

January 19, 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 117

All: Praise the LORD, all nations!
Extol him, all peoples!
For great is his steadfast love toward us,
and the faithfulness of the LORD endures forever.
Praise the LORD!

* Holy, Holy, Holy!-Trinity Hymnal No. 100

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

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-phem
 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!

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 - i - ty!

Trinity Hymnal No. 100
 TEXT: Reginald Heber, 1783-1826
 TUNE (NICAEA): John B. Dykes, 1861
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* Prayer of Invocation

* New Testament Scripture Reading | 2 Corinthians 11:24-33; 12:7-10 |

Pew Bible p. 970

2 Corinthians 11:24-33

Five times I received at the hands of the Jews the forty lashes less one. Three times I was beaten with rods. Once I was stoned. Three times I was shipwrecked; a night and a day I was adrift at sea; on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brothers; in toil and hardship, through many a sleepless night, in hunger and thirst, often without food, in cold and exposure. And, apart from other things, there is the daily pressure on me of my anxiety for all the churches. Who is weak, and I am not weak? Who is made to fall, and I am not indignant?

If I must boast, I will boast of the things that show my weakness. The God and Father of the Lord Jesus, he who is blessed forever, knows that I am not lying. At Damascus, the governor under King Aretas was guarding the city of Damascus in order to seize me, but I was let down in a basket through a window in the wall and escaped his hands.

2 Corinthians 12:7-10

So to keep me from becoming conceited because of the surpassing greatness of the revelations, a thorn was given me in the flesh, a messenger of Satan to harass me, to keep me from becoming conceited. Three times I pleaded with the Lord about this, that it should leave me. But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me. For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities. For when I am weak, then I am strong.

I Set My Hope on Jesus



1. When this life of tri - als tests my faith, I set my hope on Je - sus.
2. Though I fal - ter in this war with sin, I set my hope on Je - sus.
3. Though the world calls me to leave my Lord, I set my hope on Je - sus.



When the ques - tions come and doubts re - main, I set my hope on Je - sus.
When I fail the fight and sink with - in, I set my hope on Je - sus.
Though it of - fers all its vain re - wards, I set my hope on Je - sus.



For the deep - est wounds that time won't heal, there's a
Though the shame would drown me in its sea and I
Though this heart of mine is prone to stray, give me



joy that runs still deep - er. There's a truth that's more than all I feel,
dread the waves of jus - tice, I will cast my life on Cal - va - ry,
grace e - nough to fin - ish. Till I wor - ship on that fin - al day,



I set my hope on Je - sus. I set my hope on Je - sus, my rock, my on - ly
I set my hope on Je - sus.
I set my hope on Je - sus.



trust, who set His heart up - on me first. I set my hope on Je - sus.

Words and Music by Keith Getty, Matt Boswell, and Matt Papa

CCLI Song # 7223239

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RENEWAL

Call to Confession | Nehemiah 9:34-37

Leader: 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. 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. 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. 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.

Corporate Confession of Sin | From Valley of Vision

All: O Most Holy Lord,
I have sinned times without number,
and been guilty of pride and unbelief,
of failure to find Your mind in Your Word,
of neglect to seek You in my daily life.
My transgressions and shortcomings present me with a list of accusations,
but I bless You that they will not stand against me,
for all have been laid on Christ. Go on to subdue my corruptions,
and grant me grace to live above them.
Let not the passions of the flesh nor lustings of the mind
bring my spirit into subjection,
but please rule over me in liberty and power.
Go on with Your patient work within me,
answering 'no' to my wrongful prayers,
and fitting me to accept it.
Purge me from every false desire, every base aspiration,
everything contrary to Your rule. Deliver me from every evil habit,
everything that dims the brightness of Your grace in me.
Hear the cries of my heart for forgiveness.
For Jesus' sake I pray, Amen.

Silent Confession

* Words of Comfort | Romans 8:10-11

Leader: But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.

* Passing of the Peace

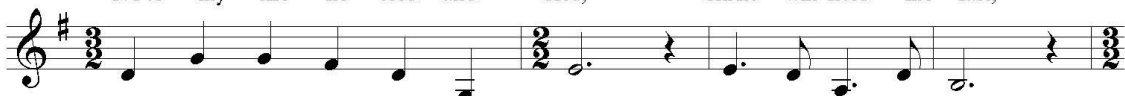
Leader: The peace of Christ be with you.

All: And also with you.

* He Will Hold Me Fast



1. When I fear my faith will fail, Christ will hold me fast;
 2. Those He saves are His de - light, Christ will hold me fast;
 3. For my life he bled and died, Christ will hold me fast;



When the tempt - er would pre - vail, He will hold me fast.
 Pre - cious in his ho - ly sight, He will hold me fast.
 Jus - tice has been sat - is - fied; He will hold me fast.



I could nev - er keep my hold through life's fear - ful path;
 He'll not let my soul be lost; His pro - mi - ses shall last;
 Raised with Him to end - less life, He will hold me fast



For my love is oft - en cold; He must hold me fast.
 Bought by Him at such a cost, He will hold me fast.
 Till our faith is turned to sight, when He comes at last!



He will hold me fast, He will hold me fast;



For my Sav - ior loves me so, He will hold me fast.

Text: Ada Habershon, 1861
 Music & add'l lyrics: Matt Merker, 2013
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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.

Christ, Our Hope in Life and Death [8:15 a.m. only]



1. What is our hope in life and death? Christ a-lone, Christ a-lone.
2. What truth can calm the trou-bled soul? God is good, God is good.
3. Un-to the grave, what shall we sing? "Christ, He lives; Christ, He lives!"



What is our on-ly con-fi-dence? That our souls to Him be-long.
Where is His grace and good-ness known? In our great Re-deem-er's blood.
And what re-ward will heav-en bring? Ev-er-last-ing life with Him.



Who holds our days with-in His hand? What comes, a-part from His com-mand?
Who holds our faith when fears a-rise? Who stands a-bove the storm-y trial?
There we will rise to meet the Lord, then sin and death will be de-stroyed,



And what will keep us to the end? The love of Christ, in which we stand.
Who sends the waves that bring us nigh un-to the shore, the rock of Christ?
and we will feast in end-less joy, when Christ is ours for-ev-er-more.



O sing hal-le-lu-jah! Our hope springs e-ter-nal; O sing hal-le-lu-jah!



Now and ev-er we con-fess Christ, our hope in life and death.

CCLI Song #7147502

Words and Music by Keith Getty, Matt Boswell, Jordan Kauflin, Matt Merker, and Matt Papa

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How Beautiful (Your Song of Praise) | Choir Anthem [11 a.m. only]

In the stillness of my heart I will wait for You.
In the silence of my soul I will speak Your name.
With my voice I will proclaim:
How beautiful Your songs of praise,
How true and steadfast are Your ways,
Let all that is within me rise and sing.

How beautiful Your holy name,
How marvelous Your saving grace,
That you would call me as Your own;
How beautiful.

In the movement of a breeze I can hear You speak.
In the works Your hands have made,
sun and moon and stars,
I see ev'rything You are.

How beautiful Your songs of praise,
How true and steadfast are Your ways,
Let all that is within me rise and sing.

How beautiful Your holy name,
How marvelous Your saving grace,
That You would call me as Your own;
How beautiful.

How beautiful Your songs of praise,
How true and steadfast are Your ways,
Let all that is within me rise and sing.

How beautiful Your holy name,
How marvelous Your saving grace,
That You would call me as Your own;
How beautiful,
How beautiful,
Beautiful.

* The Doxology

Praise God from whom all blessings flow; praise him, all

The first system of musical notation for the Doxology. It consists of a treble clef staff and a bass clef staff, both in 2/4 time and G major. The treble staff contains the melody with lyrics underneath. The bass staff provides a harmonic accompaniment. The lyrics for this system are "Praise God from whom all blessings flow; praise him, all".

creatures here below; praise him above, ye heav'nly host:

The second system of musical notation. It continues the melody and accompaniment from the first system. The lyrics for this system are "creatures here below; praise him above, ye heav'nly host:". The treble staff has a fermata over the final note of the phrase.

praise Father, Son, and Holy Ghost. Amen.

The third and final system of musical notation. It concludes the piece with a double bar line. The lyrics for this system are "praise Father, Son, and Holy Ghost. Amen.". The treble staff has a fermata over the final note of the phrase.

Text: Thomas Ken, 1674
Tune (OLD HUNDREDTH): Louis Bourgeois, 1551
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* Offertory Prayer

HEARING GOD'S WORD

Corporate Prayer

Children's Sermon | "Don't Pull that Rug!"

* Scripture Reading | Nehemiah 1:I-II-2:I | p. 398

¹ The words of Nehemiah the son of Hacaliah.

Now it happened in the month of Chislev, in the twentieth year, as I was in Susa the citadel, ² that Hanani, one of my brothers, came with certain men from Judah. And I asked them concerning the Jews who escaped, who had survived the exile, and concerning Jerusalem. ³ And they said to me, "The remnant there in the province who had survived the exile is in great trouble and shame. The wall of Jerusalem is broken down, and its gates are destroyed by fire."

⁴ As soon as I heard these words I sat down and wept and mourned for days, and I continued fasting and praying before the God of heaven. ⁵ And I said, "O Lord God of heaven, the great and awesome God who keeps covenant and steadfast love with those who love him and keep his commandments, ⁶ let your ear be attentive and your eyes open, to hear the prayer of your servant that I now pray before you day and night for the people of Israel your servants, confessing the sins of the people of Israel, which we have sinned against you. Even I and my father's house have sinned. ⁷ We have acted very corruptly against you and have not kept the commandments, the statutes, and the rules that you commanded your servant Moses. ⁸ Remember the word that you commanded your servant Moses, saying, 'If you are unfaithful, I will scatter you among the peoples, ⁹ but if you return to me and keep my commandments and do them, though your outcasts are in the uttermost parts of heaven, from there I will gather them and bring them to the place that I have chosen, to make my name dwell there.' ¹⁰ They are your servants and your people, whom you have redeemed by your great power and by your strong hand. ¹¹ O Lord, let your ear be attentive to the prayer of your servant, and to the

prayer of your servants who delight to fear your name, and give success to your servant today, and grant him mercy in the sight of this man.”

Now I was cupbearer to the king.

In the month of Nisan, in the twentieth year of King Artaxerxes, when wine was before him, I took up the wine and gave it to the king.

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

2. A Biblical Response to Personal Tragedy Bombs

Rev. Dr. Curt McDaniel

Sermon Notes

Rebuilding Walls, Restoring Hope

A Narrative Study of Nehemiah

We enter the world and “memoirs” (“words” in 1:1) of Nehemiah and are quickly informed as to the state of affairs that existed in his professional and personal life: “Kislev [ESV, “Chislev,” 1:1] was the postexilic Hebrew month name corresponding to our mid-November to mid-December. The Jews apparently followed the Babylonian monthly calendar after their deportation to Babylon in the late sixth century B.C. and continued to employ this system into the Persian period... The twentieth year refers to the reign of Artaxerxes I (465-424 B.C.), and his name was simply omitted (see 2:1). If this is the case, then the twentieth year was 445 B.C.”¹ We learn from this snapshot that Nehemiah was stationed at “Susa the citadel,” or the winter fortress where the Persian kings held court and residence.² *The words, “Now it happened”, suggests a moment of pivotal significance, likely a date with a “calendar circling” remembrance.* Here, either his blood brother (most likely) or a fellow Jewish kinsman-friend³ with other messengers (1:2) brought him some heart-stopping news answering a question that had likely preoccupied him for a time: what was the state of the migrations of descendent Jews that had returned to Jerusalem after Cyrus’ decree (upheld by Darius)? In their presence, Nehemiah learned three things (1:3):

- The remnant (the faithful returning from Babylon) that survived the exile are in great trouble and shame.
- The wall of Jerusalem is broken down. Note: Considerable debate exists on this statement in the light of Ezra 4:12, 23. I surmise that the efforts, initially begun to restore the walls with some degree of progress, caused the opposition, fortified by Artaxerxes’ letter (Ezra 4:17-22), to destroy by force what was started.⁴
- The gates were destroyed by fire.

The reception of this news ignited a “personal tragedy bomb” within Nehemiah: “I sat down and wept and mourned for days” (1:4a). It is one thing to receive bad news that makes you take a step back and regroup for a moment. It is quite another thing to have to sit down, to absorb the word that you just received, and then to spiral downwards in mourning and weeping for days. *For Nehemiah, this was a decisive moment in his life.* Remember, he was

not living when Darius upheld Cyrus' decree 75 years before to rebuild the temple (520 B.C.). Yet during his life, he felt the turbulence and uncertainty of the times (see 1/12/25 timeline) caused by conflicts and battles between the Persians, Greeks, and Egyptians, naturally stalling this rebuilding work perpetually. The land of Israel was in the middle of all of this! And as a Jew, this bad news pierced his soul deeply, and it motivated him to act.

So, what did he do? **What we see in the response of this godly man is a proper, biblical response when personal tragedy explodes like a bomb in your face. It is not if, but when you receive news or experience something horrible, that personal tragedy will alter the trajectory of your life.** Therefore, when personal calamity comes, what do you do? How do you respond? We see from Nehemiah's example a proper protocol for responding to news that triggers personal catastrophe. Two important principles from his actions:

1. **Continue in a mournful state of fasting and prayer (1:4b).** Notice carefully that Nehemiah did not begin fasting and praying when the news reached him. He had *already* started it *before* the men came! This news simply prompted him to remain in this spirit and practice of fasting and prayer: "Fasting, or 'afflicting oneself' (Ezra 8:21), often accompanied earnest prayer and was a common practice in Second Temple times."⁵ You see this attitude displayed also in Daniel for an extended period of time (Daniel 10:2). Notice with Daniel and Nehemiah the prominence of "*mourning*." It is proper, appropriate, and even physically, emotionally, and spiritually healthy to shed tears and to cleanse your soul with appropriate lament and sorrow. Why does the Bible contain the Book of Lamentations from Jeremiah the Prophet? Why did "Jesus weep?" (John 11:35). Why did Christ say, "Blessed are those who mourn, for they shall be comforted?" (Matthew 5:4). These Scriptures and actions show us that there are proper times in our lives when genuine sorrow and grief need to be expressed in a way that honors God and that show that we are following in the path of our Savior, the Lord Jesus Christ, who is called "A man of sorrows, and acquainted with grief" (Isaiah 53:3). The key point with Nehemiah, Daniel, Jesus, and others is not simply the fact that mourning was expressed. More importantly, it is about *the way it is expressed*. Nehemiah shows us by example how to mourn properly in a spirit of fasting and prayer by showing us the pattern of mournful prayer before God.
 - a. *It starts with reverential prayer* (1:5): "And I said, 'O Lord God of heaven, the great and awesome God who keeps covenant and steadfast love with those who love

Him and keep His commandments.” This follows the pattern taught to us by the Lord Jesus in the first petition of the Lord’s prayer, “Our Father in heaven, hallowed be Your Name” (Matthew 6:9). Genuine, biblical mourning, the kind of sorrow that comes when personal calamity is experienced, should drive us to our knees and compel us to cry out to Almighty God with a spirit of reverence in the midst of our deepest brokenness. *Before* you ever voiced a word, indeed, *before* the tragic news ever came to you, God was on the throne, and this news did *not* surprise Him. He is still worthy of praise, despite the shockwaves that you are experiencing at the moment. Nehemiah begins his prayer of mourning with reverence and worship to God.

- b. *It continues with humble, intercessional prayer* (1:6a): “Let Your ear be attentive and Your eyes open, to hear the prayer of Your servant that I now pray before You day and night for the people of Israel Your servants.” Worship and reverence led Nehemiah to a spirit of humble intercession, knowing that God hears the brokenhearted whose hearts are humble before Him in worship. Notice that the order and protocol are focused not on the pains and sorrows of your personal situation. Instead, the proper prayer that mourns before God is first upward, then outward. You see this even in Job, when after all the calamities and catastrophes were reported to him, the Scriptures say, “Then Job arose and tore his robe and shaved his head [repentance] and fell on the ground and worshiped” (Job 1:20). Worship leads to intercession.
- c. *It follows with repentant prayer* (1:6b-7): “Confessing the sins of the people of Israel, which we have sinned against you. Even I and my father’s house have sinned. We have acted very corruptly against You and have not kept the commandments, the statutes, and the rules that You commanded Your servant Moses.” It was not enough for this godly man to kneel before God and to repent sincerely for the sake of his fellow Jews who sinned so perniciously, prompting God to send them into captivity in the first place (the prophets repeatedly state this). No, Nehemiah put *himself* in this same group as well. He confessed his *own* sin and the sins of his family in a state of spiritual sorrow and personal grief. He owned up to the issues in his personal life that kept him from experiencing the fullness of God’s pleasure and confessed them in a spirit of repentance.

- d. *It anchors deeply in Scriptural prayer (1:8-10):* “Remember the word that You commanded Your servant Moses, saying, ‘If you are unfaithful, I will scatter you among the peoples, but if you return to me and keep My commandments and do them, though your outcasts are in the uttermost parts of heaven, from there I will gather them and bring them to the place that I have chosen, to make My Name dwell there.’ They are Your servants and Your people, whom You have redeemed by Your great power and by Your strong hand.” Here, Nehemiah remembers and echoes the principles seen in Deuteronomy 30:1-5 and recalls in Moses’ last sermon to the people of Israel that there are curses and blessings (30:1) that come when you forsake the Lord and when you return to Him: “It must, however, be remembered that Nehemiah is not so much invoking the divine compassion as the righteousness and faithfulness of a covenant God, the great and terrible God that keeps covenant and mercy.”⁶ In this protocol, Nehemiah voices the words and promises of God back to Him, not in an effort to remind God of anything, rather, to affirm God’s promises and to anchor *himself* in the character of God’s very being that lies behind them. By doing this, he submits to God’s Word and to God’s being as the One who knows what is right, just, wise, true, and most beneficial for his own life. Anchoring one’s life in God’s character brings stability.
- e. *It concludes with submissive, requesting prayer (1:11):* “O Lord, let Your ear be attentive to the prayer of Your servant, and to the prayer of Your servants who delight to fear Your Name, and give success to Your servant today, and grant him mercy in the sight of this man.” With humility, Nehemiah acknowledged that he was a servant before God. Joining with others in a spirit of dependent awe (likely the messengers who brought him the shocking news from Jerusalem), he appealed to God to show mercy and favor to him as he would soon request King Artaxerxes (“this man”) to go to Jerusalem and to lead the efforts to rebuild the walls again. This concluding petition acknowledges the importance of God’s providence and timing in working out all things in His plans.
2. **Persistent, mournful prayer eventually leads to action (2:1).** Faithful, intense, purposeful, scriptural prayer positions praying people in a standpoint to discern the leadership of the Holy Spirit. Notice the opening words of chapter 2: “In the month of Nisan, in the twentieth year of King Artaxerxes, when wine was before him I, took up the wine and

gave it to the king.” *Three months* had passed from the time Nehemiah heard the news in a state of mournful fasting and prayer and committed to a season of prayer before God acted providentially and purposefully. God did not answer immediately. He wanted to build faith within Nehemiah to wait for His perfect timing to come. I have a dear old friend, Ed, who has said many times, “*God is NEVER in a hurry.*” So true! In His time, for His purposes, in His ways, and for His glory, He will open and close doors to fulfill His sovereign plans for our lives, for His people, and for our times. Nehemiah shows us how to respond prayerfully, biblically, humbly, and properly when we receive tragic news that leads us to personal sorrow. When we receive life-altering news, focus upwards towards God with reverence and worship. Intercede with humility. Repent for others and repent yourself. Claim His promises and His Word. Then make your appeals with faith, submission, and dependence upon Him. Nehemiah gives a powerful way to turn obstacles into opportunities when we put Almighty God at the center of our lives.

Personal Application:

- Are you reeling from the effects of a personal tragedy bomb? Look at Nehemiah’s example!
- If you have experienced a personal tragedy bomb and are in the process of recovery, there are others who need your wisdom and perspective as they are currently going through a time of tragedy. Go and share Nehemiah’s example with them and pray with them.

Reflection:

“Nehemiah was earnest in his prayer for the good of the sorrow-stricken nation, but he did not make the mistake of thinking that he was the only praying man in the world. He said, ‘Be attentive to the prayer of Your servant, and to the prayer of Your servants, who desire to fear Your name.’ In this one respect, I like Nehemiah better than Elijah. They were both noble men, and greatly concerned for the highest welfare of their fellow-countrymen; but, at one time at least, Elijah did not have a true or a fair estimate of things as they really were. He even presumed to say to God, ‘I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken Your covenant, thrown down Your altars, and slain Your prophets with the sword, and I, even I only, am left, they seek my life, to take it

away.’ Nehemiah, however, acted on another and more hopeful principle. When he had presented his own personal supplication, he felt certain that there were others who were also praying to the Lord, so he said, ‘Be attentive to the prayer of Your servant, and to the prayer of Your servants, who desire to fear Your name’...Let not any one of us fall into the mistake Elijah made. Do not you, my brother, claim to be the solitary prophet of God, and say, ‘I am only left, and they seek my life, to take it away.’ There are quite as good men as you are elsewhere in the world, and there are other people who are as earnest in prayer as you are.”⁷

Study and Discussion Questions:

- Take time to reflect upon Nehemiah. Can you identify with him? Have you had personal “tragedy bombs” hit your life? What did they cause you to do? What can you learn from Nehemiah?
- Review and discuss the five types of prayer that go with a “biblical mourning” spirit, seen in Nehemiah. How does this help you in your personal prayer life?
- Don’t forget that Nehemiah 2:1 is tied directly to chapter 1. What does it call us to do?

Footnotes:

1. John H. Walton, Victor H. Matthews, and Mark W. Chavalas, *The IVP Bible Background Commentary: Old Testament*. Downers Grove: IVP, 2000, 472.
2. Derek Kidner, *Ezra and Nehemiah: An Introduction and Commentary*. Tyndale OT Commentaries. D.J. Wiseman, General Editor. Downers Grove: Inter-Varsity Press, 1979, 78.
3. F. Charles Fensham, *The Books of Ezra & Nehemiah*. *The New International Commentary on the Old Testament*. Grand Rapids: Eerdmans, 1983, 150, states that “brother” could refer to either to a family member brother or to a fellow Jew as a brother by heritage.
4. David J. Shepherd and Christopher J.H. Wright, *Ezra and Nehemiah*. *The Two Horizons Old Testament Commentary*. Grand Rapids: Eerdmans, 2018, 52. H.G.M. Williamson, *Word Biblical Commentary: Ezra—Nehemiah*. Eds. David A Hubbard and Glen W. Barker. 52 Volumes. Grand Rapids: Zondervan Academic, 1985. XVI: 172

states: “A recent event, as yet unconfirmed in Susa, must be intended, and for this the destruction mentioned briefly in Ezra 4:23 presents itself as the ideal, and indeed only possible, candidate.”

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, 279.
6. C.F. Keil and F. Delitzsch, *Commentary on the Old Testament*. Ten Volumes. Trans. Sophia Taylor. Grand Rapids: Eerdmans, 1980. III (Ezra, Nehemiah, and Esther): 161.
7. Charles H. Spurgeon, “Those Who Desire.” *Metropolitan Tabernacle Pulpit*. 63 Volumes. Pasadena, TX: Pilgrim Publications. XLVII (1901):73-74. Sermon #2,714 preached April 11 PM, 1880 at the Metropolitan Tabernacle, London.

* It Is Well with My Soul-Trinity Hymnal No. 691

1. When peace, like a riv - er, at - tend - eth my way,
 2. Though Sa - tan should buf - fet, though tri - als should come,
 3. My sin— O the bliss of this glo - ri - ous thought!—
 4. O Lord, haste the day when the faith shall be sight,

when sor - rows like sea bil - lows roll; what - ev - er my lot, thou hast
 let this blest as - sur - ance con - trol, that Christ has re - gard - ed my
 my sin, not in part, but the whole, is nailed to the cross and I
 the clouds be rolled back as a scroll, the trump shall re - sound and the

taught me to say, “It is well, it is well with my soul.”
 help - less es - tate, and has shed his own blood for my soul.
 bear it no more; praise the Lord, praise the Lord, O my soul!
 Lord shall de - scend, “E - ven so”— it is well with my soul.

REFRAIN

It is well with my soul; it is well, it is well with my soul.
 It is well with my soul;

Trinity Hymnal No. 691
 TEXT: Horatio G. Spafford, 1873
 TUNE (VILLE DU HAVRE): Philip P. Bliss, 1876
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* Sending

* Benediction | Romans 15:13

Leader: May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.

* Postlude

Serving This Morning:

Updates: Anita Boland

Liturgist and Pastoral Prayer: John Thompson

Readers: Ted Brewer and Sue Skelly

Musicians: Butch Bost, Vicki Bowles, Barb Howell, Ruth Ellen Lorick, and Josiah Rogers

Audio/visual and livestream: Chris Hollis

Faith Promise Giving:

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

Through the end of December 2024:

General Fund transfer to missions	\$64,988
Transfer from 2023/2024 surplus*	\$44,702
Faith Promise Giving:	\$59,464
Missions Disbursements	\$91,769

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

Stewardship

Through the end of November, 2024:

Budget FYTD	\$508,864
Received FYTD	\$461,909
Expenditures FYTD	\$420,256

Updates

Midweek Reset Small Group | Wednesday 6:30 – 7:30 p.m.

LPC has a Midweek Reset Small group that meets every Wednesday in the Parlor each time church meal is served at 5:30 p.m.

Our new study is the video series “**Unoffendable**” by **Brant Hansen**.

“As it turns out, giving up our right to be offended is one of the most freeing, healthy, relaxing, refreshing, stress-relieving, and encouraging things we can do. It allows us to recognize that people are broken and stop being scandalized by their actions. It enables us to accept people and stop judging them. It creates a way for us to not just love others but to actually like them.”

Please join us each week as we discuss each of the six 18 minute videos.

New Women 2 Women Bible study | January 22

Women’s Ministry would like to invite all ladies to the upcoming Women 2 Women Bible study on Wednesday nights starting **January 22nd**. The study will be in 1st and 2nd Peter. Come have a meal at 5:30 p.m., then join the sisters at 6:15 p.m. in room 204.

Geneva Relief Fund Christmas Offering

We would like to express our sincere gratitude to everyone who donated to Geneva Relief Fund, a Ministry of PCA that cares for Widows and Pastors in need. With your generous help we gathered \$2,483.

This is an excerpt of “thank you” note from Geneva Fund: “It’ll help so many families, especially some of our older retired pastors and their widows who truly need an extra support of income. And so thank you so much that we can use your gift to directly impact so many of those families.”


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


INQUIRER'S CLASS

Jan 19th - Feb 16th | 9:45am | Rm 213

Learn more about LPC's mission and how you can be part of our community!



Register Now!



Welcome Isla Ruth Josephson

January 12, 2025
Welcomed home by Tyler, Jaina and big sister Florence



Lexington Community Health and Safety Fair

Coming Soon!
Saturday March 1, 2025 9:30am - 1:30pm
Lexington Leisure Center | 108 Park Rd

- Volunteers Needed
- Clothing Donations Wanted (shoes and hangers too)

Registration for Volunteers opening soon
Boxes for donations near Children's Desk



MODGNIK 2025 * HIGH SCHOOL MODGNIK 2025 * HIGH SCHOOL MODGNIK 2025 * HIGH SCHOOL MODGNIK 2025 * HIGH SCHOOL


Deadline January 21st




REGISTER HERE

If you haven't please find and install the Church Center App


- ✓ Check-In Your Family
- ♥ Give
- Find and Join Small Groups
- Manage Yours and Your Family's Profile
- Register for Events



Women's Winter Event

Saturday, February 8th | 11:00am

cooking classes



Register Now!



LPC Women's Ministry



LEXINGTON PRESBYTERIAN CHURCH

EMPLOYMENT OPPORTUNITIES

Director of Music and Worship

lexpreschurch.com/jobs

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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