

It is fashionable in some academic circles to exercise scholarly criticism of the Bible. In so doing, scholars place themselves above the Bible and seek to correct it. If indeed the Bible is the Word of God, nothing could be more arrogant. It is God who corrects us; we don't correct Him. We do not stand over God but under Him.

--R. C. Sproul

### BENJAMIN KEACH'S CATECHISM

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

Q. 113. What do we pray for in the second petition?

A. In the second petition, which is "Thy kingdom come," we pray that satan's kingdom may be destroyed, and that the kingdom of grace may be advanced; ourselves and others brought into it, and kept in it, and that the kingdom of glory may be hastened. (Matt. 6:10; Ps. 68:1-18; Rom. 10:1; 2 Thess. 3:1; Matt. 9:37,38; Rev. 22:20)

Q. 114. What do we pray for in the third petition?

A. In the third petition, which is, "Thy will be done in earth as it is in heaven," we pray that God by His grace, would make us able and willing to know, obey, and submit to His will in all things, as the angels do in heaven. (Matt. 6:10; Ps. 103:20,21; Ps. 25:4,5; Ps. 119:26)

#### THE RIVERSIDE BAPTIST CHURCH

55 Avenue A

P. O. Box 628

Richwood, WV 26261

B. H. Seacrist, Jr., Pastor

Phone 304 846 6406

Email: [branthsj@msn.com](mailto:branthsj@msn.com)

Website: [www.riversidebaptistchurchwv.com](http://www.riversidebaptistchurchwv.com)

WXTH-LP 101.7 FM– In Richwood

#### Services:

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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### NOT GREATLY MOVED

*Truly my soul waiteth upon God: from him cometh my salvation. He only is my rock and my salvation; he is my defence; I shall not be greatly moved. Psalms 62:1-2*

What did David mean in saying “I shall not be greatly moved?” We ask this question because in a restatement of his confidence in the Lord in verse 6, he omits the word greatly and simply says “I shall not be moved.” Had there been a progression made in his meditation upon his assurance? This is the thought of some and it is certainly not unthinkable. The intervening thoughts suggest a change in point of reference. He describes the opposition of his enemies beginning in verse 3, and then directs his own soul to wait only on the Lord. What follows is an unqualified confidence in the Rock of his salvation.

In pursuing this thought of being not “greatly moved” we would make the following observation concerning this Psalm. Some have referred to it as the “only” Psalm. This is not in that it is to be elevated above all the rest. It is rather the emphasis laid on the word “only” in the early part of the Psalm. The word for “only” is translated “truly” in the first verse. That is certainly fitting with what David had experienced and continued in that way. His soul was anchored or silent before God in the matter of absolute confidence. The word “only” is used to the exclusion of considering any other help in verse 2. In verse 4, it is noted that the word is used to indicate that the sole purpose of the enemy is pull the Lord down from His excellency. In verse 5, David directs his soul to “wait thou only upon God...”

The soul waiting upon God is not merely

standing by awaiting some outcome. The assurance of salvation is in place, but not in a manner of presumption. The indication is of an active anticipation of things to come including those near at hand and all eternity. This quietness of soul is in the face of all sorts of trials from different sources. It would address personal affliction as well as opposition and assault from the enemy of our souls. Such waiting would not abandon such things as prayer, meditation upon the things of the Lord in His Word and a continual study of the promises of God in Christ our Lord. It is evident that David had reference to his salvation as eternally and continuously proceeding from God from that time forward.

As we look down through the history of many men of God, we note that there were concerns for appearances. Moses challenged the Lord with what might be said if the children of Israel were abandoned. Such was the thought of David in *Lest mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved. Psalms 13:4.*

David expressed the thought that although a fall was possible, with a good man it would not be final: *Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand. Psalms 37:24.* He further wrote of the City of God that it would never be moved. *God is in the midst of her; she shall not be moved: God shall help her, and that right early. Psalms 46:5.* We would note also, *Cast thy burden upon the*

*LORD, and he shall sustain thee: he shall never suffer the righteous to be moved. Psalms 55:22*

The declarations and precedents are many that point to our Rock. Spurgeon wrote that “Sometimes a metaphor may be more full of meaning and more suggestive than literal speech.” He further suggested that David’s flight from Saul often found him among the rocks and the caves from which he drew the similarities to his sense of safety with the Lord. Of course, many of us have occasion to look to huge rocks and think of their immoveable quality, their enduring existence, and ability to withstand all that might come against them. Such is that which is communicated to us of our Blessed Lord.

The thought of defense here entails the thought of being a bastion of safety. Perhaps, Luther may have looked here in writing “A might Fortress is our God; A bulwark never failing.” Such may be our thought at not being greatly moved.

The idea that there will never be movement is not what is indicated here. It is that we shall never be moved from our point of anchor which is rooted in the love of Christ from which we can never be separated. We see men throughout the Word wavering but not moving away from true faith in the Lord. Paul’s trials are well-known and by the description we know that they were a painful distraction. Yet, he was

enabled to rejoice in revealed weaknesses that he might be drawn closer to the Lord. Peter certainly moved somewhat as his mind moved from the command of the Lord to come and begin to sink beneath the waves. But he was not greatly moved in that his cry for salvation was unto the Lord. It is certain that our Lord was not unaffected by the temptations and sorrows He faced, but He was never moved away from His identity or His purpose in coming into the world. He was in our stead and was, in many ways, affected as are we, yet without sin. But we rejoice that He was not moved and so we have a mediator, who is our Rock, between God and men, the man Christ Jesus!

Many thoughts have emerged over the years including “shall not be much shaken,” “shall be moved no more,” “I may be shaken, I shall not be overthrown (Poole),” “I may be shaken, but cannot be cast down (Clark).” Spurgeon preciously wrote: “*Moved*, as one says, but not removed. Moved like a ship at anchor which swings with the tide, but is not swept away by the tempest. When a man knows assuredly that the Lord is his salvation, he cannot be very much cast down: It would need more that all the devils in hell greatly to alarm a heart which knows God to be its salvation.”

May we ever be lead “to the Rock that is higher than I (Psalm 61:2).” *bhs*

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## THE GREAT MYSTERY OF GODLINESS

Paul the apostle wrote in 1 Timothy 3:16: “without controversy great is the mystery of godliness: ...”

A Biblical mystery is a revealed truth – truth formerly concealed but now revealed. It cannot be understood until it is revealed; but once revealed, it is not difficult of being understood by those given enlightenment from God (see Colossians 1:26; Romans 16:25f).

We here consider “the mystery of godliness”. This godliness is not the godly conduct of believers (as in 2 Peter 3:11) but rather the godly being of Jesus Christ – who is Himself the revealed truth (John 14:6).

This “mystery of godliness” is here said to be great. The Greek word here translated great is *meGas*, indicating that this “mystery of godliness” is a mega-mystery. It is a truth concealed to men so well that it is denied by not only atheists but also certain people claiming to be Jehovah’s witnesses. It is a truth concealed to men so well that a great degree of revelation from God must be given for men to understand it.

This “great mystery of godliness” is here said to be without controversy. That is, it is confessed by the common assent of all to whom it is revealed. If God has revealed to you Jesus Christ the Truth, you will confess this great mystery of godliness and consent to all that is declared in it.

The six points in this “mystery of godliness” are said to be from a hymn sung by the first-century church. That hymn is no longer extant except as it is forever preserved in our present text. We furthermore do not know its original tune.

This hymn is worthy to be sung today. If Jesus Christ has been revealed to you, you may sing this mystery regarding Him to the well-known tune “To God Be the Glory”:

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*Without controversy true Christians confess  
The great mystery of our Lord’s godliness:  
God was manifested in our human flesh,  
Then was justified in His Spirit divine,  
And was seen by angels,  
Preached among the Gentiles,  
Believed on in the world,  
Up in glory received.  
This great mystery of our Lord’s godliness  
Without controversy true Christians confess.  
– Daniel E. Parks*

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It is by the mixture of counterfeit religion with true, not discerned and distinguished, that the devil has had his greatest advantage against the cause and kingdom of Christ, all along hitherto. It is by this means, principally, that he has prevailed against all revivings of religion, that ever have been seen the first founding of the Christian church. By this, he hurt the cause of Christianity, in and after the apostolic age, much more than by all the persecutions of both Jews and Heathens. The apostles, in all their epistles, show themselves much more concerned at the former mischief, than the latter.

--Jonathan Edwards

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"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 ASSURED CHRISTIAN IN MORE MOTION THAN NOTION, MORE WORK THAN WORD, MORE LIFE THAN LIP, MORE HAND THAN TONGUE. –THOMAS BROOKS**