

February 2, 2025

Worship | 8:15 and 11 am

Livestream | 11 am



# LEXINGTON

## PRESBYTERIAN CHURCH

For God's glory, we are making disciples of Jesus as we worship, love, and serve.

# WELCOME

Thank you for joining us for worship this morning. We invite you to experience the meaning of the Gospel through this service, which reflects both ancient and modern elements of Christian worship. When we gather as a worshipping community, we enter into a dialogue with the living God. God calls us into worship, we rejoice in the hope of the Gospel, confess our sins, lament the brokenness of our world, give our offerings, and hear God's Word read and preached. We hope that by worshipping with us, you will experience joy and hope from a community of people who love Jesus.

At Lexington Presbyterian Church, for God's glory, we are making disciples of Jesus as we worship, love, and serve.

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

# LORD'S DAY WORSHIP

\* Congregation, please stand if able

Prelude

## PRAISE

**Updates** | Following Christ Together

\* **Call to Worship** | Psalm III:1-4, 9

*Leader: Praise the LORD!  
I will give thanks to the LORD with my whole heart,  
in the company of the upright, in the congregation.  
Great are the works of the LORD,  
studied by all who delight in them.*

**All:** Full of splendor and majesty is his work,  
and his righteousness endures forever.  
He has caused his wondrous works to be remembered;  
the LORD is gracious and merciful.  
He sent redemption to his people;  
he has commanded his covenant forever.  
Holy and awesome is his name!

## \* We Praise You, O God, Our Redeemer, Creator-Trinity Hymnal No. 97



1. We praise you, O God, our Re - deem - er, Cre - a - tor;  
 2. We wor - ship you, God of our fa - thers, we bless you;  
 3. With voic - es u - nit - ed our prais - es we of - fer,



in grate - ful de - vo - tion our tri - bute we bring.  
 through life's storm and tem - pest our Guide you have been.  
 to you, great Je - ho - vah, glad an - thems we raise.



We lay it be - fore you, we kneel and a - dore you;  
 When per - ils o'er - take us, es - cape you will make us,  
 Your strong arm will guide us, our God is be - side us;



we bless your ho - ly name, glad prais - es we sing.  
 and with your help, O Lord, our bat - tles we win.  
 to you, our great Re - deem - er, for - ev - er be praise.

*Trinity Hymnal No. 97*  
 TEXT: Julia Cady Cory, 1902  
 TUNE (KREMSER): Adrianus Valerius's *Nederlandsch Gedenckclank*, 1626  
 Arr. by Edward Kremser, 1877  
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## \* Prayer of Invocation

\* **New Testament Scripture Reading** | 2 Corinthians 2:10-17 | Pew Bible p. 965

Anyone whom you forgive, I also forgive. Indeed, what I have forgiven, if I have forgiven anything, has been for your sake in the presence of Christ, so that we would not be outwitted by Satan; for we are not ignorant of his designs.

When I came to Troas to preach the gospel of Christ, even though a door was opened for me in the Lord, my spirit was not at rest because I did not find my brother Titus there. So I took leave of them and went on to Macedonia.

But thanks be to God, who in Christ always leads us in triumphal procession, and through us spreads the fragrance of the knowledge of him everywhere. For we are the aroma of Christ to God among those who are being saved and among those who are perishing, to one a fragrance from death to death, to the other a fragrance from life to life. Who is sufficient for these things? For we are not, like so many, peddlers of God's word, but as men of sincerity, as commissioned by God, in the sight of God we speak in Christ.

# O Church, Arise



1. O Church, a - rise and put your ar - mor on; hear the  
 2. Our call to war to love the cap - tive soul, but to  
 3. Come see the cross, where love and mer - cy meet, as the  
 4. So Spir - it come, put strength in eve - ry stride, give



call of Christ our Cap - tain. For now the weak can say that  
 rage a - gainst the cap - tor; and with the sword that makes the  
 Son of God is strick - en; then see His foes lie crushed be -  
 grace for ev - 'ry hur - dle, that we may run with faith to



they are strong in the strength that God has giv - en. With shield of  
 wound - ed whole, we will fight with faith and val - or. When faced with  
 neath His feet, for the Con - quer - or has ris - en! And as the  
 win the prize of a ser - vant good and faith - ful. As saints of



faith and belt of truth, we'll stand a - gainst the dev - il's  
 trials on ev - 'ry side, we know the out - come is se -  
 stone is rolled a - way and Christ e - merg - es from the  
 old still line the way, re - tell - ing tri - umphs of His



lies; an ar - my bold, whose bat - tle cry is love, reach - ing  
 cure, and Christ will have the prize for which He died— an in -  
 grave, this vic - t'ry march con - tin - ues till the day ev - 'ry  
 grace, we hear their calls and hun - ger for the day when with



out to those in dark - ness.  
 her - i - tance of na - tions.  
 eye and heart shall see Him.  
 Christ we stand in glo - ry.

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# RENEWAL

## Call to Confession | Psalm 106:6

*Leader: Both we and our fathers have sinned;  
we have committed iniquity; we have done wickedness.*

## Corporate Confession of Sin | From the 1552 Book of Common Prayer

All: O Lord Our God,  
You are our Maker, and we are Your workmanship.  
You are our Pastor and Redeemer,  
and we are the people You have bought with Jesus' precious blood.  
You are our God and we are Your chosen inheritance.  
Please let not Your anger be kindled against us,  
that You should punish us in Your wrath,  
neither remember our wickedness so as to take vengeance for it,  
but rather chastise us according to Your mercy.  
We confess and repent, O God,  
that our misdeeds have inflamed Your wrath against us.  
Yet we cry out to You in repentance and in faith,  
asking humbly for the forgiveness of our transgressions and sins.  
Grant us the peace of Your forgiveness,  
along with the Spirit's fortitude to live a godly and holy life  
in Your presence.  
We ask this for Jesus' sake, Amen.

## Silent Confession

\* **Words of Comfort** | John 8:31-32

*Leader: So Jesus said to the Jews who had believed him, "If you abide in my word, you are truly my disciples, and you will know the truth, and the truth will set you free."*

\* **Passing of the Peace**

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

**All:** And also with you.

# \* Lead On, O King Eternal



1. Lead on, O King e - ter - nal. The day of march has come; \_\_\_  
 2. Lead on, O King e - ter - nal, Till sin's fierce war shall cease; \_\_\_  
 3. Lead on, O King e - ter - nal, We fol - low, not \_\_\_ with fears, \_\_\_



Hence - forth in fields of con - quest, Thy tents shall be \_\_\_ our home. \_\_\_  
 And \_\_\_ ho - li - ness shall whis - per, The sweet a - men of peace. \_\_\_  
 For \_\_\_ glad - ness breaks like morn - ing Wher - e'er Thy face ap - pears. \_\_\_



Through days of prep - a - ra - tion, Thy grace has made us strong. \_\_\_  
 For not with swords loud clash - ing, Nor roll of stir - ring drums; \_\_\_  
 Thy cross is lift - ed o'er \_\_\_ us, \_\_\_ We jour - ney in \_\_\_ its light \_\_\_



And now, O King e - ter - nal, We lift our bat - tle song. \_\_\_ [to verse 2]  
 With deeds of love and mer - cy, \_\_\_ The heaven - ly king - dom comes. \_\_\_ [to chorus]  
 The crown a - waits the con - quest; Lead on, O God of might. \_\_\_ [to chorus]



## Chorus

So lead on, \_\_\_ O King, \_\_\_ Lead on, \_\_\_ O King,



\_\_\_ Lead on, \_\_\_ O King, \_\_\_ Lead on. \_\_\_

TEXT: Ernest W. Shurtleff, 1888; alt. Jeff Pardo  
 TUNE: Jeff Pardo  
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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](http://lexpres.churchcenter.com).
- Text2Give: text any dollar amount to 84321.

# I Will Praise Him Still [8:15 a.m. only]

When the mor-ning falls on the farth-est hill I will sing His name, I will  
praise Him still. When dark tri-als come and my heart is filled with the  
weight of \_doubt, I will praise Him still. For the Lord, our God, He is\_  
strong to save from the arms of \_death, from the deep-est grave; And He  
gave us life in His per-fect will and by His good grace I will praise Him still.

The musical score is written on five staves in G major (one sharp). The time signature changes from 4/4 to 2/4 and back to 4/4. The melody is simple and hymn-like, with lyrics written below the notes.

Words and Music by Fernando Ortega

CCLI Song #2287995

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## **We Are Redeemed** | Choir Anthem [11 a.m. only]

All have sinned, yes, all have sinned,  
yes, all have sinned, yes, all have sinned,  
And fall, fall short, and fall, fall short,  
and fall, fall short, of the glory of God,  
the glory of God.

We are redeemed, not by the law;  
we are redeemed when we call on Him;  
Believing in Christ; receiving His grace;  
We are redeemed, justified by faith.

Grace is a gift given by Christ;  
Grace is a gift, and Jesus paid the price.  
The righteousness of God,  
revealed through His Son;  
Grace is a gift,  
A gift to all who will believe.

Amazing grace!  
How sweet the sound,  
that saved a wretch like me!  
I once was lost, but now am found,  
was blind, but now I see.

Amazing grace!  
How sweet the sound,  
was blind, but now I see.

Words by J. Paul Williams

Music by Lee Dengler

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## \* 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 key of D major. The treble staff contains the vocal line with lyrics: "Praise God from whom all blessings flow; praise him, all". The bass staff contains the accompaniment. The first measure of the treble staff has a fermata over the final note.

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

The second system of musical notation. The treble staff continues the vocal line with lyrics: "creatures here below; praise him above, ye heav'nly host:". The bass staff continues the accompaniment. The first measure of the treble staff has a fermata over the final note.

praise Father, Son, and Holy Ghost. Amen.

The third system of musical notation. The treble staff continues the vocal line with lyrics: "praise Father, Son, and Holy Ghost. Amen.". The bass staff continues the accompaniment. The first measure of the treble staff has a fermata over the final note. The system ends with a double bar line.

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 | "Do Your Homework!"

## \* Scripture Reading | Nehemiah 2:11-20 | pp. 398-399

<sup>11</sup> So I went to Jerusalem and was there three days. <sup>12</sup> Then I arose in the night, I and a few men with me. And I told no one what my God had put into my heart to do for Jerusalem. There was no animal with me but the one on which I rode. <sup>13</sup> I went out by night by the Valley Gate to the Dragon Spring and to the Dung Gate, and I inspected the walls of Jerusalem that were broken down and its gates that had been destroyed by fire. <sup>14</sup> Then I went on to the Fountain Gate and to the King's Pool, but there was no room for the animal that was under me to pass. <sup>15</sup> Then I went up in the night by the valley and inspected the wall, and I turned back and entered by the Valley Gate, and so returned. <sup>16</sup> And the officials did not know where I had gone or what I was doing, and I had not yet told the Jews, the priests, the nobles, the officials, and the rest who were to do the work.

<sup>17</sup> Then I said to them, "You see the trouble we are in, how Jerusalem lies in ruins with its gates burned. Come, let us build the wall of Jerusalem, that we may no longer suffer derision." <sup>18</sup> And I told them of the hand of my God that had been upon me for good, and also of the words that the king had spoken to me. And they said, "Let us rise up and build." So they strengthened their hands for the good work. <sup>19</sup> But when Sanballat the Horonite and Tobiah the Ammonite servant and Geshem the Arab heard of it, they jeered at us and despised us and said, "What is this thing that you are doing? Are you rebelling against the king?" <sup>20</sup> Then I replied to them, "The God of heaven will make us prosper, and we his servants will arise and build, but you have no portion or right or claim in Jerusalem."

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

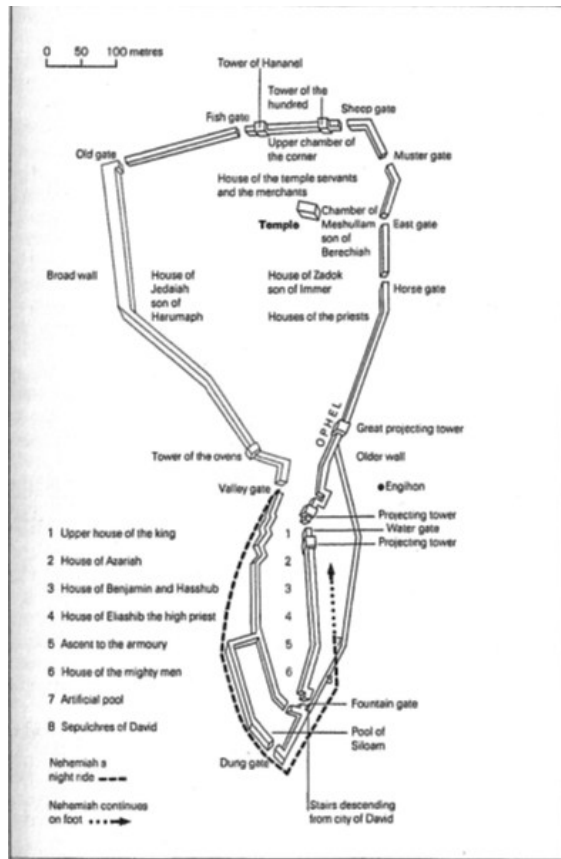
### 4. When You Need Something Done, Follow a Leader

14 Rev. Dr. Curt McDaniel

# Sermon Notes

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

Previously in this chapter, we saw how God’s sovereignty partnered with Nehemiah’s integrity and character to produce momentum that commissioned Nehemiah to return to Jerusalem and to rebuild her walls. Now, approximately 900 miles later, he arrives in the “city of his fathers’ graves” (2:3, 5) and utilizes 3 days (see also Ezra 8:32) likely for rest and “to get accustomed and informed.”<sup>1</sup> A task of this magnitude was daunting, especially when seen in the light of known opposition, no matter what size Jerusalem was at that moment.<sup>2</sup> When you study this text, it is helpful to have a map<sup>3</sup> that closely corresponds as best as possible to the text, realizing that there are certain location points still archaeologically underdetermined.



It took a person with gifted leadership to “make things happen.” Nehemiah shows us *how* to get things done. Why is that important? For the sake of WITNESS! True leaders have followers and listeners: “He who thinketh he leadeth, but hath no one following him, only taketh a walk!”

*Life Issue: How do you get something done that is productive and unifying, bringing hope?*

*The Steps Needed to Get from “Start to Finish” in a Leader’s Mind..*

1. **Preparation (11-12):** Nehemiah came to Jerusalem and stayed 3 days before he did any noticeable work. Obviously, some time was spent resting from his long trip, but also there was time to think, to talk with others, and to “soak up” the atmosphere of the environment in order to discern the situation in Jerusalem. When you look at Nehemiah’s actions in this section, you see a carefully thought-out mission and plan:
  - a. *Time was needed to lay out a mission, both in scope and in sequence.* Notice carefully how it started with how “God had put into my heart [what] to do for Jerusalem” (2:12). Spiritually speaking, God gave him a “ministry vision” of a preferred picture for Jerusalem. *Now he needed to take this vision and express it in a mission*, step by step, showing again a beautiful partnership between God’s initiative and his endowed abilities.
  - b. *Time was needed (out of this scope and sequence mission) to strategize a practical plan of action involving people, materials, and steps.*
  - c. *Time was needed to think and to rethink this plan.* Notice that Nehemiah did this silently (2:12, 16).
2. **Examination (13-15):** Now on location, Nehemiah could spend quality time personally scrutinizing the real condition surrounding the issues at hand. “Examine” (2:13) shows the Hebrew nuance of “inspection” <sup>4</sup> and the Arab notion of “investigate,” <sup>5</sup> reminding us that critical analysis is needed in developing a credible and productive plan of action. There is no substitute for taking the proper amount of time to think and to plan.
  - a. *Inspect the problem directly:* see the issues yourself, not simply glean other people’s

assessments.

- b. *Do a thorough examination*: take the time, spend the money, and exert the energy to do it right.
  - c. *In this assessment, keep your cards close to your chest (16)*. Nehemiah did not reveal his motives at the start. In his time of evaluation, he did not share his thoughts because of “his awareness of the potential damage that might be done if advance notice of his plans reached the opposition before they could be fully formed and communicated within the community.”<sup>6</sup>
3. **Timing (16)**: Nehemiah shows us that in a true leader’s life, there is a time to be silent and then a time to communicate the mission to the people: “Nehemiah not only commanded imperial authority in Jerusalem but also demonstrated true vision accompanied by strategic planning. He knew when to push his advantage with requests to the king and when to say nothing to the local officials of Judah.”<sup>7</sup> A fine line exists between silence and communicating, and a wise leader knows the timeliness between the two of them. I repeat again:
- a. *Take the time needed to do your homework*. There are no shortcuts for doing quality spade work.
  - b. *From your study and analysis, make the necessary assessments and implications*.
  - c. *Map out your game plan*: construct an “action agenda” that shows diligence and fruitfulness.
4. **Appeal (17-18)**: As the proper research and assessment are completed, Nehemiah shows us—utilizing perfect timing—how to draw public attention to the cause and the benefits of the mission. What he does wisely:
- a. *He recognizes their state of affairs (emotional dimension)*: “You see the trouble” (17a), e.g., “It’s about you, not me.”
  - b. *Stoking their pride (civic dimension)* by persuading them to ownership: “no longer in disgrace” (17b): “He appeals to the pride of the officials in the hope that they will rally together for the work ahead.”<sup>8</sup>
  - c. *Invoking God’s favor (spiritual dimension)*: “God’s gracious hand was upon me” (18).

***Result: The people respond in unity and in action.***

5. ***Opposition (19):*** Where there is a good mission of God, enemies will be nearby. Now, a third opponent surfaces named “Geshem the Arab” (see also 6:1, 6), who is also a powerful adversary. He was the father of Kain, King of Kedar (Qedar), who would band the tribes in the north of Arabia to control Moab and Edom into a “vast confederation covering the entire area around the eastern and southern regions of the Dead Sea as far as the Nile delta.”<sup>9</sup> ***Implications:*** Jerusalem was now surrounded: “With already a hostile Samaria and Ammon to the north and east, Judah was now virtually encircled, and the war of nerves had begun.”<sup>10</sup> Their strategy shows us that nothing is new under the sun. Human nature does this today in plain sight:
- a. ***Ridicule:*** “What is this thing you are doing?”
  - b. ***Twisted logic/irrational rhetoric:*** “Are you rebelling against the king?”
6. ***Confrontation (20):*** At the right time, a good leader confronts the issues and people who oppose the cause.
- a. ***Spiritually:*** “The God of heaven will give us success,” a popular expression in Persian thought.<sup>11</sup>
  - b. ***Legally:*** speaking as a Jew and also as a sanctioned official: “You have no portion or right or claim in Jerusalem.” These Hebrew terms<sup>12</sup> specifically were used to show these enemies that they “have no legitimate past, present, or future in Jerusalem.”<sup>13</sup>

***Personal Application:***

Nehemiah’s actions point us to Christ! Jesus prepared for His mission (with His baptism and temptation, Matthew 3-4), examined the sinful human condition up close and personal as our High Priest (Hebrews 4:14-5:10), submitted Himself to the timing of His heavenly Father (John 2:4, 7:6, 30, and parallels), and directed matters to a head and climax by confronting the opposition (seen throughout the Gospels but especially during Holy Week), and these enemies sentenced Him to a crucifixion death. But God’s plan was accomplished when His blood paid for our sins and His resurrection secured our victory. And he did all this for you and me!

### Follow Up Reflection:

Why do the Samaritans and the Jews hate each other so much?

We know from John 4 (Jesus and the Samaritan woman) that fierce animosity existed between Jews and Samaritans. Why? There is a historical reason for it:

- 2 Kings 17:24-41: When Assyria conquered Israel (722 BC) and took them captive, they resettled the land of Israel with people from other lands and cultures (“outsiders,” 17:24). In this resettlement, these people brought with them their native gods and pagan practices. This brought wrath from Almighty God in the form of ravenous lions (17:26). To counter this, the Assyrian king sent an Israelite priest back to the land to teach them how to worship God (17:27-28). While they did worship the true God, they also continued worshipping their false gods (idols) in a blended practice known as syncretism.
- By the time of Zerubbabel (537 BC), these “outsiders” had now lived in the land for nearly 200 years (since 722 BC). *To say it succinctly, they were embedded in the land and viewed it as their own.* So with the three “returning” migrations of Jews under 1) Zerubbabel (537 BC), 2) Ezra (458 BC), and 3) Nehemiah (445 BC), these inhabitants saw the “returning” Jews as a menace and a danger, especially since these Jews were authorized politically first by Cyrus of Persia (538 BC), then Darius (Ezra 6), and now Artaxerxes I (Nehemiah 2). Clearly in Nehemiah’s time, this conflict centered around civic power and authority, as Nehemiah 2:19 and 6:6-7 show.
- There is, however, a difference between the Samaritans in Nehemiah’s day and those in Jesus’ time (475+ years later). Josephus, the first-century Jewish historian, helps us. In his writings, he first tells the account <sup>14</sup> between Manasseh (brother of Jaddua, the high priest) who married Nikaso (daughter of Sanballat, the Horonite). The high priest’s family vehemently opposed this marriage because it was interracial (its seriousness seen in Ezra 9 and the opening verses of Ezra 10, plus the closing verses of Nehemiah 13). When Sanballat learned about his son-in-law’s quandary, he made provisions for a temple to be built on Mt. Gerizim, where Manasseh could serve as high priest. A second account, <sup>15</sup> nearly 100 years later, involves Alexander the Great’s (AtG) invasion of Israel. While AtG’s soldiers were stationed in Tyre, he notified Jaddua, the Jewish high priest in Jerusalem, that his soldiers needed provisions. In response, Jaddua refused to send

them out of loyalty to the Persian king Darius III. However, Sanballat changed alliances from the Persians to AtG and bargained with him to sanction the Mt. Gerizim temple, thus dividing the allegiances in the region. Further, Jaddua told of a dream he received picturing him (in his high priestly garments) welcoming AtG in the temple (Alexander also stated he had the same dream, revealing to him that he would gain victory over the Persians). Subsequently, AtG was welcomed into this temple, where he offered sacrifices and was shown the prophecy of Daniel (11:2-4) foretelling his victory over the Persians.

- Archaeological excavations validate the existence of a temple at Mt. Gerizim going back to the fourth century BC and likely earlier. <sup>16</sup> 2 Maccabees (not in the Scriptural canon, but helpful reading) presumes this temple at Gerizim and the other in Jerusalem (2 Maccabees 6:2). It is here that the account of Antiochus Epiphanes IV (169-164 BC) is told and of the Maccabean victory over him, still celebrated to this day at Hanukkah. This overthrow came in Jerusalem when Antiochus ordered the Jews to abandon their covenant worship and to worship Zeus, the Greek god. The Jerusalem Jews rebelled and gained the victory; however, at Mt. Gerizim, Sanballat (the descendent of the one in Nehemiah) and his religious participants actually called their shrine “the temple of Zeus-the-friend-of-strangers” (2 Maccabees 6:2), clearly exposing the same syncretism that existed even before the times of Ezra and Nehemiah (2 Kings 17:29-41).
- The Mt. Gerizim temple was destroyed around 110 BC by John Hyrcanus (164-104 BC), the Jerusalem High Priest and Ruler, highlighted extensively by Josephus. <sup>17</sup> After 110 BC and for the next century leading up to the birth of Christ, these “new Samaritans” are not the same as the “old Samaritans” of previous centuries. Now, unlike their ancestors, they saw *only* the Pentateuch (Genesis to Deuteronomy) as Holy Scripture; however, their version of the Pentateuch differs from the Masoretic Text <sup>18</sup> (MT) of the Jewish scholars, or Masorettes. In the Samaritan Pentateuch version, added notation is seen in Exodus 20:17 of a command to build an altar at Mt. Gerizim, something that is not seen in the MT. In Jesus’ time, an ongoing feud existed between these two groups (the Jews in Judah and the “half-breed blooded” Samaritans in Samaria) over who is truly “Jew,” truly “God-chosen,” and “God-favored.”
- With this understanding in place, a careful reading of John 4:1-42 will enlighten our

eyes to see Jesus' perspective on this issue from a divine standpoint, revealing to us God the Father's missional love.

Study and Discussion Questions:

- Why did Nehemiah wait for 3 days before he started doing anything?
- Take time to review the path that Nehemiah took to examine the city walls, using the map. What does this tell you about Nehemiah and his leadership?
- Review 2:16 and discuss this statement: “Nehemiah shows us that in a true leader’s life, there is a time to be silent, and then a time to communicate the mission to the people.”
- Review 2:17-18 and discuss Nehemiah’s timing and appeal. What do you see in his tactics?
- How did Nehemiah respond to opposition?
- Review the personal reflection section on Jews and Samaritans and discuss. How does this help you understand John 4 (Jesus and the Samaritan woman) better?

Footnotes:

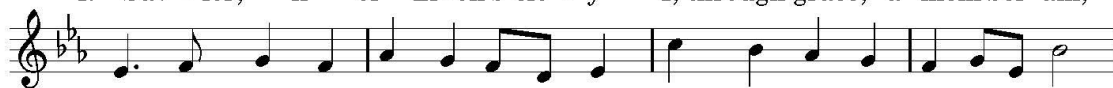
1. Geert W. Lorein, Tyndale Old Testament Commentaries. 27 Volumes. Eds. David G. Firth and Tremper Longman III. Downers Grove: IVP Academic. XII (Ezra & Nehemiah): 164.
2. While there has been considerable scholarly debate on the actual dimensions of Jerusalem now as a “crippled city” after the 586 BC Babylonian invasion and subsequent resettlement from 3 migrations (1) Under Zerubbabel, Ezra 2:2 around 537 BC; 2) Under Ezra, Ezra 7:1-9 around 458 BC; 3) Under Nehemiah, Nehemiah 2 in 445 BC), the majority favor dimensions “along the more limited lines of the earlier Davidic-Solomonic city,” David J. Shepherd and Christopher J.H. Wright, Ezra and Nehemiah. The Two Horizons Old Testament Commentary. Grand Rapids: Eerdmans, 2018, 54-55. Most likely it was around 80-90 acres, the circumference of around a mile and a half, John H. Walton, Victor H. Matthews, and Mark W. Chavalas, The IVP Bible Background Commentary: Old Testament. Downers Grove: IVP, 2000, 474.
3. Derek Kidner, Ezra and Nehemiah: An Introduction and Commentary. Tyndale OT

- Commentaries. D.J. Wiseman, General Editor. Downers Grove: Inter-Varsity Press, 1979, 85.
4. F. Charles Fensham, *The New International Commentary on the Old Testament: Ezra and Nehemiah*. Grand Rapids: Eerdmans, 1982, reprinted 1991, 166.
  5. 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): 169.
  6. Shepherd and Wright, 55.
  7. 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, 291.
  8. Ibid.
  9. Jacob Martin Myers, *Nehemiah: A New Translation with Introduction and Commentary*, AB14. Garden City, NY: Doubleday, 1965, 101.
  10. Kidner, 84.
  11. Fensham, 168-169.
  12. 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): 193 states: "Nehemiah is denying to his opponents civic, legal, and cultic rights in the Jerusalem community."
  13. Harrington, 293.
  14. Josephus, *Antiquities XI*: 302-303, 306-312.
  15. Ibid., XI:317-339.
  16. Ephraim Stern and Yishaq Magen, "Archaeological Evidence for the First Stage of the Samaritan Temple on Mount Gerizim." *Israel Exploration Journal* 52 (2002): 49-57.
  17. *Antiquities XIII*: 230-300.
  18. See <https://www.christianpublishers.org/post/what-is-the-masoretic-text> for a helpful article.

\* Glorious Things of Thee Are Spoken-Trinity Hymnal No. 345



1. Glo - rious things of thee are spoken, Zi - on, cit - y of our God;
2. See, the streams of liv - ing wa - ters, spring - ing from e - ter - nal love,
3. Round each hab - i - ta - tion hov'ring, see the cloud and fire ap - pear
4. Sav - ior, if of Zi - on's cit - y I, through grace, a mem - ber am,



he whose word can - not be bro - ken formed thee for his own a - bode:  
 well sup - ply thy sons and daugh - ters, and all fear of want re - move:  
 for a glo - ry and a cov - 'ring, show - ing that the Lord is near:  
 let the world de - ride or pit - y, I will glo - ry in thy name:



on the Rock of A - ges founded, what can shake thy sure re - pose?  
 who can faint, while such a riv - er ev - er flows their thirst t'assuage?—  
 thus de - riv - ing from their ban - ner light by night and shade by day,  
 fad - ing is the worldling's plea - sure, all his boast - ed pomp and show;



With sal - va - tion's walls sur - rounded, thou may'st smile at all thy foes.  
 grace which, like the Lord, the giv - er, nev - er fails from age to age.  
 safe they feed up - on the man - na which he gives them when they pray.  
 sol - id joys and last - ing trea - sure none but Zi - on's chil - dren know.

*Trinity Hymnal No. 345*

TEXT: John Newton, 1779

TUNE (AUSTRIAN HYMN): Franz Joseph Haydn, 1797

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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, Liturgist, and Pastoral Prayer: Keith Boland

Readers: Kempson Parnell, Terry Rogers

Musicians: Butch Bost, Heather Coleridge, Barb Howell, Tim McConnell, 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 December, 2024:

Budget FYTD	\$610,637
Received FYTD	\$614,796
Expenditures FYTD	\$516,343

## 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 the 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 29

Women’s Ministry would like to invite all ladies to the upcoming Women 2 Women Bible study on Wednesday nights that started **January 29th**. The study is 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.

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

## Women's Winter Event

Saturday, February 8th | 11:00am

cooking classes



Register Now!



LPC Women's Ministry

### Lexington Community Health and Safety Fair

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

Register NOW to Volunteer  
Clothing Donations near Children's Desk  
(shoes and hangers too)




We will celebrate the Lord's Supper on February 9, 2025 during both worship services. Please prayerfully prepare for our meeting with Jesus at His table.



July 2025

1	2	3	4	5
6	7	8	9	10
11	12	13	14	15
16	17	18	19	20
21	22	23	24	25
26	27	28	29	30
31				

**VBS WEEK!!**

**MARK YOUR CALENDARS!**

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



Do you love taking photos?  
If so, we need you.  
When you attend LPC events, please take some pictures to share with us.  
Scan one of the QR codes below to share them to our Google Photo Albums  
Cards are available in the Welcome Center to keep with you



- churchwide activities
- children's activities
- men's activities
- women's activities
- youth activities



# LEXINGTON PRESBYTERIAN CHURCH

## EMPLOYMENT OPPORTUNITIES

Director of Music and Worship

[lexpreschurch.com/jobs](http://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](https://lexpreschurch.com/connect) or scan the QR code to fill out our Connect Card!

If you're not familiar with QR codes, we're here to help!

1. Open your smartphone's camera and point it at the QR code so that it shows clearly on your screen.
2. Wait for the camera to recognize and scan the QR code.
3. Click the link banner or notification when it pops up on your screen. Our Connect Card will automatically load in your browser.



## Women's Ministry website and Facebook group:

<https://lexpreschurch.com/womens-ministry/>

<https://www.facebook.com/groups/LPCWomen>

## Youth Ministry Newsletter Subscription

Please, scan this QR Code with your phone camera.



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