



NEW COVENANT
PRESBYTERIAN CHURCH
ORTHODOX PRESBYTERIAN CHURCH

Worship Bulletin

December 31, 2023

*Incline your ear,
and hear the
words of the wise,
and apply your heart
to my knowledge.*

Proverbs 22:17

“Preaching God’s Sovereign Grace to a World of Need”

128 St. Mary’s Church Road • Abingdon, MD 21009

Dr. David G. Barker, Pastor • Nicholas Hathaway, Pastor • Kurt Scharping, Pastor

Welcome to our Visitors

We welcome you today and pray you will be blessed as we worship together. We hope you will come again, and we invite you to consider making New Covenant your church home. Please let us know if the church staff can serve you in any way.

Church Officers:

Teaching Elders



Dr. David G. Barker

Pastor
david.barker
@ncpres.org



Nicholas Hathaway

Pastor
nicholas.hathaway
@ncpres.org



Kurt Scharping

Pastor
kurt.scharping
@ncpres.org

Ruling Elders



RE Leu Beach

leu.beach
@ncpres.org



RE David O'Steen

Clerk of Session
david.osteen
@ncpres.org



RE Greg Stewart

greg.stewart
@ncpres.org

Elders Emeriti

Dennis M. Baxter
Donald R. Ciliax

dennis.baxter@ncpres.org
donald.ciliax@ncpres.org

Deacon Board

Deacon Chairman: Kevin Bomhardt
Deacons: Ryan Hall
Tim Shiflett
Bob Turner
Jonathan Wald

Church Staff & Contact Information:

Office Administrator: Lori Wilson
lori.wilson@ncpres.org

Church Number: 410-569-0289
FAX Number: 410-569-3846
Email: ncpc@ncpres.org
Church Website: www.ncpres.org
YouTube Channel: youtube.ncpres.org

Dr. Barker's Website: www.ephesians515.com

Childcare Information:

New Covenant offers safe and secure childcare for babies and young children during our Sunday morning worship service.

Infant care is offered for ages 0-2, and toddler/preschool care is offered for ages 2-4. See an usher for room locations.

Please also note that a mothers' nursing room is located in a private space on the left side of the worship room. Changing stations are available in the front restrooms.

The Science Lab (room 214), located across from the kitchen, is available for fathers with their small children.

The NCCS 5th grade room is available to parents needing to spend private time with their children during morning worship.



PRAYER REQUESTS

Please email all new or updated prayer requests to ncpc@ncpres.org

Expectant Mothers: Camille D., Catherine M., Katie (daughter of Jill K.), Theresa B., Erica (daughter of Dave F.), Kendra O., Gretchen B., and Alissa (daughter of Tom & Kristin L.).

Susan W. will be having major surgery at Christiana Hospital in DE on January 8th.

Bob R: on long-term care at home; he is now under hospice care.

Dave S: undergoing treatment for lymphoma.

Karen E: Please continue to pray for strength and healing.

Paul & Wilma Fin: Paul is on long-term care at home.

Tony & Ginny M: on long-term care at home. Tony is under hospice care.

NCPC Family and Friends

Jim R. (neighbor of Pam M.) – stage 4 cancer.

Judith (missionary to Baalah School) – recovering from stroke & heart attack.

Macey – complications from major organ transplants.

Carol (mother of Jonathan C.) – recovering from Guillian-Barre.

Pam P. – Hodgkin's lymphoma.

ANNOUNCEMENTS

There will be NO Evening Worship Service tonight.

Christmas Card Baskets: Please remember to pick up your Christmas cards from the baskets across from the kitchen.

THIS WEEK AT NEW COVENANT

December 31, 2023 – January 6, 2024

Lord's Day:	9:30 am	Christian Education Hour
	11:00 am	Worship Service
	NO EVENING WORSHIP	
Monday:	*CHURCH OFFICE CLOSED*	
Tuesday:	10:15 am	Ladies Prayer Group
	7:00 pm	Session Meeting
Thursday:	7:00 pm	High School Girls Bible Study

CHILDCARE HELPERS

Dec 31: Infant: Rachel H., Rachel F.

Toddler: George & Missy J.

Jan 7: Infant: Breeze F., Christina S.

Toddler: John & Kayla B.

Middle and High School Bible Reading Schedule

December 31 – January 6, 2024

Middle School:

James 4:1-12

James 4:12-5:6

James 5:7-12

James 5:13-20

1 Peter 1:1-12

High School:

Leviticus 13

Leviticus 14

Leviticus 15

Leviticus 16

Leviticus 17

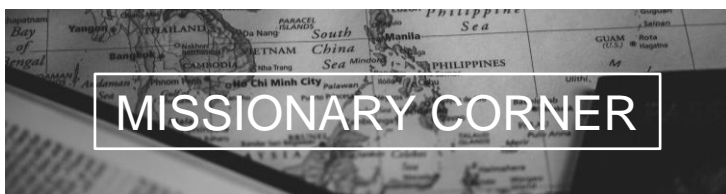
Leviticus 18



No Food or Drink in the Worship Room

The Deacon Board would like to ask the congregation to refrain from bringing food or drink into the worship room.





Harvest USA

Mark Sanders, President

Harvest USA brings the truth and mercy of Jesus Christ by helping individuals and families impacted by sexual struggles and providing resources that address biblical sexuality for individuals and churches.

Over the past couple of years, Harvest USA has hired several new staff members. This includes promoting Mark Sanders, who has visited New Covenant on several occasions, to President of ministry.

Based outside Philadelphia, Harvest USA ministers to those who struggle with sexual sin via support groups, one-on-one meetings and by providing free content on their website. One of the largest growing parts of their ministry is support groups for parents who have children who identify in a non-biblical sexual identity.

Harvest USA will launch a new website in the next few weeks that will have content in multiple languages and materials that can be used in a Sunday school format or by parents for their children.

Reported by Missions Committee member, Patrick Kavanagh

Shepherding Groups



We invite and remind you to participate in one of our Shepherding Groups. Each Group meets once a month and is led by one of our Ruling Elders. Come join us for a time of learning, fellowship, and prayer!

Beach Shepherding Group: will meet at the Beach house on the third Thursday of each month at 7:00 pm for Bible fellowship and dessert.

Hathaway Shepherding Group: will meet at the Hathaways' on the fourth Tuesday of each month at 7pm and include light snacks and dessert.

O'Steen Shepherding Group: will combine occasional get-togethers with in-home elder visits.

Scharping Shepherding Group: will meet at NCPC on the second Thursday of each month at 6:45 pm.

Stewart Shepherding Group: meets at the Stewart home on the second Saturday each month at 5:00 pm for dinner, Bible study, and prayer.

The Resolutions of Jonathan Edwards

Stephen J. Nichols

He was a young man unsure of his future. He had many gifts and not a few options before him. His father and grandfather were ministers, as were uncles and others in the family tree. He had a first-rate education, one of the finest of the day, so he was well-prepared for a future in the halls of the academy, should he so choose. He even had a penchant for science and perhaps could have headed off in that direction. But for the time being he was a pastor, a young pastor at that. Eighteen going on nineteen, he found himself far from his native soil of the Connecticut River Valley in the throes of a church split in a Presbyterian church in New York City. He had been invited to pastor the minority faction somewhere along the docks of the city's harbor. New York City wasn't nearly as busy in 1722, the year in question, as it is now. The population hovered around just under ten thousand. For a young man from the idyllic setting of small town New England, however, it was a place unlike any he had ever seen.

Amidst all of this uncertainty and flux, this young man, Jonathan Edwards, needed both a place to stand and a compass for some direction. So he took to writing. He kept a diary and he penned some guidelines, which he came to call his "Resolutions." These resolutions would supply both that place for him to stand and a compass to guide him as he made his way.

There was a time, church historian Sean Lucas once pointed out, when Jonathan Edwards wasn't Jonathan Edwards. That is to say, there was a time before Edwards was the great theologian and pastor that he is now known to be. In 1722 and 1723, during his nineteenth year, he was just Jonathan Edwards. The Great Awakening and his involvement in it, the publication of *Religious Affections*, *Life of Brainerd*, and *Freedom of the Will* — not to mention many other books, sermons, and writings enough to fill many shelves — the missionary work at Stockbridge, and the presidency of Princeton University (then known as the College of New Jersey), were all off in the distance. That Jonathan Edwards, the subject of many books, dissertations, conferences, and even websites, was not yet. At age nineteen, Jonathan Edwards was the potential Jonathan Edwards. Aristotle spoke of the difference between actuality and potentiality, the difference between what is and what can be. Aristotle further spoke of actual being as real being, while potential being as something less. At this point the self-help gurus step in, offering you seven secrets to becoming the best you can be, if you attend the seminar and buy the workbook and sign up seven others. But Edwards is about as far from being a self-help guru as he could possibly be. His resolutions are equally distant from the workbooks taken home after the seminar. Edwards's resolutions do what all the self-help and how-to books can't.

Continued on pg. 15



Communion Preparation

From Day to Day

"The inner man is renewed from day to day."

2 Corinthians 4:16

THERE is one lesson that all young Christians should learn, namely this—the *absolute necessity of fellowship with Jesus each day*. The lesson is not always taught at the beginning of the Christian life, nor is it always understood by the young convert. He should realize that the grace he has received of the forgiveness of sins, of acceptance as God's child, of joy in the Holy Ghost, can only be preserved by the daily renewal in fellowship with Jesus Christ Himself.

Many Christians backslide because this truth is not clearly taught. They are unable to stand against the temptations of the world, or of their old nature. They strive to do their best to fight against sin, and to serve God, but they have no strength. They have never really grasped the secret: *The Lord Jesus will every day from heaven continue His work in me. But on one condition—the soul must give Him time each day* to impart His love and His grace. Time alone with the Lord Jesus each day is the indispensable condition of growth and power.

Read Matt. 11:25-30. Listen to Christ's word: "Come unto Me, and I will give you rest. Learn of Me, and ye shall find rest unto your souls." The Lord will teach us just how meek and humble He is. Bow before Him, tell Him that you long for Him and His love, and He will let His love rest on you. This is a thought not only for young Christians, but for all who love the Lord, and this book would fain help those who desire to live this life of fellowship with Christ. We will try to put the message as clearly, as lovingly, as urgently as possible. For Christ's sake, and in order to please Him; for my own sake, and to enable me to enjoy this blessed experience each day, I will learn the lesson, to *spend time each day*—without exception—in *fellowship with my Lord*. So will the inner man be renewed from day to day.

Andrew Murray, *God's Best Secrets* (Zondervan Pub., 1961)

New Covenant Presbyterian Church

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www.ncpres.org

The Lord's Day

December 31, 2023

God's Call to Us to Worship Him

"Be Still and know that I Am God"

Psalms 90:12-17

So teach us to number our days that we may get a heart of wisdom. Return, O LORD! How long? Have pity on your servants! Satisfy us in the morning with your steadfast love, that we may rejoice and be glad all our days. Make us glad for as many days as you have afflicted us, and for as many years as we have seen evil. Let your work be shown to your servants, and your glorious power to their children. Let the favor of the Lord our God be upon us, and establish the work of our hands upon us; yes, establish the work of our hands!

***His Call to Us to Worship Him**

Psalms 106:1-2

Elder: Oh, give thanks to the LORD, for he is good, for his steadfast love endures forever!

People: Who can utter the mighty deeds of the LORD, or declare all his praise?

Elder: Would that a thousand tongues might sing our great Redeemer's praise.

People: We would be those who sing our great Redeemer's praise.

Elder: The Lord be with you.

People: And with your spirit.

Elder: Let us worship God.

***Prayer of Invocation**

***Hymns of Our Procession Into the Presence of God**

I Am Thine, O Lord, I Have Heard Thy Voice

Hymn #533 (pg. 20)

Moment by Moment

Hymn #623 (pg. 22)

The Father Reaffirms His Covenant with Us

Reading of the Law

Responsive Reading of Psalms 19 & 119

bulletin, pg. 14

Prayer of Confession

Unison Prayer

Lord of all being, there is one thing that deserves my greatest care, that calls forth my ardent desires. That is, that I may answer the great end for which I am made – to glorify You who has given me being, and to do all the good I can for my fellow men. In truth, life is not worth having if it be not improved for this

noble purpose. Give me grace always to keep in covenant with You, and to reject as delusion a great name for myself here or even hereafter, together with all sinful pleasures or profits. Help me to know continually that there can be no true happiness, no fulfilling of Your purpose for me, apart from a life lived in and for the Son of Your love.

Assurance of Pardon

God the Creator brings you new life, forgives and redeems you. Take hold of this forgiveness, and live your life in the Spirit of Jesus. **Amen.**

***Hymn of Thanksgiving**

Be Still, My Soul

Hymn #689 (pg. 24)

Intercessory Prayer

Christ is Made Known to Us

Hymn of Prayer

Sometimes a Light Surprises

Hymn #621 (pg. 26)

His Word is Opened to Us

Scripture: Proverbs 23:17-18

*"The grass withers, the flower fades ...
But the Word of our God will stand forever."*

Message: Planning Your Future

Dr. David G. Barker

Prayer for Response and Obedience

We Depart with His Blessing And Sending of His Spirit

Prayer for His Tithes and Our Offerings

Offertory

*Gloria Patri

***Prayer of Commitment to Service**

***Hymn of Our Procession into the World**

The Sands of Time Are Sinking

Hymn #546 (pg. 27)

***Charge and Benediction**

(Hymn 219, vs. 5)

All this for us thy love hath done; by this to thee our love is won:

For this we tune our cheerful lays, and shout our thanks in ceaseless praise.

Postlude

*Congregation Standing

Planning Your Future

Proverbs 23:17-18

(see also: Ex. 20; Prov. 23:19-24:2; Jn. 12:25; Eph. 5:10, 21; Rom. 6:19;

Heb. 2:3; 11:1; Jms. 2:10; 1 Pet. 1:8-9)

New Year's Resolutions

- a) are among the most useless things people can do.
- b) are always about things I have no intention of doing.
- c) will, at least, remind me that my time is passing by.

Basic steps to making successful resolutions or goals:

- 1) be godly/prayerful in what you give yourself to.
- 2) be specific in what it is you want to achieve.
- 3) make the necessary steps basic and measurable.
- 4) be accountable to someone you can trust.
- 5) be thankful to God for every good & perfect gift.

Four principles to go by:

#1 "Let not your heart _____ sinners,"

#2 "but continue in the _____ of the Lord all the day."

#3 "Surely there is a _____,

#4 "and your _____ will not be cut off."

What does that mean for how you will live this year?

What specifics/priorities is God calling you to change?

New Covenant Presbyterian Church, OPC, Abingdon, MD (410) 569-0289

My Own Thoughts

Reading of the Law

(From Psalm 19, Psalm 119:34, 73, 125, 144, 169)

The heavens declare the glory of God; And the firmament shows His handiwork. Day unto day utters speech, And night unto night reveals knowledge. There is no speech nor language Where their voice is not heard.

Give me understanding, and I shall keep Your law; Indeed, I shall observe it with my whole heart.

Their line has gone out through all the earth, And their words to the end of the world. In them He has set a tabernacle for the sun, Which is like a bridegroom coming out of his chamber, And rejoices like a strong man to run its race. Its rising is from one end of heaven, And its circuit to the other end; And there is nothing hidden from its heat.

Your hands have made me and fashioned me; Give me understanding, that I may learn Your commandments.

The law of the LORD is perfect, converting the soul; The testimony of the LORD is sure, making wise the simple; The statutes of the LORD are right, rejoicing the heart; The commandment of the LORD is pure, enlightening the eyes;

I am Your servant; Give me understanding, That I may know Your testimonies.

The fear of the LORD is clean, enduring forever; The judgments of the LORD are true and righteous altogether.

The righteousness of Your testimonies is everlasting; Give me understanding, and I shall live.

More to be desired are they than gold, Yea, than much fine gold; Sweeter also than honey and the honeycomb. Moreover by them Your servant is warned, And in keeping them there is great reward.

Let my cry come before You, O LORD; Give me understanding according to Your word.

They accomplish what these others can't accomplish because, from start to finish, they are entirely different from the books crowding out the self-help and how-to shelves of bookstores.

First, consider the starting point of the "Resolutions." Edwards started writing his resolutions as fall gave way to winter in 1722. Edwards dated resolution number thirty-five as December 18, 1722, dating the last one, number seventy, on August 17, 1723. It's likely he began his resolutions shortly before the date on number thirty-five, having just arrived in New York City in August of 1722 as an eighteen-year-old. These resolutions helped him face this tense moment in his life, this moment of uncertainty and change brought about by a new environment. Before Edwards got to number one, however, he offered a prefatory word:

"Being sensible that I am unable to do anything without God's help, I do humbly entreat him by his grace to enable me to keep these resolutions, so far as they are agreeable to his will for Christ's sake."

This preface undergirds the seventy resolutions to follow, which is crucial to keep in mind. Cutting the resolutions off from the foundation of the preface leads to seeing them as the stuff of personal grit and determination to better oneself. That's not only a mistaken reading, it's a tragic one. The self-made person is a modern ideal, not a biblical one. With the preface in mind, though, one does see that Edwards calls himself to a life of high standards and great expectations. He's resolved to a life that counts, not just a life of putting in time. In resolution number six, Edwards exclaims, "Resolved, to live with all my might, while I do live."

Certain categories and themes begin to emerge from this list of seventy resolutions of Edwards' intention to live to the fullest. Some concern interpersonal relationships and interaction. Some concern the ubiquitous topic on lists of resolutions: eating and drinking. Some concern his spiritual and devotional life. Some concern his desire to use his time on earth wisely. These types of resolutions make it onto just about any list of resolutions. Indeed, despite all the differences between the twenty-first century and the eighteenth, human beings are much the same. Edwards' list contains, however, some unique themes.

One of these unique themes concerns suffering and affliction. Towards the end of the list, Edwards writes, "Resolved, after afflictions to inquire what I am the better for them, what good I have got by them, and what I might have got by them." Edwards' rather large vision of God saw both the good and the bad in his life as stemming from the hand of God, something difficult for even the most mature of Christians let alone for a nineteen-year-old. Convinced that even the frowning side of providence, as the puritans sometimes referred to suffering and affliction, was meant for his good, Edwards resolved himself to the will and ways of God.

Another unique theme concerns his deep sense of mortality and human frailty. Some see the puritans as death-obsessed. The “Y” in the New England Primer has the accompanying line: “While Youth do cheer, death may be near.” One needs to look a little beneath the surface, though, to interpret the puritans and Edwards properly. Life was frail and fragile in the eighteenth century. The reality is that life continues to be frail and fragile today; we just camouflage it with our medical and technological advancements. We can be too easily numbed to our frailty. Edwards knew it all too well. Consequently, in a number of these resolutions Edwards looks beyond this life to the life to come. He takes seriously the issue of estimating his life when it comes to an end, because he is not naïve enough to think that it never will. The various resolutions that speak of his death and the afterlife remind us in the twenty-first century of the brevity of life, something we would just as soon forget or ignore.

This sense of mortality gave Edwards a unique perspective on life. He took the long view, not the short view. Resolution number fifty-two records sage advice to himself: “I frequently hear persons in old age say how they would live if they were to live their lives over again. Resolved, that I will live just so as I can think I shall wish I had done, supposing I live to old age.”

The urgency, or, as some have said, the tyranny of the present tends to keep us from taking such a long view. Consequently, we find our lives somewhat akin to that of Bill Murray’s character in the movie *Groundhog Day*. We’re stuck in a rut of a seemingly pointless cycle. If we can only get through this day, we tell ourselves, tomorrow will be different. Then tomorrow comes and nothing has changed. There is a way out of this pointless cycle, a way of freedom. The long view, actually the very long view, of the eternal perspective of our lives provides such a way. “Resolved,” Edwards writes in number fifty-five, “to endeavor to my utmost to act as I can think I should do if I had already seen the happiness of heaven and the torments of hell.”

Edwards not only starts his resolutions differently from the self-help gurus, he ends them differently as well. His goal in making and keeping resolutions isn’t self-fulfillment but the glory of God. The irony is that in seeking self-fulfillment, one actually, in the words of Christ, loses his life (Matt. 10:39). Yet by seeking the glory of God, one finds life in abundance. Edwards expresses this in his very first resolution, on the heels of the preface: “Resolved, that I will do whatsoever I think to be most to God’s glory and to my own good, profit, and pleasure, in the whole of my duration.” The Westminster Shorter Catechism had it right all along. There is a necessary corollary between glorifying God and enjoying Him. Edwards just extends it. There is a necessary corollary between glorifying God and enjoying life. The life lived for God’s glory is the life of pleasure, the good life. George Marsden, in his magisterial biography of Edwards, observes, “Jonathan directed his ‘Resolutions’ toward plugging every gap that would allow distraction from what he saw as his only worthy activity, to glorify God” (Jonathan Edwards: A Life, New Haven: Yale University Press, p. 50,

2003). Everything in Edwards' life, all his activities and endeavors, would have to make their way back to this chief goal.

This point alone makes Edwards' resolutions stand out. Fellow colonial Benjamin Franklin also took to writing resolutions. On his long voyage home to Philadelphia after his first visit to France in 1726, he decided to "make some resolutions, and form some scheme of action." Franklin kept making and remaking them throughout his life. In that first set, his third resolution concerns his goal: "To apply myself industriously to whatever business I take in hand, and not divert my mind from my business by any foolish project of growing suddenly rich; for industry and patience are the surest means of plenty." His single-mindedness and patience are commendable, but at the end of the day Franklin's goal was to arrive at "plenty," to be prosperous. Edwards set his sights far higher.

The way Edwards starts and ends his resolutions marks them off from the flood of self-help and how-to advice. Edwards has a distinct and different foundation and goal. In the points in between he also has something unique to say. One of these concerns reading Scripture, which many in the modern and now postmodern world have jettisoned as an ancient book no longer credible or meaningful. Against such a notion, Edwards committed himself to Scripture, as seen in resolution number twenty-eight: "Resolved, to study the Scriptures so steadily, constantly, and frequently, that I may find, and plainly perceive myself to grow in the knowledge of them."

Edwards also has something to say about prayer in resolution number twenty-nine: "Resolved, never to count that a prayer, nor to let that pass as a prayer or as a petition of prayer, which is so made that I cannot hope that God will answer it; nor that as a confession, which I cannot hope God will accept." Perhaps because Edwards used words so well, he had a high and healthy respect for them. Not interested in merely rattling off words, Edwards wanted his words during his time of prayer to count, words not spoken glibly, but words uttered in earnest faith. Further, we shouldn't miss Edwards' reference to prayers of confession.

The "Resolutions" express Edwards' earnest desire to be faithful in the spiritual disciplines of reading Scripture and prayer. Many years after he left New York, while writing *Religious Affections*, Edwards recalled his Jewish neighbor. Edwards vividly remembers this man, "who appeared to me the devoutest person that I ever saw in my life; a great part of his time being spent in acts of devotion." Edwards used this man's act of devotion to challenge Christians to a deeper devotion in *Religious Affections* (1746). Back in 1722, while writing the "Resolutions," this man had challenged Edwards' own devotion.

In addition to reading Scripture and prayer, Edwards also has quite a bit to say to himself about community, though he doesn't use the word. Many, if not the lion's share, of the resolutions concern interpersonal relationships. And most of these have something to do with his speech. "Resolved, in narrations never to speak anything but the pure and simple verity," he so commits himself in resolution number thirty-four. He wasn't just after speaking the truth, he also

wanted to speak kindly. In resolution number thirty-one, he writes, “Resolved, never to say anything at all against anybody, but when it is perfectly agreeable to the highest degree of Christian honor and of love to mankind”; then he adds, “agreeable to the lowest humility and a sense of my own faults and failings.” Edwards realized how much he could be critical of others for the same glaring faults he had in his own life. This awareness goes a long way in interacting with our spouses, children, and other family members, with our brothers and sisters in Christ, with our fellow employees and employers, and with our neighbors.

Edwards also avoided a naïve view of interpersonal relationships. Resolution number thirty-three makes this clear. Here he writes, “Resolved, always to do what I can towards making, maintaining, and preserving peace, when it can be without overbalancing detriment in other respects.” Remember, Edwards was pastoring a splinter group of a church split when he wrote this. He recognized the difficulties in navigating interpersonal interaction.

The last of these numbered resolutions, number seventy, states, “Let there be something of benevolence in all that I speak.” That resolution alone would be enough for any person to work on during his or her lifetime. Edwards had sixty-nine more just as challenging.

Reading some of these resolutions gives the impression of Edwards as a superman, but resolution number thirty-six allows for his humanity to come through. In the first part of this one Edwards notes, “Resolved never to speak evil of any,” before adding, “except I have some particular good call for it.” It’s refreshing to see Edwards being so human. We also see this in resolution number fifty-six, in which he deals honestly with his sin, his “corruptions.” Here he writes, “Resolved, never to give over, nor in the least to slacken my fight with my corruptions, however unsuccessful I may be.”

It’s encouraging to see our heroes as human. In fact, that is how we must see them. A strong dose of humility and an abiding sense of our own humanity, frailty, and shortcomings, help us put the reading of Edwards’ Resolutions, as well as the making and keeping of our own resolutions, in a healthy perspective. We must remember that there was a time when Jonathan Edwards wasn’t Jonathan Edwards. More importantly, we must remember that Jonathan Edwards didn’t make Jonathan Edwards — no matter how good he was at making and keeping resolutions. God made Jonathan Edwards Jonathan Edwards through the work of the God-man Jesus Christ. Christ made the ultimate resolution, and He kept it perfectly and completely. Christ resolved to redeem His fallen and sinful people so that this new community could be reconciled to the Father and pursue a life of holiness.

Many years later, during the flurry of the Great Awakening, a young teenager named Deborah Hatheway wrote Edwards for advice on how to live the Christian life. She lived in Suffield, Connecticut, at the time a town without a pastor. Since Suffield was just a short distance away from Northampton, Edwards preached there from time to time. Edwards replied with a nineteen-point letter, and this at perhaps the busiest time in his life. This letter was in

effect a set of resolutions for her and for her friends, with whom Edwards encouraged her to share the letter. He speaks of spiritual disciplines, of having a sense of sin, and of having an even greater sense of grace. But perhaps his best advice comes near the end, when he writes, "In all your course, walk with God and follow Christ as a little, poor, helpless child, taking hold of Christ's hand, keeping your eye on the mark of the wounds on his hand and side."

Resolved, thanks to this reminder from Jonathan Edwards, to keep our eyes on Christ.

Stephen J. Nichols, "The Resolutions of Jonathan Edwards," *Tabletalk*, January 2009

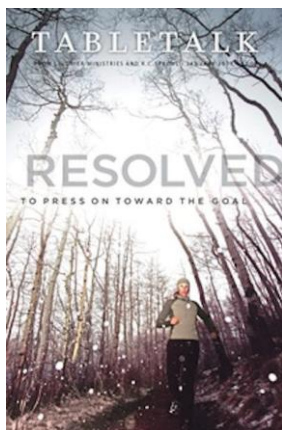
New Covenant Presbyterian Church

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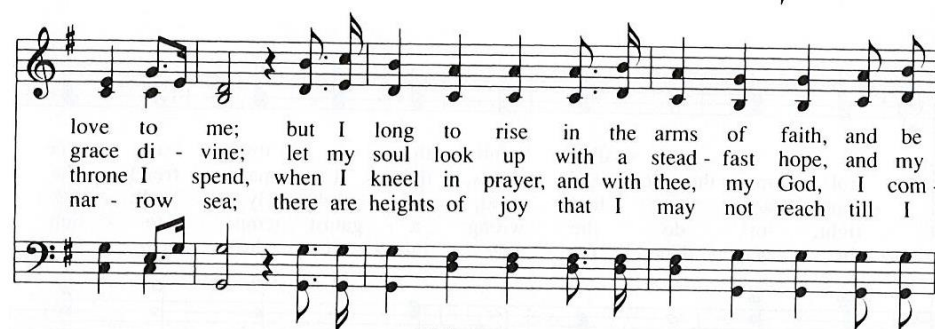


New Covenant has back issues of the Tabletalk devotionals that are free for the asking. Please see any Elder if you are interested in getting one.

I Am Thine, O Lord, I Have Heard Thy Voice

My sheep listen to my voice; I know them, and they follow me. John 10:27


1. I am thine, O Lord, I have heard thy voice, and it told thy
 2. Con - se - crate me now to thy ser - vice, Lord, by the pow'r of
 3. O the pure de - light of a sin - gle hour that be - fore thy
 4. There are depths of love that I can - not know till I cross the

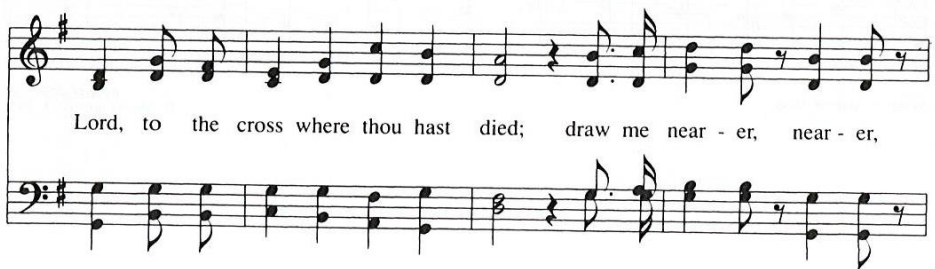


love to me; but I long to rise in the arms of faith, and be
 grace di - vine; let my soul look up with a stead - fast hope, and my
 throne I spend, when I kneel in prayer, and with thee, my God, I com -
 nar - row sea; there are heights of joy that I may not reach till I

REFRAIN



clos - er drawn to thee.
 will be lost in thine. Draw me near - er, near - er, bless - ed
 mune as friend with friend.
 rest in peace with thee. near - er, near - er,



Lord, to the cross where thou hast died; draw me near - er, near - er,

near - er bless - ed Lord, to thy pre - cious, bleed - ing side.

Fanny J. Crosby, 1875

I AM THINE 10.7.10.7.ref.
William H. Doane, 1875; alt. 1990

Moment by Moment

Our Lord Jesus Christ ... died for us so that, whether we are awake or asleep, we may live together with him. 1 Thess. 5:9, 10

1. Dy - ing with Je - sus, by death reck - oned mine; liv - ing with
 2. Nev - er a tri - al that he is not there, nev - er a
 3. Nev - er a weak - ness that he doth not feel, nev - er a

Je - sus, a new life di - vine; look - ing to Je - sus till
 bur - den that he doth not bear, nev - er a sor - row that
 sick - ness that he can - not heal; mo - ment by mo - ment, in

glo - ry doth shine, mo - ment by mo - ment, O Lord, I am thine.
 he doth not share, mo - ment by mo - ment, I'm un - der his care;
 woe or in weal, Je - sus, my Sav - ior, a - bides with me still.

♩ REFRAIN

Mo - ment by mo - ment I'm kept in his love; mo - ment by

mo - ment I've life from a - bove; Look - ing to Je - sus till

7

glo - ry doth shine; mo - ment by mo - ment, O Lord, I am thine.

Daniel W. Whittle, 1893

WHITTLE 10.10.10.ref.
May Whittle Moody, 1893

Be Still, My Soul

Be patient, then, brothers, until the Lord's coming. Jas. 5:7

1. Be still, my soul: the Lord is on your side;
 2. Be still, my soul: your God will un - der - take
 3. Be still, my soul: when dear - est friends de - part,
 4. Be still, my soul: the hour is has - t'ning on

bear pa - tient - ly the cross of grief or pain; leave to your
 to guide the fu - ture as he has the past. Your hope, your
 and all is dark - ened in the vale of tears, then shall you
 when we shall be for - ev - er with the Lord, when dis - ap -

God to or - der and pro - vide; in ev - 'ry change he
 con - fi - dence let noth - ing shake; all now mys - te - rious
 bet - ter know his love, his heart, who comes to soothe your
 point - ment, grief, and fear are gone, sor - row for - got, love's

faith - ful will re - main. Be still, my soul: your best, your heav'n - ly
 shall be bright at last. Be still, my soul: the waves and winds still
 sor - row and your fears. Be still, my soul: your Je - sus can re -
 pur - est joys re - stored. Be still, my soul: when change and tears are

Friend through thorn-y ways leads to a joy-ful end.
 know his voice who ruled them while he dwelt be-low.
 pay from his own full-ness all he takes a-way.
 past, all safe and bless-ed we shall meet at last.

Katharina von Schlegel, 1752
 Tr. by Jane Borthwick, 1855; alt. 1990, mod.
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FINLANDIA 10.10.10.10.10.10.
 Jean Sibelius, 1899; arr.

Sometimes a Light Surprises

*For you who revere my name, the sun of righteousness will rise with healing
in its wings. Mal. 4:2*

1. Some - times a light sur - pris - es the Chris - tian while he sings;
2. In ho - ly con - tem - pla - tion we sweet - ly then pur - sue
3. It can bring with it noth - ing but he will bear us through;
4. Though vine nor fig tree nei - ther their wont - ed fruit shall bear,

it is the Lord, who ris - es with heal - ing in his wings;
the theme of God's sal - va - tion, and find it ev - er new;
who gives the lil - ies cloth - ing will clothe his peo - ple too;
though all the field should with - er, nor flocks nor herds be there;

when com - forts are de - clin - ing, he grants the soul a - gain
set free from pres - ent sor - row, we cheer - ful - ly can say,
be - neath the spread - ing heav - ens no crea - ture but is fed;
yet God the same a - bid - eth, his praise shall tune my voice,

a sea - son of clear shin - ing, to cheer it af - ter rain.
"Let the un - known to - mor - row bring with it what it may."
and he who feeds the ra - vens will give his chil - dren bread.
for, while in him con - fid - ing, I can - not but re - joice.

The Sands of Time Are Sinking

They will see his face. Rev. 22:4

1. The sands of time are sink - ing, the dawn of heav - en breaks
 2. The King there in his beau - ty with - out a veil is seen;
 3. O Christ, he is the foun - tain, the deep sweet well of love!
 4. The bride eyes not her gar - ment, but her dear bride-groom's face;

the sum - mer morn I've sighed for, the fair sweet morn a - wakes;
 it were a well - spent jour - ney though sev'n deaths lay be - tween;
 The streams on earth I've tast - ed more deep I'll drink a - bove:
 I will not gaze at glo - ry, but on my King of grace;

dark, dark hath been the mid - night, but day - spring is at hand,
 the Lamb with his fair ar - my doth on Mount Zi - on stand,
 there to an o - cean ful - ness his mer - cy doth ex - pand,
 not at the crown he gift - eth, but on his pierc - ed hand:

and glo - ry, glo - ry dwell - eth in Em - man - uel's land.
 and glo - ry, glo - ry dwell - eth in Em - man - uel's land.
 and glo - ry, glo - ry dwell - eth in Em - man - uel's land.
 the Lamb is all the glo - ry of Em - man - uel's land.

Anne R. Cousin, 1857
 Based upon Samuel Rutherford, 1600–1661

RUTHERFORD 7.6.7.6.7.6.7.5
 Chrétien Urhan, 1834
 Arr. by Edward F. Rimbault, 1867



New Covenant Presbyterian Church is a growing family embracing biblical truth, worshiping the Lord Jesus Christ, and challenging our members to develop their gifts so that we can care for, strengthen, and bless others for God's glory here and abroad.

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