

My security as a Christian does not reside in the strength of my faith but in the indestructibility of my Savior. —Sinclair Ferguson

The law-maker became the law-keeper, but then took our place and condemnation as though he were the law-breaker. —Sinclair Ferguson

"The soul that has learned the blessed secret of seeing God's hand in all that concerns it, cannot be prey to fear. It looks beyond all second causes, straight in the heart and will of God, and rests content, because He rules." - Susannah Spurgeon

The Baptist Catechism (Keach's Catechism)
1677

(Presented here as originally published – this does not constitute a full endorsement of the Riverside Baptist Church)

Q. 45. What is the duty which God requires of man?

A. The duty which God requires of man, is obedience to His revealed will.
(Micah 6:8; Eccles. 12:13; Ps. 119:4; Luke 10:26-28)

Q. 46. What did God at first reveal to man for the rule of his obedience?

A. The rule which God at first revealed to man for his obedience was the moral law.
(Rom. 2:14-15; 5:13-14)

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Sunday Morning Bible Study -- 10:00 AM

Sunday Morning Worship -- 11:00 AM

Prayer and Bible Study Wednesday Evening 6:30 PM

WCWV 92.9 FM – 8:00 AM Sunday Morning

THE RIVERSIDE BAPTIST REPORT

THE RIVERSIDE BAPTIST CHURCH

“The Pillar and ground of the Truth” -- 1 Timothy 3:15

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BEHAVED AND QUIETED

LORD, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child. Let Israel hope in the LORD from henceforth and for ever.

(Psalms 131:1-3)

As one of the Psalms of degrees this speaks to us of a proper approach to God. This Psalm is short, to the point and is personally addressed to the Lord. That is, David’s use of the personal pronouns here reveals the outpouring of his own heart. It is recorded for us that we might imitate that which was the inspiration to David. Though we might openly sing this Psalm, the reflections on it are personal. David had, no doubt been in situations that might have led him contrarily to these precepts and it is certain that he knew from experience the benefit and blessedness of such a way of approach unto his Lord and ours.

The heart is the seat of affections in men, and it is there we discover the true nature of our relationship with the Lord. So, he begins with the state of his heart and his comments reflect that prior thought and analysis of the human tendencies were known to him. Robert Hawker sweetly commented on this passage. “It is a paradox to men of the world, but the fact is undeniable; that the soul when most humble is most bold; he that is most depressed, is most exalted; most empty, and yet most full. For he that hath the lowest views of his own merit, hath the highest views of Christ. And he that hath learned the first lesson in the school of grace to be most humbled under a sense of sin, will be most bold to plead Christ and his

righteousness. Neither can a child of God be properly prepared to receive out of Christ’s fulness, until he is self-emptied, and comes with nothing, that he may receive all. The figure of a weaned child is beautifully chosen to represent this; for, as our Lord taught, except we be weaned, and become as little children, desirous to be taught everything, because we know nothing; we shall be wayward and perverse as babes at the full breast of an indulgent mother. Mat 18:8. Lord, give me this weaned state, that I may hang upon the God of Israel, even a God in Christ forever!” We would be brought to the state David was in before God.

When he said that “my heart is not haughty he clearly shows that at some point it had been. It is essential that we know our heart and its awful potential. We remember, *The heart is deceitful above all things, and desperately wicked: who can know it? (Jeremiah 17:9)*. By such a declaration David acknowledges that the grace of God had brought him to a state of humility. It is a wonderful thing (and very personal) to know that our heart embraces the Lord above all. There is a holy boldness to be found in such a state (see Hawker above). How delightful indeed to be fully emptied of self. That includes self-righteousness, self-promotion, and even self-pity.

He further declared that his eyes were not lofty. This, of course, speaks of such as was described by the wise man: *An high look, and a proud heart, and the plowing of the wicked, is sin. (Proverbs 21:4)*. Elsewhere the Lord spoke through the Psalmist: *Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer. (Psalms 101:5)*. And he didn't exercise himself in high things. We consider who David was (the King) and what he did not do. He knew his limitations and stayed within his bounds. And he was content to stay there. This had nothing to do with his office. He found comfort in a lowly position before the Lord. Spurgeon wrote that "what the heart desires the eye looks for." So, we compare any form of self-exaltation to, *I will lift up mine eyes unto the hills, from whence cometh my help. (Psalms 121:1)*.

It was said of David before Saul that he behaved himself wisely and that made Saul afraid of him. That he behaved and quieted himself speaks to us of temperance or self-control. (Fruit of the Spirit). The Lord spoke through the prophet thusly, *For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not. (Isaiah 30:15)*. Men despise that strength which comes from the Lord. In the face of the consequence of their failure Jeremiah continued the thought: *It is good that a man should both hope and quietly wait for the salvation of the LORD. (Lamentations 3:26)*. Even in the midst of grief Jeremiah was behaved and quieted. How precious indeed is that state wherein we are able, in the presence of the Lord, to be calm and quiet as we wait for the divine bidding and surely patience has its perfect work.

The illustration of a weaned child is special. The picture is of one innocent and harmless. David had had multiple opportunities to kill Saul and yet never meant to harm him. A nursing child finds comfort and nourishment at his mother's breast. He may suffer in the weaning process – he may no longer presume. He is soon settled and receives his provision at the family table. Along with this comes a greater sense of the source of all he has – he is still dependent but sweetly assured.

So, it is that we are expected to process Spiritual provision, to identify it, to look for it, and to exercise ourselves in both assimilation and nourishment. When my soul is as a weaned child, I am able to give thanks for what I receive at the hand of the Lord. I am in my Father's house and under His protection as well as provision. I am "behaved and quieted." I am reminded that Christ took the sting at the cross and the greatest enemy is conquered.

Thus, we are left with a believing hope. The prayer of David (as a mere man in the presence of God) is that others may have the same hope that this has produced in him. When self is out of the picture, there is great provision for hope to be seen. *And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room. (Psalms 31:8)*. And we further note the encouragement throughout: *Let Israel hope in the LORD: for with the LORD there is mercy, and with him is plenteous redemption. (Psalms 130:7)*. The plenteous redemption fills our life with hope, the hope that makes not ashamed. Ours will be a life of joy and expectation as we find ourselves "behaved and quieted" in His presence. *bhs*

Does the world satisfy you? Then you have your reward and portion in this life. Make much of it--for you shall know no other happiness. – Spurgeon

WE DIE with CHRIST but LIVE by FAITH

I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me. —Galatians 2:20 This is a wonderful statement of a Christian's own spiritual identity. Paul starts with this fact: "I was crucified with Christ." That looks back to the historical event of the Cross when we were one with Christ as He bore our sins. Were you there when they crucified my Lord? Yes, you were. All of us who believe in Jesus Christ were there at the Cross. God placed us there even though we hadn't been born. Everyone who ever believed—whether the Old Testament saints looking forward to the Messiah, or His followers in the New Testament, and every believer since—all of us who have been forgiven were there in Christ at His death. We shared His death. Paul says in Romans 6 that we were buried with Him and were raised with Him to newness of life. What an incredible reality! Our sins were paid for because we were crucified with Christ. That is why we are not under any condemnation. That's why Jesus said just before He died, "It is finished" (John 19:30). The penalty was paid in full. The list of charges against us was wiped out. God wrote "cancelled" over our debt. Now we live a new life, raised with Christ in oneness with Him. Paul says it is not really I who live; it is Christ who is living in me. This is a profound mystery, because clearly Paul is still alive. He says that he is living his life in the flesh by faith in the Son of God. Which is it? Am I the one living in my body or is it Christ? This is one of those paradoxes of the Christian faith that people often ask me to explain. They say, "John, can you explain the sovereignty of God and human choice? Can you explain election and free will?" No, I can't. I can just tell you they are both in the Bible. I don't understand how God harmonizes in His mind that if I'm saved, it is by God's doing, but if I reject Him, it is my doing. That is beyond my grasp, which makes me more confident that men did not write the Bible. Human editors and writers would have fixed things like that to make it seem more logical, but God presented them in such a way as to leave us wondering at how His wisdom is beyond ours.

--John MacArthur

An...advantage that those who have Jesus Christ as their advocate is this: He is always ready, always in court, always with the Judge then and there to oppose if our accuser comes, pleading against him what is pleadable for His children. And the text implies this where it says, "We have an advocate with the Father" [1 John 2:1], always with the Father. Some lawyers, though they are otherwise able and shrewd, yet not being always in court and ready, do suffer their poor clients to be baffled and nonsuited by their adversary. Because of this neglect, a judgment is made against the client for whom the advocate has undertaken to plead, to the client's great perplexity and damage. But Satan can have no such opportunity with our Advocate, for He is with the Father—always with the Father—as to be a Priest, so to be an Advocate: "We have an advocate with the Father," always with the Father. —John Bunyan