

February 16, 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

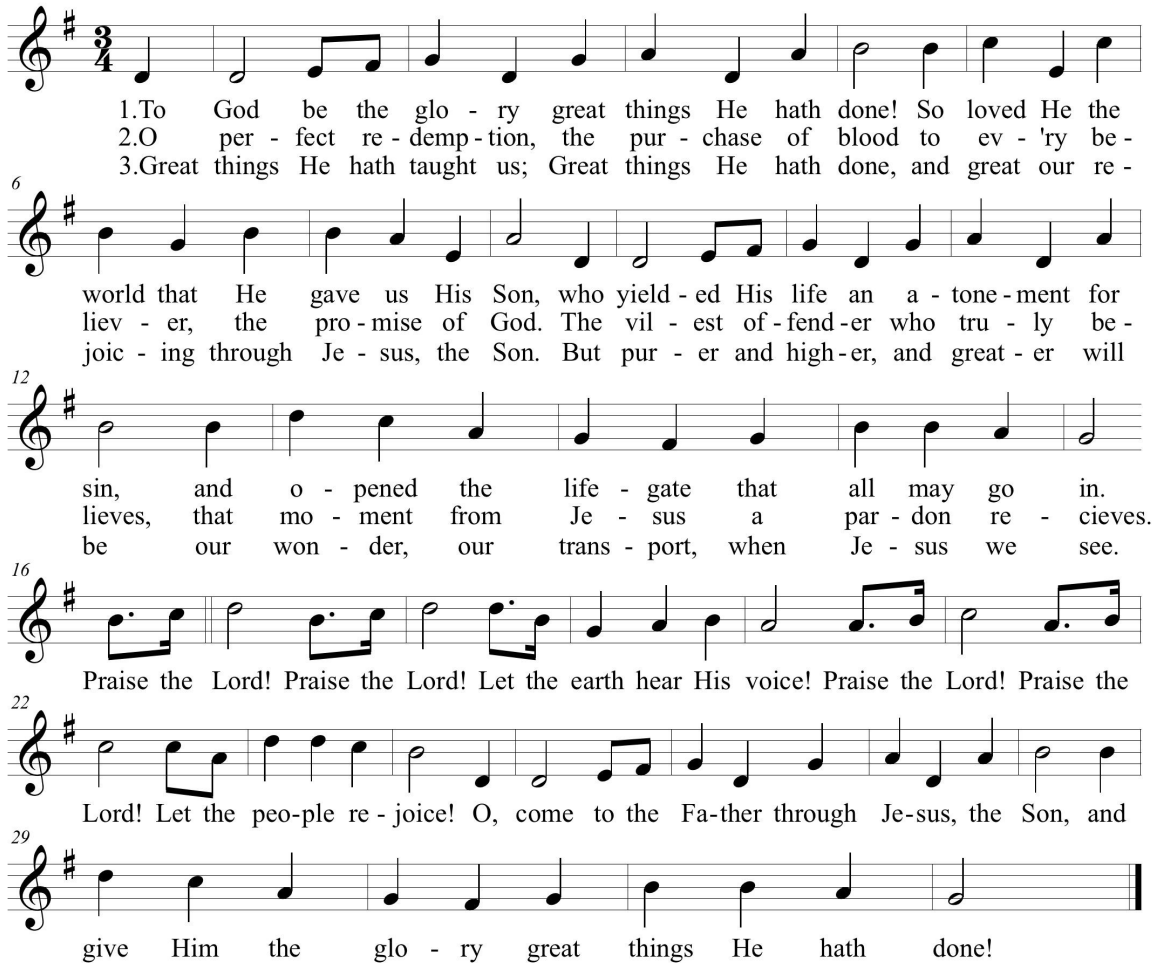
Updates | Following Christ Together

* **Call to Worship** | Psalm 113:1-3

*Leader: Praise the LORD!
Praise, O servants of the LORD,
praise the name of the LORD!*

**All: Blessed be the name of the LORD
from this time forth and forevermore!
From the rising of the sun to its setting,
the name of the LORD is to be praised!**

* To God Be the Glory-Trinity Hymnal No. 55



1. To God be the glo - ry great things He hath done! So loved He the
 2. O per - fect re - demp - tion, the pur - chase of blood to ev - 'ry be -
 3. Great things He hath taught us; Great things He hath done, and great our re -

6 world that He gave us His Son, who yield - ed His life an a - tone - ment for
 liev - er, the pro - mise of God. The vil - est of - fend - er who tru - ly be -
 joic - ing through Je - sus, the Son. But pur - er and high - er, and great - er will

12 sin, and o - pened the life - gate that all may go in.
 lieves, that mo - ment from Je - sus a par - don re - cieves.
 be our won - der, our trans - port, when Je - sus we see.

16 Praise the Lord! Praise the Lord! Let the earth hear His voice! Praise the Lord! Praise the

22 Lord! Let the peo - ple re - joice! O, come to the Fa - ther through Je - sus, the Son, and

29 give Him the glo - ry great things He hath done!

Words and Music: Fanny J. Crosby and William H. Doane, 1875

* Prayer of Invocation

*** New Testament Scripture Reading** | 1 Peter 5:6-11 | Pew Bible p. 1017

Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you, casting all your anxieties on him, because he cares for you. Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour. Resist him, firm in your faith, knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world. And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, confirm, strengthen, and establish you. To him be the dominion forever and ever. Amen.

Before the Throne of God Alone



1. Be - fore the throne of God a - bove I have a strong and per - fect
2. When Sa - tan tempts me to des - pair, and tells me of the guilt with -
3. Be - hold Him there, the ri - sen Lamb! My per - fect, spot - less Righ - teous -



plea, a great High Priest whose name is "Love," who ev - er lives and pleads for
in, up - ward I look and see Him there who made an end to all my
ness; the great un - change - a - ble I AM, the King of glo - ry and of



me. My name is gra - ven on His hands; my name is writ - ten on His
sin. Be - cause the sin - less Sav - ior died, my sin - ful soul is count - ed
grace! One with Him - self I can - not die; my soul is pur - chased by His



heart; I know that while in heav'n He stands, no tongue can bid me thence de -
free; for God the Just is sa - tis - fied to look on Him and par - don
blood; my life is hid with Christ on high, with Christ my Sav - ior and my



part; no tongue can bid me thence de - part.
me; to look on Him and par - don me.
God; with Christ my Sav - ior and my God!

Words: Charitie Lees Smith Bancroft, 1863
Alt. Words and Music: Vikki Cook, 1997
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RENEWAL

Call to Confession | Acts 3:19-20a

Leader: Repent, therefore, and turn back, that your sins may be blotted out, that times of refreshing may come from the Lord.

Corporate Confession of Sin | From the Book of Common Prayer

All: O God, the Father of lights,
with whom is no variableness nor shadow of turning,
look in mercy upon us, Your sinful and wayward children,
and so direct the eyes of our faith unto You,
that we may receive a divine understanding through
Your Word and Spirit,
and walk securely amid the shadows of this mortal life.
Pardon our sins, and give us such a vision of the truth in Jesus,
that darkness may be driven from our hearts,
and that we may render unto You songs of praise,
through Christ our Lord, we pray, Amen.

Silent Confession

* **Words of Comfort** | I Corinthians 15:57

Leader: But thanks be to God, who gives us the victory through our Lord Jesus Christ.

* **Passing of the Peace**

Leader: The peace of Christ be with you.

All: And also with you.

* **How Firm a Foundation-Trinity Hymnal No. 94 (vv. 1, 2, 3, 4, 6)**

1. How firm a foundation, Ye saints of the Lord is laid for your
 2. Fear not I am with you, O be not dismayed For I am thy
 3. When through the deep waters, I call thee to go The rivers of
 4. When through fiery trials, Thy pathway shall lie My grace, all suf-
 6 5. The soul that on Je - sus, Hath leaned for re - pose I will not, I
 faith, In His ex - cel - lent Word What more can He say, than to you He hath
 God, And will still give thee aid I'll streng - then thee, Help thee, and cause thee to
 grief shall not thee o - ver - flow For I will be with thee, Thy trou - bles to
 fic - ient, Shall be thy sup - ply The flame shall not hurt thee, I on - ly de -
 12 will not des - ert to his foes That soul though all Hell, should en - deav - or to
 said You who un - to Je - sus, For re - fuge have fled.
 stand Up - held by my right - eous, Om - ni - po - tent hand.
 bless And sanc - ti - fy to thee, Thy deep - est dis - tress.
 sign Thy dross to con - sume, And thy gold to re - fine.
 break I'll ne - ver, no ne - ver, no ne - ver for - sake.

Words: Rippon's Selection of Hymns, 1787
 Music: Traditional American Melody

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.

O Church Arise [8:15 a.m. only]

1. O Church, a - rise, and put your ar - mor on; hear the call of Christ our Cap -
 2. Our call to war to love the cap - tive soul, but to rage a - gainst the cap -
 3. Come see the cross, where love and mer - cy meet, as the Son of God is strick -
 4. So Spir - it come, put strength in ev - 'ry stride, give — grace for ev - 'ry hur -

tain, For now the weak can say that they are strong in the strength that God has giv -
 tor; And with the sword that makes the wound - ed whole, we will fight with faith and val -
 en; Then see His foes lie crushed be - neath his feet, for the Con - quer - er has ris -
 dle, that we may run with faith to win the prize of a ser - vant good and faith -

en. With shield of faith and belt of truth, we'll stand a - gainst the dev - il's lies; an ar - my
 or. When faced with trials on ev - 'ry side, we know the out - come is se - cure, and Christ will
 en! And as the stone is rolled a - way and Christ e - mer - ges from the grave, this vic - t'ry
 ful. As saints of old still line the way, re - tell - ing tri - umphs of His grace, we hear their

bold, whose bat - tle - cry is love, reach - ing out to those in dark - ness.
 have the prize for which He died an in - her - it - ance of na - tions.
 march con - tin - ues till the day ev - 'ry eye and heart shall see Him.
 calls and hun - ger for the day when with Christ we stand in glo - ry.

Words and Music: Keith Getty and Stuart Townend, 2005

I Heard the Voice of Jesus Say | Choir Anthem [11 a.m. only]

1. I heard the voice of Jesus say,
“Come unto Me and rest;
Lay down, O weary one,
Lay down your head upon My breast.”

I came to Jesus as I was,
so weary, worn, and sad;
I found in Him a resting place,
And He has made me glad.

2. I heard the voice of Jesus say,
“Behold, I freely give
The living water; thirsty one,
Stoop down, and drink, and live.”

I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live with Him.

3. I heard the voice of Jesus say,
“I am this dark world’s Light;
Look unto Me, your morn shall rise,
And all your day be bright.”

I looked to Jesus, and I found
In Him my Star, my Sun;
And in that Light of life I’ll walk,
Till traveling days are done.

Words: Horatius Bonar (1846)

Music: Michael Larkin (b. 1951)

* The Doxology

Musical score for 'The Doxology' in G major and common time. The score consists of two systems of two staves each (treble and bass clef). The lyrics are: 'Praise God from whom all blessings flow; praise him all creatures here below; praise him above, ye heav'nly host: praise Father, Son, and Holy Ghost. Amen.' The first system covers the first four measures, and the second system covers the remaining four measures, starting with a measure rest. The music is a simple, homophonic setting.

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

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

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

* Offertory Prayer

HEARING GOD'S WORD

Corporate Prayer

Children's Sermon | "The Battle Belongs to the Lord"

* Scripture Reading | Nehemiah 4 | pp. 400-401

¹ Now when Sanballat heard that we were building the wall, he was angry and greatly enraged, and he jeered at the Jews. ² And he said in the presence of his brothers and of the army of Samaria, "What are these feeble Jews doing? Will they restore it for themselves? Will they sacrifice? Will they finish up in a day? Will they revive the stones out of the heaps of rubbish, and burned ones at that?" ³ Tobiah the Ammonite was beside him, and he said, "Yes, what they are building—if a fox goes up on it he will break down their stone wall!" ⁴ Hear, O our God, for we are despised. Turn back their taunt on their own heads and give them up to be plundered in a land where they are captives. ⁵ Do not cover their guilt, and let not their sin be blotted out from your sight, for they have provoked you to anger in the presence of the builders.

⁶ So we built the wall. And all the wall was joined together to half its height, for the people had a mind to work.

⁷ But when Sanballat and Tobiah and the Arabs and the Ammonites and the Ashdodites heard that the repairing of the walls of Jerusalem was going forward and that the breaches were beginning to be closed, they were very angry. ⁸ And they all plotted together to come and fight against Jerusalem and to cause confusion in it. ⁹ And we prayed to our God and set a guard as a protection against them day and night.

¹⁰ In Judah it was said, "The strength of those who bear the burdens is failing. There

is too much rubble. By ourselves we will not be able to rebuild the wall.”¹¹ And our enemies said, “They will not know or see till we come among them and kill them and stop the work.”¹² At that time the Jews who lived near them came from all directions and said to us ten times, “You must return to us.”¹³ So in the lowest parts of the space behind the wall, in open places, I stationed the people by their clans, with their swords, their spears, and their bows.¹⁴ And I looked and arose and said to the nobles and to the officials and to the rest of the people, “Do not be afraid of them. Remember the Lord, who is great and awesome, and fight for your brothers, your sons, your daughters, your wives, and your homes.”

¹⁵ When our enemies heard that it was known to us and that God had frustrated their plan, we all returned to the wall, each to his work.¹⁶ From that day on, half of my servants worked on construction, and half held the spears, shields, bows, and coats of mail. And the leaders stood behind the whole house of Judah,¹⁷ who were building on the wall. Those who carried burdens were loaded in such a way that each labored on the work with one hand and held his weapon with the other.¹⁸ And each of the builders had his sword strapped at his side while he built. The man who sounded the trumpet was beside me.¹⁹ And I said to the nobles and to the officials and to the rest of the people, “The work is great and widely spread, and we are separated on the wall, far from one another.²⁰ In the place where you hear the sound of the trumpet, rally to us there. Our God will fight for us.”

²¹ So we labored at the work, and half of them held the spears from the break of dawn until the stars came out.²² I also said to the people at that time, “Let every man and his servant pass the night within Jerusalem, that they may be a guard for us by night and may labor by day.”²³ So neither I nor my brothers nor my servants nor the men of the guard who followed me, none of us took off our clothes; each kept his weapon at his right hand.

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

6. Expectations of and Responses to an Enemy's Tactics

Rev. Dr. Curt McDaniel

Sermon Notes

Rebuilding Walls, Restoring Hope A Narrative Study of Nehemiah

It is important to group chapters 3 and 4 together as an overlay of the events occurring at this stage in the narrative's presentation. Likely as soon as work teams were formed and assigned to different sections of the city's walls, word spread that the restoration work was underway, *and many nearby enemies were against it*. It is helpful to feel this predicament from a spatial (bird's-eye view) to understand the scope of the work and the dangers it imposed. By my own calculations in analyzing the city's circumference, I estimate that a minimum of 63 yards separated most teams from each other; however, some commentators think this gap may have been as wide as a football field (100 yards) or longer. ¹ In either scenario, the work itself imposed enough of a test, yet *when opposition was added to it, it made the task that much more daunting and dangerous*. Also keep in mind that this work was likely done in the late summer to early fall (mid-August to early October), when daylight exceeded 12 hours with an additional 30 minutes of twilight following it. ² This is not only favorable weather to work, but *also* prime conditions for enemies to watch, to plot, and to attack. Nehemiah's actions show "a profound appreciation of the balance between divine responsibility and human activity. Thus, as they remember the God who will fight for His people, Nehemiah also insists that the people must be willing to fight (if only in self-defense) for each other and for the community that is being built as the wall itself takes shape." ³

As you look at Nehemiah's actions, you get the strong sense that *not only did he expect the enemies around Jerusalem to rise up, but also he knew how to respond to them*. We learn from his example how to view the enemy, how to call their tactical bluffs, and how to mobilize the people of God to remain faithful and diligent in the face of pressure and danger.

*Life Issue: When the Going Gets Tough for God's People, What Does a Leader Do?
Practical Observations and Steps in Navigating Through Difficulty*

It is important to remember that Jerusalem at that time was surrounded by enemies from all sides: Sanballat and his Samaritan foes lay to the *north*, Tobiah and his Ammonite

rebels came from the *east*, Geshem and his Arabian adversaries lay to the *south*, and now we learn that Ashdodites (4:7), descendants of the Philistines in Samson's and David's time, were present ⁴ from the *west*. ⁵ There have been longstanding conflicts between these people groups against the Jews for centuries, so in Nehemiah's day (and ours too), there was nothing new. What do we see in Nehemiah's demeanor and actions that show us what leaders and the people of God do when times of conflict come against God's people as they seek to rebuild?

- i. **Expectations: When God's work attempts to move forward, expect the enemy to oppose it (4:1-3, 7-8).** Nehemiah saw this work coming from God's favor and calling (recall 2:8, 11, 18, 20), so he surmised that those who opposed it were not just going against him and the people, but more importantly, they were fighting against the Lord Himself. The choice of words and the tone of the language throughout chapter 4 support this claim. As a godly leader, what did Nehemiah expect from these adversaries? What can we see today? Here are some common plots from the enemy:
 - a. *Hostile emotions* (vv. 1, 7). It says that when Sanballat got word of the rebuilding effort, he "was angry and greatly enraged." This Hebrew word for angry has the idea of being fuming mad or "incensed."⁶ No doubt he became more agitated when Nehemiah's presence (being the new governor) undermined his authority in the region. His anger was expressed because he realized he was no longer in control.
 - b. *Derogatory heckling* (v. 1). Sanballat crafted a campaign of scorn and ridicule towards the Jews as an attempt to intimidate them. Notice carefully that he directed this towards "the Jews," not Nehemiah personally. He was trying to stir up hostility among the people with the hope that in fear they would turn against Nehemiah. Heckling and jeering have a way of getting on your nerves if you allow it to enter your head: "It looks as though the ridicule is from a position of contemptuous superiority and confidence that Nehemiah's plans are a mere pipedream."⁷
 - c. *Pompous sarcasm and belittling* (v. 2). He garnered an audience with the Samaritan army (likely within listening distance of the Jews) to pose questions from a standpoint that mocked the ability ("feeble Jews" in v. 2, a picture of weakness) of the workers to do the labor needed on the walls: "His contempt, therefore, was a

pose, but it was well projected...The point of ‘Will they sacrifice? Is probably: Are these fanatics going to pray the wall up? It’s their only hope! Will they finish up in a day? I.e., do they have any idea of what they are taking on? And the final question simply exaggerates the destruction, for there was plenty of usable stone.”⁸

- d. *Tag-team alliances* (v. 3). He joins forces with Tobiah and enables him to jump on the carousel of condemnation, spewing criticism with a disparaging sneer, also likely heard by the Jewish workers.
- e. *Plotting* (vv. 7-8). All the forces in this opposition formed a federation to fight against the Jews and their attempts to restore Jerusalem’s walls. Here and elsewhere, the idea is that they were regularly meeting, planning, scheming, conspiring, strategizing, and conniving ways to keep God’s people in fear and in limbo. Important: Those that oppose God plot 24/7/365 against Him, His people, and His cause.
- f. *Confusion that festers division* (vv. 8, 12). A classic enemy tactic is the attempt to foster confusion, usually in the generation of unfounded rumors or the swaggering of supposed “facts” that have not fallen under close scrutiny or fact-checking examination. Here, the alliance is hard at work against Nehemiah and the Jews. Apparently their endgame in this confusion was to cause division, for we see in v.12 that the surrounding area Jews, likely family kinfolk and friends of the wall workers, came to Jerusalem to beg them to come home. Notice that the text says that they asked the workers “ten times” to come home. This is what happens when the seeds of confusion are sown in the hearts of a people. It creates doubt, fear, and insecurity, and in some people’s minds, the only remedy for this confusion is to pack your bags and go home, forgetting the work and creating division in the process.
- g. *Discouragement* (vv. 10-11). Perhaps one of the most underrated tactics of evil opposition comes when their seeds of intimidation, fear, and dread germinate into flowers of discouragement among the people connected to the workers. This was seen apparently either in some kind of song or poem⁹ (v. 10-11) that circulated around Judah lamenting the difficulty of the work, the plight of those who were working, and the death threats from the enemy. Apparently the force of this song

or saying impacted those who were connected to the wall workers, as they came to Jerusalem to discourage the workers to “pack up their marbles and go home” (v. 12). That is what the enemy tries to do with discouragement. It tempts you to think that the work is not significant, that it will not produce any lasting benefit, and that it would be best if you disbanded and went home. Leave God. Disregard the mission. Go on home and forget your dreams. Your hope is futile.

Nehemiah realized that he had formidable opponents. He did not take them lightly or indifferently. Like good leaders in every biblical age (Noah, Moses, David, Elijah), he knew that these forces that opposed him not only stood against the people, but more importantly, they stood against God Himself. Therefore, he responded.

2. **Responses: When opposition comes against God’s work, godly leadership responds to it (4:4-6, 9).** Nehemiah did not let these enemies walk over him with intimidation and mimicry. He saw their tactics for what they represented, and he responded to them promptly and decisively. Likely in his own private time (if he had any!), he thought through what was needed to respond to these antagonists in ways that would honor God and that would build up the people. Here is how—through God’s enabling—he confronted the enemy:
 - a. *Personal prayer* (vv. 4-5). He spent time before God interceding over the seditions of his enemies. These words give reminiscences of the imprecatory prayers of David against his enemies and of Jeremiah (18:22-23). Good spiritual leadership looks beyond personalities and faces to see the evil hiding behind it. Proper battleground prayer asks God to deal mercifully with the sinner (evil doer), but to conquer and to defeat the sin (evil), for all evil points directly back to its founder, Satan, “the accuser of our brothers” (Revelation 12:10), who has been in an all-out war with God shortly after creation began.
 - b. *Dedication (some may call this a reaffirmation of their faith and commitment, v. 14).* Nehemiah did what godly leaders do: call the people to turn their lives over to the Lord (v. 14a, “Remember the Lord, who is great and awesome”) and to commit themselves to each other (v. 14b, “Fight for your brothers, your sons, your daughters, your wives, and your homes”). I will state this again: This mission was not about the goal to rebuild a city wall; *instead, this was a mission to restore*

identity and hope to the Jews in Jerusalem and beyond. Why would Nehemiah say, “Fight for your brothers and family members?” Why didn’t he say, “Fight for the wall?” **He knew that this was more than stone and mortar. It was about hope. It was about restoration. It was about a new life and a new beginning for his people.** Apparently Nehemiah’s words struck a nerve, for in the next verse we see what happened.

- c. *Work (The old-timers would say, “Keep your hands on the plow,” vv. 6, 15).* The situation tempts you to stop, to fret, to go back to the huddle, to form a “study committee,” or to find some excusable way that will tempt the enemy to stop their tactical assaults and to leave you. **Here is what evil does: It does not choose to go home. It will not leave you alone. You must determine in your mind that this opposition is against Almighty God, and the only way to fight this malevolent wickedness is to trust in God, to depend upon His power, and to put your hands and hearts to the task at hand.** That is what Nehemiah told the people. He called them to remember the Lord, who would help them in their work. He followed the old adage that my dad told me when I was young, “The only way to get something done is to begin.” With his urging, they continued work, and v.6 tells us that the wall was seamed together to half its height. And in v.6 we glean a great insight into their fortitude: “The people had a mind to work.” God gave them the courage, Nehemiah gave them the vision, and the people committed themselves to do the work necessary to finish the job. We see in v.15 that they continued the work, and God honored it by “frustrating the enemy’s plan.” Here again the partnership between God’s sovereignty and human responsibility is in clear view.
- d. *Corporate prayer and protection (vv. 9, 16-21).* Nehemiah’s personal prayers and exhortation influenced the people in positive ways that they joined him in prayer to God for His help and care, while they also posted a guard around the clock (“day and night”) to protect them when they were working and resting. This action reminds me of the famous 1942 song, “Praise the Lord, and Pass the Ammunition,” sung at the start of WWII.¹⁰ Throughout this section, you see an extended account from Nehemiah describing all the measures that were taken to secure work and to safeguard security. Half of his servants worked while the other half posted guard with “spears, shields, bows, swords,” and other necessary tools (v. 16). The builders

labored with a sword strapped to their side (v. 18). The trumpeter stayed beside Nehemiah to sound the alarm if the enemy approached (vv.18b-19). If the alarm sounded, everyone knew where to rally and to pray (vv. 19b-20). And they knew when they gathered to intercede, they trusted God, for Nehemiah said to them in v.20b, “Our God will fight for us.” Here is yet another instance where we see a healthy alliance between trust in God’s sovereignty and faithful human responsibility in the world.

- e. *Vigilance (vv. 22-23)*. As we see in the closing words of chapter 4, this was not a “9 to 5, what a way to make a living” operation (reminiscing a famous country song). Indeed, Nehemiah called these teams in those tough days to stay together day and night, awake and asleep, either resting from the work at night or protecting those who were resting. We learn that this mindset involved not even changing their clothes or bathing. I am sure they were a ripe-smelling, ragtag bunch of warriors! (smile).

Personal Application: What do we learn from looking at Nehemiah 4, as it applies to us today?

- Evil and those opposed to God never take a break or go on vacation. They are constantly plotting and attempting to thwart God’s purposes and to attack God’s people. God’s people must come to grips with this truth.
- Evil and those opposed to God have a strong arsenal of weapons to use against God’s purposes and God’s people. We must recognize this arsenal and remember that the Christian life is not only worship, witness, discipleship, and kingdom-building, but also—when we see the enemy attacking—to “be strong in the Lord and in the strength of His might, putting on the whole armor of God” (Ephesians 6:10-18).
- With the strength of the Lord within you, do not be afraid. STAND YOUR GROUND. Remember, “Our God will fight for us” (4:20) because “The battle is the Lord’s, and He will give you into our hand” (1 Samuel 17:47, David’s words to Goliath).
- This work is not easy. It takes prayer, faith, obedience, dependence, dedication, commitment, and vigilance towards God and towards each other. Do what Nehemiah told the people: “Remember the Lord, and fight for your brothers, your sons, your daughters, your wives, and your homes” (4:14).

- Finally, remember that Nehemiah's actions point us to the greatest leader of all: the Lord Jesus Christ. Jesus knew His enemy, the devil, very well. He knew his deceitful schemes and tactics, and in the midst of battle against him and his evil forces (satanic and human), the writer to the Hebrews tells us Jesus' commitment and vigilance, "Who for the joy set before Him endured the cross, despising the shame, and is seated at the right hand of the throne of God" (Hebrews 12:2). It is this same victorious Lord Jesus Christ who said, "I will build my church, and the gates of hell shall not prevail against it" (Matthew 16:19). Rest in Christ's victory over evil, and at the same time stand up and be a part of His army.

Nehemiah 4 tells us that we have a formidable enemy. But God and His cause are greater than evil, and we already have won the victory, and we shall overcome today, for our God will fight for us.

Personal Reflection:

"We must not think that we are out of the right road when we meet with difficulties, for we must expect through much tribulation to inherit the kingdom of God. Severe afflictions and afflictions arising out of holy walking are not new things to us, let us now remember our old encounters...We, also, in looking back, remember sharp encounters with foes of many kinds, which were terrible battles to us at the time. Brethren, some of us who have been for years in the ways of the Lord can tell of shrewd brushes with the enemy, and we can speak of wounds and ugly rents, of which we wear the scars to this day. Many have been our adversaries and furious, yet have we been upheld till now by Jesus, the Captain of our salvation. Wherefore, then, should we fear concerning the present fiery trial, as though some strange thing had happened to us. Is it a Philistine this time? Well, it was a lion before, and a bear on another occasion: it is only a little change of the same constant trial of our faith, and therefore let us not shrink from the conflict." ¹¹

Study and Discussion Questions:

- Think about the distance between the work teams and the time of year that they did the work on the walls. What does this tell you about the task at hand and its challenges? The enemy?
- Spend time reviewing and discussing the tactics that the opposition used against

Nehemiah and the workers (including their families). What does this tell you about the enemy? How do you see this today?

- Comment on this statement: “Evil and those opposed to God never take a break or go on vacation. They are constantly plotting and attempting to thwart God’s purposes and to attack God’s people. God’s people must come to grips with this truth.”
- Spend time reviewing and discussing the responses that Nehemiah utilized in confronting the enemy. What does this tell you about Nehemiah? How can this be done today?
- How do Nehemiah’s actions point us to Jesus? What can we learn from what our Savior tells us about the enemy, the devil?

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): 184.
2. Ibid.
3. David J. Shepherd and Christopher J.H. Wright, Ezra and Nehemiah. The Two Horizons Old Testament Commentary. Grand Rapids: Eerdmans, 2018, 66-67.
4. 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) 203.
5. Ashdod was one of the five cities of the Philistine Pentapolis, joining Gaza, Ashkelon, Gath, and Ekron. See <https://www.holylandsite.com/philistine-cities>.
6. 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, 308.
7. 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): 216.

8. Derek Kidner, *Ezra and Nehemiah: An Introduction and Commentary*. Tyndale OT Commentaries. D.J. Wiseman, General Editor. Downers Grove: Inter-Varsity Press, 1979, 90.
9. Harrington, 311 surmises that 4:10 could likely be some kind of saying, poem, jingle or singable chorus that had circulated around at that time by relatives and/or friends that made its way to the workers in Jerusalem.
10. <https://www.lyrics.com/lyric/2820877>.
11. Charles H. Spurgeon, "The Lion-Slayer—The Giant Killer." Metropolitan Tabernacle Pulpit. 63 Volumes. Pasadena, TX: Pilgrim Publications, 1971, XXI: 507-508. Sermon #1,253, preached on Sunday, September 5, 1875, at the Metropolitan Tabernacle, London.

* O Great God

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

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

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

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

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

* Sending

* Benediction | Romans 15:13

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

* Postlude

Serving This Morning:

Updates: Andrea Fuller

Liturgist, and Pastoral Prayer: Owen McCullough

Readers: Tim McConnell, Vicki Green

Musicians: Butch Bost, Dianne Britton, Theron Drayton, Ruth Ellen Lorick, Tim McConnell, and David Stephenson

Audio/visual and livestream: Chris Hollis, Jeff Becker, Don Parker

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 January, 2025:

Budget FYTD	\$712,410
Received FYTD	\$688,723
Expenditures FYTD	\$599,620

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 place 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!

Reynosa, Mexico Mission Trip
May 31 - June 6



Register Here



Estimated Total \$1500
Scholarships available
\$100 Deposit due March 15th
Questions? Contact Arlan or Amy Brady (abrady2694@aol.com)

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

Palmetto Presbytery Women's Spring Gathering 2025



Life Seasons Leaving a Legacy
Palm 145-46-789

March 15, 2025 | 8:30am - 1:00pm
Northeast Presbyterian
601 Polo Rd, Columbia



Register here and sign up for breakout sessions!

\$10 Registration Fee includes a light breakfast, lunch and breakout sessions.

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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