

February 9, 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 67

*Leader: May God be gracious to us and bless us
and make his face to shine upon us,
that your way may be known on earth,
your saving power among all nations.*

All: Let the peoples praise you, O God;
let all the peoples praise you!
Let the nations be glad and sing for joy,
for you judge the peoples with equity
and guide the nations upon earth.

*Leader: Let the peoples praise you, O God;
let all the peoples praise you!*

All: *The earth has yielded its increase;
God, our God, shall bless us.
God shall bless us;
let all the ends of the earth fear him!*

* Come Thou Fount

1. Come thou fount of ev-ery bless-ing, tune my heart to sing thy grace. Streams of
2. Here I raise my Eb - e - ne - zer, hi - ther by Thy help I'm come and I
3. O to grace how great a debt - or dail - y I'm con - strained to be, let that

5
mer - cy ne - ver ceas - ing call for songs of loud - est praise. Teach me
hope by Thy good plea - sure safe - ly to ar - rive at home. Je - sus
9 grace now like a fet - ter bind my wand - ering heart to thee. Prone to

13
some mel - o - dious son - net sung by flam - ing tongues a - bove. Praise the
sought me when a strang - er, wan - dering from the fold of God. He to
wan - der, Lord I feel it, prone to leave the God I love. Here's my

mount, I'm fixed up - on it mount of God's un - chang - ing love.
res - cue me from dang - er in - ter - posed His pre - cious blood.
heart, O take and seal it, seal it for Thy courts a - bove.

Words: Robert Robinson, 1758

Music: Asahel Nettleton, 1758 (arr. Sufjan Stevens)

* Prayer of Invocation

* **New Testament Scripture Reading** | 1 Corinthians 12:12-27 | Pew Bible p. 959

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.

For the body does not consist of one member but of many. If the foot should say, “Because I am not a hand, I do not belong to the body,” that would not make it any less a part of the body. And if the ear should say, “Because I am not an eye, I do not belong to the body,” that would not make it any less a part of the body. If the whole body were an eye, where would be the sense of hearing? If the whole body were an ear, where would be the sense of smell? But as it is, God arranged the members in the body, each one of them, as he chose. If all were a single member, where would the body be? As it is, there are many parts, yet one body.

The eye cannot say to the hand, “I have no need of you,” nor again the head to the feet, “I have no need of you.” On the contrary, the parts of the body that seem to be weaker are indispensable, and on those parts of the body that we think less honorable we bestow the greater honor, and our unpresentable parts are treated with greater modesty, which our more presentable parts do not require. But God has so composed the body, giving greater honor to the part that lacked it, that there may be no division in the body, but that the members may have the same care for one another. If one member suffers, all suffer together; if one member is honored, all rejoice together.

Now you are the body of Christ and individually members of it.

The Church's One Foundation-Trinity Hymnal No. 347 (vv. 1, 2, 5)

1. The church - 's one foun - da - tion is Je - sus Christ, her Lord; she
 2. E - lect from ev - 'ry na - tion, yet one o'er all the earth, her
 5 3. 'Mid toil and trib - u - la - tion, and tu - mult of her war, she

is his new cre - a - tion by wa - ter and the Word; from
 char - ter of sal - va - tion: one Lord, one faith, one birth; one
 9 waits the con - sum - ma - tion of peace for - ev - er - more; till

heav'n he came and sought her to be his ho - ly bride; with
 ho - ly name she bless - es, par - takes one ho - ly food, and
 13 with the vi - sion glo - rious her long - ing eyes are blest, and

his own blood he bought her, and for her life he died.
 to one hope she press - es with ev - 'ry grace en - dued.
 the great church vic - tor - ious shall be the church at rest.

Words: Samuel J. Stone, 1866

Music: Samuel Wesley, 1864 (arr. Tom Jennings, 1996)

RENEWAL

Call to Confession | Job 13:23

*Leader: How many are my iniquities and my sins?
 Make me know my transgression and my sin.*

Corporate Confession of Sin | From the Valley of Vision

All: O God,
 may Your Spirit speak in me that I may speak to You.
 I have no merit, let the merit of Jesus stand for me.
 I am undeserving, but I look to Your tender mercy.
 I am full of infirmities, wants, sin; but You are full of grace.
 All my powers of body and soul are defiled:
 A fountain of pollution is deep within my nature.
 Help me in all my doings to put down sin and to humble my pride.
 Save me from the love of the world and the pride of life,
 from everything that is natural to fallen man,
 and let Christ's nature be seen in me day by day.
 Hear my humble and repentant confessions of sin,
 and fill me with the cleansing forgiveness of Jesus I pray.
 I ask this in my blessed Savior's Name,
 Amen.

Silent Confession

* **Words of Comfort** | 1 John 1:9

Leader: If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

* **Passing of the Peace**

Leader: The peace of Christ be with you.

All: And also with you.

* Our Great God



1. E - ter - nal God, un - chang - ing, mys - te - ri - ous and un - known; Your
 2. Lord we are weak and frail help - less in the storm. Sur -
 3. Let ev - 'ry crea - ture in the sea and ev - 'ry fly - ing bird, let



bound - less love, un - fail - ing, in grace and mer - cy shown. Bright
 round us with your an - gels hold us in your arms. Our
 ev - 'ry moun - tain, ev - 'ry field and val - ley of the earth, Let



ser - a - phim in cease - less flight a - round your glo - ri - ous throne; They
 cold and ruth - less en - e - my, his plea - sure is our harm. Rise
 all the moons and all the stars in all the un - i - verse sing



raise their voic - es day and night in praise to you a - lone. Hal - le -
 up, O Lord, and He will flee be - fore our sov - 'reign God.
 prais - es to the liv - ing God who rules them by His word.



lu - jah! Glo - ry be to our great God! Hal - le -



lu - jah! Glo - ry be to our great God!

Words and music: Fernando Ortega and Mac Powell, 2002

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.

We Labor Unto Glory

1. My God, my God, where e'er I go glo - ry.
 2. The sun it shines and then goes down glo - ry.
 3. My heart, my hands, they're king - dom bound glo - ry. Where

Where Rain, it pours and where I sow glo - ry.
 thorns no lon - ger curse the ground glo - ry.
 glo - ry.

When my hand it grips the thorn glo - ry.
 Dust, it blows and ends my days glo - ry.
 Trim the wick and light the flame glo - ry. My

In the still and in the storm glo - ry.
 Hearts they burn be - neath Your gaze glo - ry.
 work, it will not be in vain glo - ry.
 glo - ry.

Oh, we la - bor un - to glo - ry When hea - ven and earth are one,

Oh, we la - bor un - to glo - ry Un - til God's king - dom comes.

Words and Music: Craig Harris and Isaac Wardell, 2017

* Offertory Prayer

Confessing Our Faith | Apostle's Creed

ALL: I believe in God, the Father Almighty,
Maker of heaven and earth.

I believe in Jesus Christ, His only Son, our Lord,
who was conceived by the Holy Spirit,
and born of the virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried;
He descended into hell.
The third day He rose
again from the dead;
He ascended into heaven,
and is seated at the right hand
of God the Father Almighty;
from there he will come to judge
the living and the dead.

I believe in the Holy Spirit;
the holy catholic* church;
the communion of saints;
the forgiveness of sins;
the resurrection of the body;
and the life everlasting.
Amen.

*the universal church that trusts in Christ alone

HEARING GOD'S WORD

Corporate Prayer

Children's Sermon | "A Chain Is Only as Strong as..."

* Scripture Reading | Nehemiah 3 | pp. 399-400

¹ Then Eliashib the high priest rose up with his brothers the priests, and they built the Sheep Gate. They consecrated it and set its doors. They consecrated it as far as the Tower of the Hundred, as far as the Tower of Hananel. ² And next to him the men of Jericho built. And next to them Zaccur the son of Imri built.

³ The sons of Hassenaah built the Fish Gate. They laid its beams and set its doors, its bolts, and its bars. ⁴ And next to them Meremoth the son of Uriah, son of Hakkoz repaired. And next to them Meshullam the son of Berechiah, son of Meshezabel repaired. And next to them Zadok the son of Baana repaired. ⁵ And next to them the Tekoites repaired, but their nobles would not stoop to serve their Lord.

⁶ Joiada the son of Paseah and Meshullam the son of Besodeiah repaired the Gate of Yeshanah. They laid its beams and set its doors, its bolts, and its bars. ⁷ And next to them repaired Melatiah the Gibeonite and Jadon the Meronothite, the men of Gibeon and of Mizpah, the seat of the governor of the province Beyond the River. ⁸ Next to them Uzziel the son of Harhaiah, goldsmiths, repaired. Next to him Hananiah, one of the perfumers, repaired, and they restored Jerusalem as far as the Broad Wall. ⁹ Next to them Rephaiah the son of Hur, ruler of half the district of Jerusalem, repaired. ¹⁰ Next to them Jedaiah the son of Harumaph repaired opposite his house. And next to him Hattush the son of Hashabneiah repaired. ¹¹ Malchijah the son of Harim and Hasshub the son of Pahath-moab repaired another section and the Tower of the Ovens. ¹² Next to him Shallum the son of Hallohesh, ruler of half the district of Jerusalem, repaired, he and his

daughters.

¹³ Hanun and the inhabitants of Zanoah repaired the Valley Gate. They rebuilt it and set its doors, its bolts, and its bars, and repaired a thousand cubits of the wall, as far as the Dung Gate.

¹⁴ Malchijah the son of Rechab, ruler of the district of Beth-haccherem, repaired the Dung Gate. He rebuilt it and set its doors, its bolts, and its bars.

¹⁵ And Shallum the son of Col-hozeh, ruler of the district of Mizpah, repaired the Fountain Gate. He rebuilt it and covered it and set its doors, its bolts, and its bars. And he built the wall of the Pool of Shelah of the king's garden, as far as the stairs that go down from the city of David. ¹⁶ After him Nehemiah the son of Azbuk, ruler of half the district of Beth-zur, repaired to a point opposite the tombs of David, as far as the artificial pool, and as far as the house of the mighty men. ¹⁷ After him the Levites repaired: Rehum the son of Bani. Next to him Hashabiah, ruler of half the district of Keilah, repaired for his district. ¹⁸ After him their brothers repaired: Bavvai the son of Henadad, ruler of half the district of Keilah. ¹⁹ Next to him Ezer the son of Jeshua, ruler of Mizpah, repaired another section opposite the ascent to the armory at the buttress. ²⁰ After him Baruch the son of Zabbai repaired another section from the buttress to the door of the house of Eliashib the high priest. ²¹ After him Meremoth the son of Uriah, son of Hakkoz repaired another section from the door of the house of Eliashib to the end of the house of Eliashib. ²² After him the priests, the men of the surrounding area, repaired. ²³ After them Benjamin and Hasshub repaired opposite their house. After them Azariah the son of Maaseiah, son of Ananiah repaired beside his own house. ²⁴ After him Binnui the son of Henadad repaired another section, from the house of Azariah to the buttress and to the corner. ²⁵ Palal the son of Uzai repaired opposite the buttress and the tower projecting from the upper house of the king at the court of the guard. After him Pedaiah the son of Parosh ²⁶ and the temple servants living on Ophel repaired to a point opposite the Water Gate on the east and the projecting tower. ²⁷ After him the Tekoites repaired another section opposite the great projecting tower as far as the wall of Ophel.

²⁸ Above the Horse Gate the priests repaired, each one opposite his own

house. ²⁹ After them Zadok the son of Immer repaired opposite his own house. After him Shemaiah the son of Shecaniah, the keeper of the East Gate, repaired. ³⁰ After him Hananiah the son of Shelemiah and Hanun the sixth son of Zalaph repaired another section. After him Meshullam the son of Berechiah repaired opposite his chamber. ³¹ After him Malchijah, one of the goldsmiths, repaired as far as the house of the temple servants and of the merchants, opposite the Muster Gate, and to the upper chamber of the corner. ³² And between the upper chamber of the corner and the Sheep Gate the goldsmiths and the merchants repaired.

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

5. Look What Happens When We Work Together

Rev. Dr. Curt McDaniel

Sermon Notes

Rebuilding Walls, Restoring Hope

A Narrative Study of Nehemiah

With “buy-in” secured and motivations high, the work of rebuilding Jerusalem’s walls is documented in this chapter. A total of 42 sections and gates ¹ of the city’s parameters were plotted and organized for repair and rebuilding, encompassing an estimated 1.5 miles in circumference or 80-90 acres at this stage in Jerusalem’s history. ² It is important to see that chapters 3 and 4 happened *at the same time*. As work was organized and engaged on the walls (chapter 3), opposition arose (chapter 4). Chapter 3 is Nehemiah’s “overview of the totality of the construction of the walls,” ³ noting the significant people and tasks that participated in this restoration. As you read this chapter, you get the feel that it is an “all hands-on-deck” operation, with each group giving full energy, devotion, and diligence to restoring the city’s walls to 8 feet thick. ⁴ We learn later that it took 52 days to complete this mammoth task (6:15). Archaeological evidence shows that though the walls were rapidly restored, it was rough construction, highly unlikely to win any “architect of the year awards!” Yet, accomplishing something of this magnitude in such a short time is nothing short of phenomenal. How was it possible? The short answer: *they were not simply restoring a city wall; rather, they were rebuilding their lives.*

Life Issue: How Can God Rebuild and Restore Your Broken, Shambled World?

Principles Seen in Life Recovery and Restoration: For Individuals and for a Church, bringing hope.

1. **Watch God prepare the visionary** (chapter 1) **and the moment** (2:1-10).
2. **Watch the visionary prepare, examine, and formulate the plan, garnering an appeal** (2:11-20).
3. **Let the spiritual leaders lead** (3:1). Notice the first person and team mentioned in the project: Eliashib the high priest and his fellow priests. “The most important person is named first.” ⁵ This was not simply a stone and mortar restoration. The whole narrative tells us that it was *a spiritual life recovery and restoration* among the people,

rebuilding their lives and their identities as the children of God under Nehemiah and Ezra. So, it is understandable to see that the spiritual leaders of the people are listed first to lead in this revival, repairing the Sheep Gate and sections NE of the Temple. Note particularly that this verse tells not only that they “built,” but also “consecrated”⁶ what their hands had done: “The lead given by Eliashib and the priests was decisive, and the fact that they consecrated their portion of the work emphasized the nature of the whole enterprise.”⁷ Why did they want to consecrate the walls? I like what Jewish scholar Dr. Tamara Eskenazi envisioned, that a sacred procession around the walls (seen in Nehemiah 12:27-47) showed an attempt here in chapter 3 to lengthen the sacred influence of the temple beyond its established boundaries.⁸ Likely what happened here in chapter 3 was not as elaborate as in chapter 12, but the intent was the same: Invoke God’s blessing, skill, and protection upon the people as they followed their spiritual leaders. There is no substitute for godly leadership by “practicing what you preach,” modeling it before the people. If you want the people of God to do the work, leaders, roll up your sleeves and show them how to do it!”

Implications and application: Believing that there is a direct connection between the spiritual life and stewardship, the pastor (lead teaching elder) partnering with the other ruling elders (“spiritual brothers” mentioned along with Eliashib in 3:1) must lead the church’s spiritual and stewardship efforts, encouraging the people of God to consecrate their lives to the Lord with their prayers, attendance, volunteerism, witness, and financial offerings.

4. **Place work groups to labor “next to” one another, from one section “next to” another section** (2-32). Interestingly, starting at 3:4, the verb “repaired” is found many times, implying that portions of the wall were not completely destroyed but instead received fortifying and strengthening. Oftentimes gates and towers were mentioned primarily “because they are easy markers for the various allotments and because they represent the pinpoints of enemy attack... The Sheep Gate no doubt indicates the presence of a sheep market for purchasing lambs, the most common sacrifice, and such a market is attested in the temple precincts during the time of Jesus (Matthew 21:12-13). Similarly, the Fish Gate is named for the fish market controlled by the Tyrians (Nehemiah 13:16) and may be the same as the Corner Gate (2 Kings 14:13, Jeremiah 31:38, 2 Chronicles 25:23) located on the northwest corner of the city.”⁹ The Water Gate (3:26) is where

Ezra read the law to the people (Nehemiah 8:1-16), and the East Gate (3:29) figures prominently in Ezekiel's vision (Ezekiel 10, especially v.19) where God's glory departs from Jerusalem. Some believe Ezekiel's final vision of a new or restored temple involves a new or restored East Gate (40:6-16).

Throughout this chapter, the mention of "towers," "gates" with their "doors, bolts, bars" (3:3, 6, 14, 15), "pools," "stairs," and "tombs of David" suggest specific location points in Nehemiah's mind as he organized comprehensively the work of rebuilding the walls in 52 days (6:15). Of intriguing interest is the mention of "the buttress" (ESV: 3:19, 20, 24, 25), the *Miktsoa* (Hebrew word for "angle" or "corner"), apparently a bulwark that went along the ridgeline of the City of David, progressing northeast towards the Temple Mount, a section known as "the Straight Wall." It was here at this "angle" that King Uzziah built a tower (2 Chronicles 26:9). In recent years, the famed Jewish archaeologist Eilat Mazar (1956-2021), the "Queen of Jerusalem" who "dug with a Bible in one hand and a shovel in the other," did some profound research and work in this field of archaeology.¹⁰

Different groups are involved in the work:

- a. Skilled (v. 26, servants, guards) and unskilled (vv. 8, 31, goldsmiths, v. 8, perfume-makers, v. 32, merchants): "Craft guilds often were made up of families that had developed their own techniques and trade secrets, which could be practiced and passed on from generation to generation."¹¹
- b. Leaders (vv. 9, 12, 14, 16, 18, 19) and laypeople (vv. 2, 3, 4 starting examples). Note carefully the mention of the "daughters of Shallum" (3:12): "The specific mention of the latter's daughters simultaneously discloses Shallum's lack of sons and celebrates the commitment of his daughters to share their father's responsibilities."¹² Similarly, when the city of Athens was rebuilt following the destruction by the Persians, the Greek historian Thucydides chronicled how "the whole population in the city was to labor at the wall, the Athenians, their wives, and their children, sparing no edifice, private or public, which might be of any use to the work, but throwing all down."¹³
- c. Spiritual (vv. 17, 22) and secular (vv. 6, 10, 13).
- d. Jews (throughout) and non-Jews (v. 7).

- e. “Discontents” (men of Tekoa, v. 5) and zealous Baruch (v. 20): “Whether or not their lack of support for Nehemiah’s initiative reflects Tekoa’s proximity to Qedar (and an alliance to Geshem), this incidental note confirms that not all those who might have been expected to contribute did so.”¹⁴ The verb “would not stoop” that describes some of the Tekoa nobles have the Hebrew notion of a prideful and ‘stiff-necked’ attitude,¹⁵ suggestive that some of them felt this work was “below their dignity” to do. The tone of the verse suggests a possible streak of resentment within these nobles towards Nehemiah’s new initiating presence in their midst.¹⁶ Nothing has changed over time! Note also that not all Tekoans were this way, as 3:27 attests. This could possibly suggest that there may have been only a “few bad apples in the bushel.”
- f. Those far away (Jericho, v. 2, was 15 miles away; Tekoa, v. 27, was 12 miles away; Zanoah, v. 13, was 16.5 miles away; Gibeon, v. 7, was 94 miles) and close by (those whose homes were stationed at or near the section of the wall where they labored).

Application: Spiritual Lessons

- No doubt each group had its own distinctiveness and ownership of their section of the wall, but they had to work together not only to complete their section but also to seam it to the adjacent section: “We are struck first by the unity of intention, which is here displayed... Without a common commitment to the specific task at hand, the result would have been a self-defeating chaos... However, unity and uniformity should not be confused; the list speaks eloquently of the diversity of interest of those engaged in the work.”¹⁷
- While each group was working, some workmen had to stand guard and watch for the enemy.
- The cause (protection) united their efforts, and the purpose (restoring identity) fueled their drive.
- Major parallel in 1 Corinthians 12: If you and this church want restoration, learn these parallels!

Personal Reflection:

“If the ‘what’ of Nehemiah 3 is formulaic, the ‘who’ is, by contrast, nothing short of

encyclopedic: priests, Levites, temple servants, rulers and administrators, goldsmiths, perfumers, and other merchants all join in the work alongside others whose normal occupations remain unknown to us. Amid those not normally classed with the ‘great and the good’ in Ezra-Nehemiah are the unnamed daughters of Shallum—mentioned despite the improbability of their participation, or perhaps indeed because of it. That this chapter celebrates and commemorates the obvious unity of purpose in building the wall despite such diversity can hardly be doubted. Indeed, while it seems evident that for some the motivation for improving their own neighborhood may have been at least partly self-interest—and indeed self-preservation—the involvement of others from further afield cannot be explained away in this fashion.”¹⁸

Study and Discussion Questions:

- As you overview chapter 3, what strikes you? What do you learn from a basic reading of this text? Why is this chapter in the Bible?
- Review and discuss the people in this restoration work. Who are they? What did they do (profession)? Where did they come from? What does this tell you about them? What does this tell you about Nehemiah’s leadership?
- Discuss the mention in 3:1 that Eliashib the high priest was listed first with his group. Significance?
- How would you deal with the “Tekoa nobles” in 3:5? Do you see this today?
- What practical lessons does this passage teach us for life in our church (community of faith) today?

Footnotes:

1. C.F. Keil and F. Delitzsch, *Commentary on the Old Testament: 1 & 2 Kings, 1 & 2 Chronicles, Ezra, Nehemiah, Esther*. Grand Rapids: Eerdmans, 1980. III: (Nehemiah section) 196.
2. John H. Walton, Victor H. Matthews and Mark W. Chavalas, *The IVP Bible Background Commentary: Old Testament*. Downers Grove: InterVarsity Press, 2000, 474.
3. Geert W. Lorein, *Tyndale Old Testament Commentaries*. 27 Volumes. Eds. David G.

Firth and Tremper Longman III. Downers Grove: IVP Academic. XII (Ezra & Nehemiah): 178.

4. F. Charles Fensham, *The New International Commentary on the Old Testament: Ezra and Nehemiah*. Grand Rapids: Eerdmans, 1982, reprinted 1991, 172.
5. *Ibid.*, 173.
6. Exodus 29:35-37 states that the altar and other temple furnishings must be consecrated by blood sacrifices and oil. Since this project involved walls and not the temple interior, it is most likely that only oil was used to “consecrate” (Hebrew: qiddúš) the walls. 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, 307, adds, “Consecration signified divine supervision and protection.”
7. Derek Kidner, *Ezra and Nehemiah: An Introduction and Commentary*. Tyndale OT Commentaries. D.J. Wiseman, General Editor. Downers Grove: Inter-Varsity Press, 1979, 86.
8. Tamara Cohen Eskenazi, In *An Age of Prose: A Literary Approach to Ezra-Nehemiah*. Society of Biblical Literature Monograph Series 36 (1988). Atlanta: Scholars Press, 84-85.
9. Harrington, 297.
10. Eilat Mazar, *Discovering the Solomonic Wall in Jerusalem*. Jerusalem: Shoham Academic Research and Publication, 2011, 90-127 discusses how Uzziah’s tower and structure is likely the “buttress” or “angle” mentioned here by Nehemiah. See also her “The Wall That Nehemiah Built,” *Biblical Archaeology Review* 35 (2009) for an excellent study by a renowned scholar and archaeologist. You can also find some instructional videos of her on YouTube such as: <https://youtu.be/RyIlo-dlQvQ>
11. Walton, Matthews, and Chavalas, 475.
12. David J. Shepherd and Christopher J.H. Wright, *Ezra and Nehemiah*. *The Two Horizons Old Testament Commentary*. Grand Rapids: Eerdmans, 2018, 59.

13. Thucydides, *The Peloponnesian War*, I.90.iii:
<https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0200%3Abook%3D1%3Achapter%3D90%3Asection%3D3>.
14. Shepherd and Wright, 58.
15. 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): 196. Harrington, 300 adds additional insight, stating that it “conjures a picture of oxen who refuse to yield to the yoke for plowing a field.”
16. Williamson, 204.
17. *Ibid.*, 221-212. Original emphasis.
18. Shepherd and Wright, 60.

* Come Behold the Wondrous Mystery

1. Come be - hold the won-drous mys - t'ry in the dawn - ing of the
 2. Come be - hold the won-drous mys - t'ry: He the per - fect Son of
 3. Come be - hold the won-drous mys - t'ry: Christ the Lord up - on the
 4. Come be - hold the won-drous mys - t'ry: slain by death, the God of

4
 King, He, the theme of heav-en's prais - es, robed in frail hu - man - i -
 Man, In His liv - ing, in His suf - f'ring, nev - er trace nor stain of
 tree; In the stead of ru - ined sin - ners, hangs the Lamb in vic - to -
 life; but no grave could e'er re - strain Him, Praise the Lord He is a -

8
 ty. In our long - ing, in our dark - ness, now the light of life has
 sin. See the true and bet - ter Ad - am come to save the hell-bound
 ry. See the price of our re - demp - tion; see the Fa - ther's plan un -
 live! What a fore - taste of de - liv - 'rance; how un - wa - ver - ing our

12
 come; Look to Christ, who con - de - scend - ed, took on flesh to ran - som us.
 man, Christ, the great and sure ful - fill - ment of the law, in Him we stand.
 fold, bring - ing man - y sons to glo - ry, grace un - mea - sured, love un - told!
 hope: Christ in pow - er res - ur - rect - ed, as will we be when He comes.

THE LORD'S SUPPER

Introduction to the Table

A few words on how we celebrate the Lord's Supper at LPC:

- We invite everyone to proceed down the middle aisle as the ushers dismiss your row and to individually, or as a family, go to one of the tables.
*If you are unable to go forward, we will bring the elements to you in your seat but please let us know with a wave of your hand! For those sitting in the transepts, please come to the tables first.
- We use real bread at the tables but there are gluten free wafers on the center table that you may pick up on your way to a table.
- We have both red wine and white grape juice in our trays. The red wine is in the tinted cup.
- If you are not partaking of the Supper, we encourage you to come forward and refrain from taking the elements, but to consider the death and resurrection of Jesus, and the welcome that is offered in the Gospel. There are cards on the tables where you will find printed prayers that offer honest words for those who are seeking truth.
- Please discard cups in the black trash cans placed at the front of the sanctuary.
- We encourage you to sing along with us as everyone proceeds forward and is served!

Prayer of Thanksgiving and Consecration

Words of Institution

Eating and Drinking at the Table of the LORD

* The Doxology

Musical score for 'The Doxology' in G major and common time. The score consists of two systems of music, each with a vocal line and a piano accompaniment line. The lyrics are: 'Praise God from whom all blessings flow; praise him all creatures here below; praise him above, ye heav'nly host: praise Father, Son, and Holy Ghost. Amen.'

Praise God from whom all bless - ings flow; praise him all crea-tures here be - low; praise

5 him a - bove, ye heav'n - ly host: praise Fa - ther, Son, and Ho - ly Ghost. A - men.

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

Prayer

We Will Feast in the House of Zion



We will feast in the house of Zi - on. we will sing with our



4 hearts re - stored. He has done great things, we will say to - ge - ther

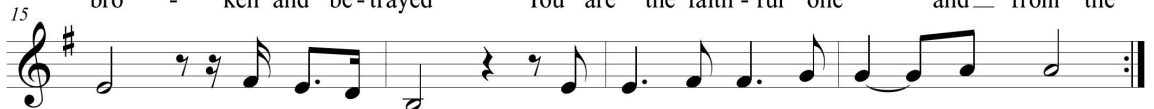


7 We will feast and weep no more.

- 1. We will not be
- 2. In the dark of
- 3. Ev - 'ry vow we've



11 burned by the fire, He is the Lord our God we are not con -
 night be - fore the dawn my soul be not a - fraid for the pro - mised
 bro - ken and be - trayed You are the faith - ful one and_ from the



15 sumed by the flood Up - held, pro - tect - ed, ga - thered up.
 mor - ning, O how long? O God of Ja - cob be_ my strength.
 gar - den to the grave Bind us to - geth - er bring sha - lom.

Words and music: Sandra McCracken and Joshua Moore, 2015

* **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: Steve Baarendse, Myles Coleridge

Musicians: Dianne Britton, Theron and Katie Drayton, Jeff Francis, Tim McConnell, Josiah Rogers, and Brian Skelly

Audio/visual and livestream: Chris Hollis, Jason Waters, Vitaliy Petrenko

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

Friend-alentine | February 12

Friend-alentine is right around the corner! LPC Youth and their friends are invited to join the Youth from First Baptist church of Lexington this Wednesday, **February 12 at 6 pm.**

The theme of the evening: “Jesus, the Friend of sinners, writes you a love letter.”

Please contact Tyler or Andrea for more details.

NOTES:

May the GOD of Hope fill you with all Joy and Peace as you trust in HIM, so that you may overflow with Hope by the Power of the HOLY SPIRIT
Romans 15:13 NIV

New Job, New Baby, New Home for Tyler and Jaina. The needs are many!



Let's shower them with gift cards!

Bring by the church office or please in marked box in back of sanctuary

LEXINGTON PRESBYTERIAN CHURCH MISSIONS LUNCHEON
Sunday, March 9th | 12:30pm

Featuring David Davis Our Missionary to Brazil



Please register if you plan to attend




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)




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

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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