But Nehemiah’s private self is completely at peace with his public one: single-minded, utterly frank, and godly through and through. If we cavil at his plea to be remembered, he could pronounce us too sophisticated, and the Gospels would support him. It springs from love, not self-love, as his tireless zeal for God has testified.³

*Life Issue: What Epitaph Will God and Others Remember
About You and Your Life?*

For What Do You Want God to Say, “Well Done?”

What Nehemiah’s Actions and Memoirs Reveal and How They Point Us to Jesus:

- i. **He removed;** An issue of PURITY (vv. 4-9). In Nehemiah’s absence, Eliashib the priest allowed Tobiah access to a large Temple storehouse room because Tobiah’s family had intermarried within the Jewish community (6:18). From this position, Tobiah “was at the nerve center of Jerusalem, ideally placed for influence and intrigue.”⁴ *What Nehemiah did:* He removed Tobiah’s belongings from this room and ordered everything purified. How did he purify the chambers? We get a glimpse into some of the purification laws by examining Numbers 19:18 and Leviticus 14:41-42, 48-53: “In

both scenarios of ritual purification of buildings, blood, which is a strong purgation agent, or its red color is prominent. In the first ritual, the blood within the ashes of the red cow is its purgative element. In the second ritual, the blood of a ritually slaughtered bird is the strongest cleansing agent. It is unclear whether Nehemiah used either, or neither, of these rituals, but they would have been within his tradition... Since there is no explanation of ritual purification methods in this book, we can only surmise that the Pool of Siloam or the Gihon Spring would have been the logical fresh water source.”⁵ You can easily see how Nehemiah’s actions in purifying the temple point us to Jesus’ zeal for His Father’s house in cleansing the temple from the money changers (Matthew 21:12-13, Mark 11:15-17, Luke 19:45-46, John 2:13-17). Like Jesus, Nehemiah was consumed for the purity of God’s house and for its sacred purposes.

2. **He *restored*, An issue of PASSION (vv. 10-14).** While he was away, the Levites and singers did not receive their allotted portions of offerings as prescribed by the law, consequently forcing them to leave the temple. *What Nehemiah did:* He rebuked the officials for their neglect and restored the Levites and singers back to service with secured accountability. Nehemiah believed that those called to lead the people of God in worship and in sacred instruction should receive sufficient support for their labors so as not to become distracted from secular employments that would not only deprive them of the time needed to plan, to prepare, and to lead God’s people in worship, but also drain them of the needed energies to do this on a cyclical basis (weekly and on special occasions): “The Levites, the assistants of the priests, the singers, and also the porters, who are not expressly mentioned in this passage, were accustomed to receive during the time of their ministry their daily portions of the tenths and firstfruits (12:47). When then these offerings were discontinued, they were obliged to seek their maintenance from the fields of the towns and villages in which they dwelt and to forsake the service of the house of God.”⁶ Passion is clearly tied to zeal for the purity of the Lord’s house, so Nehemiah’s actions here are seen as consistent with his beliefs.
3. **He *reinstated*, An issue of PRIORITIES (vv. 15-22).** With a void of spiritual leadership present, the people degenerated back to working and to selling on the Sabbath. The imagery depicted in v.15 suggests the Fall season (September—October⁷) when the grape harvests occurred. *What Nehemiah did:* He rebuked the city officials for their desecration of the Sabbath and returned the Sabbath laws and ordinances

with enforcement. Historically, this Sabbath defilement was seen earlier in time by the 8th Century BC Prophet Amos, who spoke out against it with fervor (Amos 8:4-6). It is important to see how Nehemiah and Jesus both complement one another on this issue of the Sabbath, but from opposite ends of the spectrum. With abuse in view, Nehemiah upheld the *sanctity* of the Sabbath in order that God's people would experience the benefits of rest and spiritual rejuvenation in worship. Likewise, with *rigid strictness* in view (the attitudes of the religious leaders), Jesus refined the *scope* of the Sabbath (encompassing not only worship, Bible study, fellowship, and rest but also acts of mercy and service, Matthew 12:1-14). In Nehemiah's case, he *reinstated* the Sabbath *practices* in the presence of self-centered greed. In Jesus' case, he *restored* Sabbath *perspectives* in the presence of hollow religious institutionalism, helping us to see that "The Sabbath was made for man, not man for the Sabbath" (Mark 2:27).

4. **He rebuked; An issue of PROGENY (vv. 23-30).** Upon his return, he saw that outside-the-faith marriages occurred, producing children that did not know the language of the Jews (more pointedly, the knowledge of the Scriptures and of the Faith). *What Nehemiah did:* He reprimanded, cursed, and punished the offenders (remember, he had authority as governor to do this) and purified the priests and Levites so that they could return to service in the temple, assigning them duties to perform. Nehemiah saw compromises that were threatening the Faith, causing moral and spiritual decline among the people. He likened this degeneracy to the example of Solomon, whose demise with foreign women (more importantly, their pagan gods) caused the decline and fall of the United Monarchy, igniting a downslide that led ultimately to the Babylonian captivity. It is possible that Nehemiah had in mind the words of Proverbs 14:34, "Righteousness exalts a nation, but sin is a reproach to any people." Nehemiah saw this infiltration as a poison that was infecting the community. Likewise, Jesus also saw a poison in His day, a toxin that He called "the leaven of the Pharisees" (Matthew 16:6-12), and He warned His disciples (and us) from succumbing to it.
5. **He replenished; An issue of PROVISIONS (v. 31a).** Upon his return, Nehemiah made sure that the necessary offerings from the firstfruits (wood, supplies) gave the priests and Levites what they needed. It was a good thing to restore the religious offices and their personnel back to service and functionality. It was indeed a *better* thing to furnish them with the resources that they need to do the job that they were called to

do. Nehemiah understood that sacred calling requires sacred resources, and he called upon the people to make this happen.

From earlier in the book:

6. **He *relied*; An issue of PRAYER (1:1-2:2:9).** After the delegation's report, Nehemiah trusted the Lord's providential timing in prayer, securing permission and supplies from the king for this great restoration work. Repeatedly throughout these memoirs, mention is made of trusting in God's protection, power, and provisions to do the work that was needed (2:8, 18, 20; 4:9, 14, 15, 20; 6:9, 16; 8:10; 12:43). Likewise, throughout His earthly ministry, the Lord Jesus reminded His followers of His reliance upon the direction and activity of His heavenly Father (John 5:17-23, 30, 36 among many that could be cited). What allowed Jesus and Nehemiah to receive all the provisions that were needed to fulfill their God-given callings and missions? Jesus' words in Matthew 6:33 answer this question: "But seek first the kingdom of God and His righteousness, and all these things will be added to you." The writer of the Proverbs echoes this truth in 3:5-6, "Trust in the Lord with all your heart, and do not lean on your own understanding. In all your ways acknowledge Him, and He will make straight your paths."
7. **He *rebuilt*; An issue of PARTNERSHIP (2:11-12:47).** Through Nehemiah's engaging leadership and abilities to secure "buy-in" from the people, the walls were restored, triggering a movement among the people to reclaim their identity as the people of God in post-exilic Israel history. In rebuilding the walls, God used Nehemiah to revitalize hope and identity for God's people, a nation that had lost her roots, her unique and holy lineage, and her distinctiveness as a people set apart to God to declare His glory to the rest of the world. God used Nehemiah's leadership and Ezra's teaching to bring about a great revival in the 5th Century BC, with certain effects within Judaism lasting well into the time of Christ:

"Nehemiah's work was the making of his people. His reforming zeal, partnered by the educative thoroughness of Ezra, gave to post-exilic Israel a virility and clarity of faith that it never wholly lost. This would have been the memorial most to his liking."⁸

Personal Application: What is gained from Nehemiah's life and memoirs?

- The power of **contriteness** (1:4ff): When he learned of Jerusalem's ruins, Nehemiah fasted, prayed, and wept before God in humility. Remember 2 Chronicles 7:14.
- The power of **confession** (1:5-11; 9:2-37): Nehemiah understood the cleansing benefits that come when God's people confess their sins and failures before Almighty God. He knew God hears those cries for forgiveness and that He pardons richly.
- The power of **contemplation** (2:9-18): As a leader, Nehemiah knew when to be quiet (while he was analyzing the situation) and when to speak to the people. He contemplated the costs of his plans carefully; when his ideas turned to plans, he spoke to the leaders of the people at the opportune time.
- The power of **commitment** (3:1-32): Nehemiah knew what it took to secure commitment from the people to rebuild the walls, and he mastered and communicated the art of "buy-in" from the leaders.
- The power of **confrontation** (2:20; 4:14-23; 5:1-13; 6:1-14; 13:23-29): Nehemiah never went looking to "pick a fight," but when opposition arose against his calling and work, he met that opposition with timely confrontation. Likewise, when there was injustice inside the camp, he dealt with it.
- The power of **consecration** (8:9-18; 12:27-43): Nehemiah knew that times for rededication were significant in rebuilding identity and hope within the people, and he encouraged it.

Nehemiah (and Ezra) points us to Jesus Christ, the One Who fulfilled everything in the OT. By their lives and actions, these men in the 5th century BC direct us to see the beauty and wonder of our Savior, who accomplished everything that the OT law, history, and prophets attested. *When we read Nehemiah and Ezra, we see the beginnings of new hope and restoration for God's people, the sense of a renewed anticipation for the coming of the Messiah, and the realization that in Jesus Christ, all that God has foreshadowed in the OT will find its completion in Him.* What is gained by studying Ezra and Nehemiah? *See it this way: Ezra and Nehemiah represent the gateway arch in the redemptive timeline that returned homeless Jews to a revitalized Judaism, the rekindling of heart and hope for the Israelite people that would give them renewed yearnings for their Messiah.* And in time (5

centuries later), God will send them that Savior. When you read Ezra and Nehemiah, you have the opportunity *today* to choose hope.

Reflection:

“We should pause, however, before we adopt a critical attitude towards the rigor of Nehemiah’s actions when understood within their own historical context. The major topics dealt within this section—Sabbath observance, preservation of a strong culture, and hence religious solidarity, and exemplary leadership of the community’s religious life—were all at the heart of Judaism’s distinctive identity at its best; without this, its witness to the world would have been lost, and there would simply have been no context within which the work and teaching of Jesus could have had any meaning.”⁹

“In order to be that kind of priestly people, they must necessarily also be a holy people. That did not mean they were to be specially “religious.” Rather, holiness meant distinctiveness. God had set them apart from the nations. Fundamentally, Israel was to be a different kind of people from the nations around them. The most succinct summary of that distinctiveness comes in Leviticus 18:3-4, in that section of the book often referred to as the Holiness Code... They were not to imitate the idolatry of Egypt—with its gods of imperial splendor and state power. Nor were they to imitate the idolatry of Canaan—with its gods of fertility, sex, and material prosperity. No, “You must be holy, because I, YHWH your God, am holy” (Leviticus 19:2). Israel must be a different, distinctive people, because YHWH is distinct among all the so-called gods of the nations.”¹⁰

Study and Discussion Questions:

- What lessons do you glean from chapter 13 that speak of Nehemiah’s character and integrity? What can we learn from this?
- This book (and Ezra too) is often called “The Memoirs” of Nehemiah (and Ezra) because of the statements seen in 5:19; 13:14, 22, 29; and 13:31. Why do you think Nehemiah writes this?
- Think about the book of Nehemiah as a whole. What lessons have you learned in this study? How pertinent and relevant is Nehemiah for our times and our church today?
- What are some ways that Nehemiah (and Ezra too) points us to Jesus Christ?

- As you reflect on this study of Nehemiah, what takeaways do you draw that speak to your Christian life? What lessons can our church learn from Nehemiah?

Footnotes:

1. Geert W. Lorein, Tyndale Old Testament Commentaries. 27 Volumes. Eds. David G. Firth and Tremper Longman III. Downers Grove: IVP Academic. XII (Ezra & Nehemiah), 251.
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): 382, states that Artaxerxes died in 424 BC; obviously, it was before this year and likely around 430 where he stayed until 425 BC, according to Lorein (see footnote 1, same page).
3. Derek Kidner, Tyndale OT Commentaries: Ezra & Nehemiah. D.J. Wiseman, General Editor. Downers Grove, IVP, 1979, 130.
4. Ibid., 129.
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, 460.
6. C.F. Keil and F. Delitzsch, Commentary on the Old Testament. Ten Volumes. Grand Rapids: Eerdmans, 1980. III (Nehemiah section): 289.
7. Williamson, 395.
8. Kidner, 133.
9. Williamson, 402.
10. David J. Shepherd and Christopher J.H. Wright, Ezra and Nehemiah. The Two Horizons Old Testament Commentary. Grand Rapids: Eerdmans, 2018, 143.

* O Great God

1. O great God of high-est heav'n, oc-c-upy my low-ly heart.
 2. I was blind-ed by my sin, had no ears to hear Your voice,
 3. Help me now to live a life that's de-pend-ent on Your grace.

Own it all and reign su-preme, con-quer ev-ery re-bel pow'r.
 did not know Your love with-in, had no taste for hea-ven's joys.
 Keep my heart and guard my soul from the e-vils that I face.

Let no vice or sin re-main that re-sists Your ho-ly war.
 Then Your Spir-it gave me life, o-pened up Your Word to me.
 You are worth-y to be praised with my ev-ery thought and deed.

You have loved and pur-chased me, make me Yours for-ev-er-more.
 through the gos-pel of Your Son, gave me end-less hope and peace.
 O great God of high-est heav'n, glo-ri-fy Your Name through me.

Words and music: Bob Kaufflin, 2006
 Based on *The Valley of Vision* prayer, "Regeneration"

* 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: John Parler

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

Audio/visual and livestream: Todd Shafer, Don Parker

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

NOTES:

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

palm sunday april 13 | 8:15 & 11:00am
 maundy thursday april 17 | 6:30pm
 good friday april 18 | 6:30pm
 easter sunday april 20 | 9:00 & 11:00am


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

purchase online here → 

or use forms on the welcome desk

Chocolate!
*Ladies of LPC, bring your friends and family
 for singing, games, fun and prizes
 and of course...all the chocolate!*
 April 26th at 11:00AM
 Tomlin Hall
 please register by April 20th

LPC Women's Ministry → 

 church center


- Service Times
- Easy Giving
- Event Signups
- Community Connection
- Family Pre-Check


Please upload family and individual photos to our secure directory. Take photos today at the photo booth in the Welcome Center


Download the app today!  

**Family Easter Calendar
 & 2-week Devotional Resource**

Pick one up at the Children's Desk this Sunday to disciple your children and teach them why Jesus died and rose again.



 **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)

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



Please help us with our Family Easter Event by donating candy or small toys by Sunday, April 6 (that fit in eggs)

Donation bins are located at the check-in desk & Tomlin Lobby. Contact: Rebecca rbecker@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.



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