

**Psalm 131: 1-3; "Like a Weaned Child", A Communion Sermon  
in preparation for the observation of the Lord's Supper on  
August 2nd, 2009, During the Morning Worship Service.**

The observing of the Lord's Supper is meant to be an ordinance, which brings us as a church, to the place where we are together here, thinking about our hearts and lives in relation to what Christ has done for us. It is an individual ordinance and it is a collective ordinance both. We "gather together" to remember what Christ has done for us. It is not an ordinance to be celebrated individually, like some do in holding private communion; the word of God is very clear when it says in 1 Corinthians 11: 17 and 20, that it is to be observed when the church "comes together". Verse 20 says, "Therefore when you come together in one place, it is not to eat the Lord's Supper." "For in eating, each one takes his own supper ahead of others; and one is hungry and another is drunk." The church at Corinth was guilty of not observing the Supper rightly. They treated it like it was just another meal which they would have together, or something even worse when some were drunk. But Paul says in verse 20, "What!" "Do you not have houses to eat and drink in?" (That is; where you eat your everyday casual and common meals.) "Or do you despise the church of God and shame those who have nothing?" (That is; if they were observing the Lord's Supper in a selfish way, and for selfish purposes, it would be a despising of the church and those who were poor who needed to learn from them and receive benefit from them as a church gathered.) There were some at Corinth who were thinking of themselves as some sort of elite Christians, when they did such a thing. "What shall I say to you" "Shall I praise you in this?" "I do not praise you." "For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; and when He had given thanks, He broke it and said, 'Take eat; this is My body which is broken for you; do this in remembrance of Me.'" This is why we come together to eat the Lord's Supper; it is to get a better sight of Christ and what He has done for His Church. But the Church is made up of individuals whose lives have an effect upon one another. So, a few verses later, Paul speaks of the Supper as an individual's thinking about his own heart and life in the sight of God and Christ, when he says in verse 27, "Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord." "But let a man examine himself, and so let him eat of the bread and drink of the cup." "For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body." "For this reason many are weak and sick among you, and many sleep." "For if we would judge ourselves we would not be judged."

So what our attention is being drawn to, this morning in these verses, is self-examination in relation to the Supper. We want to partake of it in a worthy manner, both in the way that we conduct our examination of ourselves before we

partake of it, and in our submission to the Lord's will for our life in regard to anything that He has providentially allowed or brought us into, in our lives. We want to examine ourselves in relation to the sins which we may have committed in our hearts; or in regard to our righteous actions, whether they have been done to His glory. He died for us that we might be holy. He died for us that we might be satisfied with Him in every situation. He died for us that we might also be able to point others to the One who has given us eternal hope. We must remember that the way that we judge ourselves will have an effect on the whole body of believers in this place. Our text in Psalm 131 gives us three questions which each of us need to ask ourselves before we partake of the Lord's Supper. They are questions which we should understand that we need to ask and answer not only in this time of preparation for the Supper, but in thinking of how we can live our lives more to the glory of God. The first question is - Is my heart proud or over-inquisitive? The second question is - Do I have a calm and quiet heart? And the third question is - Am I able to point others to the hope that I have found in Christ?

**1st of all - Is my heart proud or overly inquisitive about things that God would not have me know? (Verse 1)**

"Lord, my heart is not haughty, nor my eyes lofty." "Neither do I concern myself with great matters, nor with things too profound for me." Now David, who is the author of this Psalm, is not saying these things in the context of the Lord's Supper, but rather in the context of what other people were saying about him personally in relation to the way that he was living his life. There were some who thought that he was a proud and selfishly ambitious man in relation to his own advancement in the political kingdom. I believe that he was writing this Psalm at the time when he was having to flee from Saul, who wanted to kill him, because Saul was envious of him. He thought that he would lose his kingdom to David. David had been chosen by God and anointed to be king by the prophet Samuel because God had rejected King Saul for disobeying Him in the specific instructions that He had given him through Samuel about waiting for him to offer sacrifice. You know, it is very important, in living our Christian lives, that you and I come to learn the importance of living and walking according to the rules of the word of God. It is very important that we do not live according to our own proud reasonings of things. Turn with me to 2 Timothy chapter 2. Here we find Paul instructing Timothy on how he can make progress as a Christian in living to the glory of God. "You therefore, my son, be strong in the grace that is in Christ Jesus." "And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also." "You therefore must endure hardship as a good soldier of Jesus Christ." "No one engaged in warfare entangles himself with the affairs of this life, that he may please him who enlisted him as a soldier." "And also, if anyone competes in athletics, he is not crowned unless he competes according to the rules."

There are rules for living the Christian life that are found in the Bible, and you and I, if we are Christians must walk accordingly, or we will suffer loss in terms of

what we will be crowned with on the Day that we see Christ. If we are saved people, if we are converted to Christ, one of the first rules that you will want to live by, and do all that you will do for God, is this. Do not be proud. Do not think highly of yourself. Do not think of yourself as a great one. "God is opposed to the proud, but He gives grace to the humble," it says in James 4: 6. James is quoting this verse from Proverbs 3, verse 34, where Solomon says, "Surely God scorns the scornful, but gives grace to the humble." There is no reason for a Christian to be proud; for, "What do you have that you did not receive?" "And if you did indeed receive it, why do you boast as if you had not received it?" (1 Corinthians 4: 7) It is God who has saved you, and given you whatever measure of discernment that you have as a Christian. "It is the Lord who makes poor and rich; it is the Lord who brings low and lifts up." "It is He who raises the poor from the dust and lifts the beggar from the ash heap, to set them among princes and make them inherit the throne of His glory." (1 Samuel 2: 7 and 8) Brethren if you will believe in this word, you can never err if you are humble and you act and speak in a humble way. "Pride goes before a fall, and a haughty spirit before stumbling." It is when you think yourself to be something when you are nothing; that is the time when you are on the verge of great spiritual danger. Now this is what David knew that he must examine his heart before God to find out; and to determine with certainty; that there was no pride motivating him in the works that he did.

Turn with me to 1 Samuel Chapter 13. Why was Saul rejected, and deposed from being King by God? I believe that one of the main reasons was his pride. 1 Samuel 13: 1 shows us this. "Saul reigned one year and when he had reigned two years over Israel, Saul chose for himself three thousand men of Israel." "Two thousand were with Saul in Michmash and in the mountains of Bethel, and a thousand were with Jonathan in Gibeah of Benjamin." "The rest of the people he sent away, every man to his tent." "And Jonathan attacked the garrison of the Philistines that was in Geba, and the Philistines heard of it." "Then Saul blew the trumpet throughout all the land, saying, "Let the Hebrews hear! (This is the first indication that we have that we are dealing with a proud man. He wants everyone to hear and to see what he is going to do. If he has been given authority, as Saul was given it; He wants everyone to follow him implicitly, but he himself will not follow God implicitly.) He is going to do things according to his own way of thinking; even in spiritual things. "Now all Israel heard it said that Saul had attacked a garrison of the Philistines, and that Israel had also become an abomination to the Philistines." "And the people were called together to Saul at Gilgal." "Then the Philistines gather together to fight with Israel, thirty thousand chariots and six thousand horsemen, and people as the sand which is on the seashore in multitude." "And they came up and encamped in Michmash, to the east of Beth Aven." "When the men of Israel saw that they were in danger (for the people were distressed), then the people hid in caves, in thickets, in rocks, in holes, and in pits." "And some of the Hebrews crossed over the Jordan to the land of Gad and Gilead." "As for Saul, he was still in Gilgal, and all the people followed him

trembling." "Then he waited seven days, according to the time set by Samuel." "But Samuel did not come to Gilgal; and the people were scattered from him."

Here is the second indication of Saul's pride. He will not act in accordance with the directions that Samuel had given him which were from God. He was a King, but he did not have the authority to do what he was about to do. He was not humble enough to wait one more hour when the time was up. Verse 8 says, "Then he waited seven days, according to the time set by Samuel, but Samuel did not come to Gilgal; and the people were scattered from him." "So Saul said, 'Bring a burnt offering and peace offerings here to me.'" "And he offered the burnt offering." "Now it happened, as soon as he had finished presenting the burnt offering, that Samuel came; and Saul went out to meet him." "And Samuel said, 'What have you done?'" "Saul said, 'When I saw that the people were scattering from me, and that you did not come within the days appointed, and that the Philistines gathered together at Michmash, then I said, 'The Philistines will now come down on me at Gilgal, and I have not made supplication to the Lord.' 'Therefore I felt compelled and offered a burnt offering.'" "And Samuel said to Saul, 'You have done foolishly.'" "You have not kept the commandment of the Lord Your God, which He commanded you." "For now the Lord would have established your kingdom over Israel forever." "But now your kingdom shall not continue." "The Lord has sought for Himself a man after His own heart, and the Lord has commanded him to be commander over His people, because you have not kept what the Lord commanded you."

The third indication of pride in Saul is that when things were becoming difficult for him and the pressure was upon him and the people were scattering; he doesn't seek God in the appointed way. He could have watched and prayed, but He takes the spiritual authority into his own hands, according to his own reasoning of things; and he seeks to become a priest as well as a King. All of this happened because he feared that the people were scattering from him. He was proud in the fact that he would not keep God's commandment. When things became difficult, he thought to set it aside and take spiritual matters into his own hands in order that "his kingdom" would be established. He considered religious things important, but only so far as they would establish his personal goals. This is nothing other than pride. He thought it expedient to do these things to further his own interests in getting the people to do his will as King. But a love for God's will, a love for God's authority which was vested in Samuel; His commandment of who should minister as a priest; and ultimately God's honor and glory; were not in Saul's thinking. He was not a man after God's own heart. We must ask ourselves as we come to the Supper this morning if we have been tainted with any of this type of thinking? And we must come to the place after we have examined ourselves where we can say with a clear conscience, "Lord my heart is not haughty, nor my eyes lofty." "Neither do I concern myself with great matters or things too difficult for me." One matter which seems to be too great for some Christians, is "Why has God appointed spiritual authorities over me in the church?" Why can't I

lead according to my own ideas of how worship should be conducted? Why should God's will, which is revealed in His word, govern the way that I worship God? Why should it govern my goals and the things that I seek to do and accomplish in this life? My friends, it is because the ultimate goal of all that we do in living our Christian life, is to do all to the glory of God, and not our own glory.

Turn over to 1 Samuel 17 and you will see how easily it is that people around you can misconstrue your zeal and your desire to honor God as being pride. This is why David needed to make his appeal to God in our text, "My heart is not haughty." Remember now, that God has already sent Samuel, before this, over to Jesse and made him show him all of his sons, but finally David comes and Samuel anoints him as king in Saul's place. But now we shall see why some thought that David was proud. 1 Samuel 17: 17 says, "Then Jesse said to his son David, 'Take now for your brothers an ephah of this dried grain and these ten loaves, and run to your brother at the camp.' (Humility is willing to be a servant and willing to remain under authority to God and also to his father while living in his household.) 'And carry these ten cheeses to the captain of their thousand, and see how your brothers fare, and bring back news of them.'" "Now Saul and they and all the men of Israel were in the Valley of Elah, fighting with the Philistines." "So David rose early in the morning, left the sheep with a keeper, and took the things and went as Jesse had commanded him." "And he came to the camp as the army was going out to the fight and shouting for the battle." "For Israel and the Philistines had drawn up in battle array, army against army." "And David left his supplies in the hand of the supply keeper, ran to the army, and came and greeted his brothers." "Then as he talked with them, there was the champion, the Philistine of Gath, Goliath by name, coming up from the armies of the Philistines; and he spoke according to the same words." "So David heard them." (The words were; "I defy the armies of Israel; give me a man that we may fight together." Everyone else was afraid of the Philistine.) "And all the men of Israel, when they saw the man, fled from him and were dreadfully afraid." "So the men of Israel said, 'have you this man who has come up?' 'Surely he has come up to defy Israel; and it shall be that the man who kills him the king will enrich with great riches, will give him his daughter, and give his father's house exemption from taxes in Israel.'" (Wow, those are pretty great motivations to undertake the killing of this Philistine). David says in verse 26, "What shall be done for the man who kills this Philistine and take away the reproach of Israel?" "For who is this uncircumcised Philistine, that he should defy the armies of the living God?"

Now notice David's humble, yet bold and holy reasoning here. It is the reasoning which the Holy Spirit prompted in his heart. This is God's army, and who is it that defies God and His army? It is a reproach against all of us in Israel that His boasts are allowed to stand. Humility can be very bold, and assert the claims of God and His honor against all those who would come against Him and His people. But look at the reaction of David's oldest brother Eliab. Verse 28 says, "Now Eliab his oldest brother heard when he spoke to the men; and Eliab's anger

was aroused against David, and he said, 'Why did you come down here?' "And with whom have you left those few sheep in the wilderness? "I know the pride and the insolence of your heart, for you have come down to see the battle." "And David said, 'What have I done now?' "Is there not a cause? Well there was indeed a cause. Eliab thought it was pride, but he was wrong. The cause was the honor and glory of God. It was not that David was proud in his heart. It was that David was sure of what God had taught him, and sure of what he could do with what God had taught him. And He knew that he could not stand still and do nothing for God's honor and glory, if he had the chance to do it. Look at verse 32. "Then David said to Saul, 'Let no man's heart fail because of him; your servant will go and fight with this Philistine.'" True bravery is not based upon fleshly pride. It is based upon a love for God's honor and doing what would please Him, and what would deliver other people from Satan's kingdom. It is based upon faith in what God can and will do through me, if I trust in Him. "And Saul said to David, 'You are not able to go against this Philistine to fight with him; for you are a youth, and he a man of war from his youth.'" "But David said to Saul, 'Your servant used to keep his father's sheep, and when a lion or a bear came and took a lamb out of the flock, I went out after it and struck it, and delivered the lamb from its mouth; and when it arose against me, I caught it by its beard, and struck and killed it.'" (David did have experience, although not military, to compare this case to. So should we have some practical experience before we undertake some great work, in spiritual battle, for the people of God.) "Your servant has killed both the lion and bear; and this uncircumcised Philistine will be like one of them, seeing he has defied the armies of the living God." There, once again, is his greatest motive in doing this; the honor and glory of God, and a love for God's people Israel. Let us ask ourselves if we have this highest of motives working in our hearts? Can we say that we are not proud or haughty?

**Now 2ndly, and more briefly - The 2nd Question that we should ask ourselves as we come to the Lord's table is this - "Do I have a calm and quiet heart?"** (Verse 2)

"Surely I have calmed and quieted my soul, like a weaned child with his mother; like a weaned child is my soul within me." Now, after David killed the Philistine, everyone was very happy, and extremely grateful that David succeeded in delivering Israel from Goliath, and from the disaster of being conquered by the Philistines. But because Saul was not humble, but proud; we now need to see what followed. Look at Chapter 18, verse 2. "Saul took David that day, and would not let him go home to his father's house anymore." "Then Jonathan and David made a covenant, because he loved him as his own soul." "And Jonathan took off the robe that was on him and gave it to David, with his armor, even to his sword and his bow and his belt." "So David went out wherever Saul sent him, and behaved wisely." "And Saul set him over the men of war, and he was accepted in the sight of all the people and also in the sight of Saul's servants." "Now it happened as they were coming home, when David was returning from the slaughter of the Philistine,

that the women had come out of all the cities of Israel, singing and dancing, to meet King Saul, with tambourines, with joy, and with musical instruments." "So the women sang as they danced, and said; 'Saul has slain his thousands, and David his ten-thousands.'" "Then Saul was very angry, and the saying displeased him; and he said, 'They have ascribed to David ten thousands, and to me they have ascribe only thousands.'" "Now what more can he have but the kingdom?" Now here once again, we see the evidence of pride, and what it leads to. We have a very good example of how one should react to the success of others, in Jonathan's reaction to David's victory over the Philistine. He made a covenant with him, because he loved him as his own soul. He took off his robe and all his armor, even to his belt, and gave it to David. What was he saying? He was saying, "Praise God for you David!" "We could have never obtained this victory without you. I love you because you did what I could not do. That is also what you and I do when we come to the Lord's supper. We are entering into covenant with our Lord Jesus who overcame Satan and sin and the world at the cross. We could have never done it. We ascribe to Him all praise and glory and honor. We love Him as our own soul; in fact, we have given our souls to Him to serve Him forever. Jonathan was not interested in building his own kingdom. He was interested in God's kingdom and His glory. He would be faithful to his father, and loyal to him as his son and his subject. But his greatest loyalty was not to his father; it was to God.

Not so with Saul. "A man is tested according to the praise that is given to him," it says in the Proverbs. But we could also say that a man is tested according to the praise that is given to others and not as great a praise to him. Saul, who should have been joyful and thankful for the man that God had brought to him, viewed him with suspicion. The saying of the women displeased him. He should have been able to rejoice that there was another man in the kingdom that was greater than he was; that was more brave and loyal to God than he could have been in that situation; but Saul was not. "Now, what more can he have but the kingdom?", he says. Out of this God-dishonoring reasoning comes what? Envy and jealousy, murder and strife. And the worst of it; God taking His Spirit from Saul and giving him a distressing spirit in His place. Saul saw that God was with David, but that made him even more afraid, and so he removed David from his presence, and many times after this tried to kill him. Oh, how treacherous are our hearts if pride is there. How humble our hearts, how holy our hearts will be if we are walking with Christ. Jonathan could walk humbly with David as his best and closest friend, even though he would never have the kingdom and never be King; his highest desire, of glorifying God would be attained. He could love David, and in loving him, love God and the Christ who was coming to redeem Israel, with all of his heart; love God more than even his own father; and yet still be loyal to his father, even unto death. In making a covenant with David, he made his covenant with Christ.

And of David, we can say that he calmed and quieted his heart as a child being weaned from the breast. Instead of years of personal glory and honor given to him

in Saul's kingdom for the great deliverance that he wrought in slaying the Philistine; David was hounded and chased by Saul all over the kingdom, and thought that he would die at Saul's hands at certain points. His was, however, a holy resignation, just as a child who is used to having his mother's breast satisfy him and feed him at all times, comes to realize that they cannot have the breasts any longer. It was God who gives us our mother, and her breasts to feed and satisfy for a time. But there comes a time when our mother refuses the breast because she knows that that time; precious as it was to both mother and child, must now end if that child is to grow up into a man. So it is in the Christian life. You and I must be weaned from this world, we must be weaned from the approval of worldly men, weaned from the approval even of close relatives if necessary, in order to do the will of God, in order to go on to defend the honor and glory of God against all opposers.

We have come here to remember our Lord this morning and so let us come down now to the front and do so, examining our heart to see if we are proud or humble, examining our heart to see if it is calm and quiet in the way that God providentially orders our life. And when we come down front, I will give you a few more words before we partake of the Supper.

**The 3rd Question that we should ask ourselves before we partake of the Supper is this: Am I able to point others to the hope that I have in Christ?** (Verse 3)

"O Israel, hope in the Lord from this time forth and forever." Dear believer, will you not allow this ordinance to bring hope to you? If you are passing through the difficulties of what it means to do God's will in everything; when you are trying with all your strength to please Him; trying to honor Him with your life and your actions, and others wrongly think that you are proud; will you not allow Christ's victory to give you hope? If you can come to this table, and examine your heart and you find that you are not proud; you are not trying to establish your own kingdom and your own glory; then I would think that it is a reasonable conclusion that God's honor and glory are that which you are most concerned about. Let your soul be calm and quiet as you rest in His Almighty hands. Jesus has succeeded where you have failed in your sin. He has been raised from the dead for your justification. It is His life which is in your life. He is the One who you now live to. He is the only One who can raise you up to do great things for God's glory, as you desire. He is the One, and the only One, who gives you all your gifts and all your abilities. He is the One who is the keeper of your soul. He is the One who gives you grace and strength to do God's will and to accept His providential way of ordering things for you. Hope in him, that your life shall be more holy and more useful to Him in the days to come. Pray to Him often with that request on your heart. And then press on to know the Lord. He will come to your soul to strengthen it through this ordinance. Ask Him today, as you partake of it, to give you the grace to be an encouragement and a strength to other brothers and sisters around you, even as Jonathan was David. Ask the Lord to give you such a good

relationship with Himself that you will be able to say to others, "O Israel, hope in the Lord from this time forth and forever." For it is our Jesus that gives to us eternal hope and everlasting comfort by His death and resurrection.