

Because of Christ, your cup is not empty. God pours favor into your cup. It is not just a sip. God fills our cups to the brim. He does not stop here. God pours until our cups overflow. Do not complain that you do not have what you desire. Thank God that you do not have what you deserve. Do not compare, compete, or complain. If you try to move your cup, you will miss the outflow that leads to overflow. The Lord can make your cup overflow wherever you sit.

--H. B. Charles, Jr.

The New Hampshire Confession of Faith

By J. Newton Brown 1833

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

XII. Of the Harmony of the Law and the Gospel

We believe that the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just and good; and that the inability which the scriptures ascribe to fallen men to fulfill its precepts arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church.

Rom. 3:31; Matt. 5:17; Luke 16:17; Rom. 3:20; Rom. 4:15; Rom. 7:12; Rom.7:7,14-22; Gal.3:21; Ps. 119; Rom.8:7-8; Josh. 24:19; Jer. 13:23; John 6:44; John 5:44; Rom. 8:2-4; Rom. 10:4; I Tim. 1:5; Heb. 8:10; Jude 20&21

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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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PUT THAT ON MY ACCOUNT

*If he hath wronged thee, or oweth thee ought, put that on mine account; I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides.
(Philemon 1:18-19)*

Paul’s epistle to Philemon stands out to us for many reasons. In it we see the mystical operations of the grace of God manifested in the lives of three men. We witness the providence of God in a most exciting way. We hear of the work of regeneration and its evidence in the hearts of these men. We are directed to matters of brotherly love and the expression thereof. We see the confidence of the saints that doing the right thing will be graciously attended in those whose objective is to honor our God in the imitation of Christ. That these men were “partakers of the divine nature” is made clear throughout. It even leads us to see the principle of the gospel put into practice in the intercession of Paul for Onesimus, the runaway slave.

Paul’s commendation of Philemon speaks volumes as to the grace of God. Philemon was a citizen of Colossae and evidently a man of means. His history with Paul is only alluded to without details. The love that Paul had for the man is the love that which our Lord pressed upon us all. It was more than a mere friendship; it was sacrificial love. Paul not only loved Philemon, but he also delighted to hear of his faith and that it was more than a superficial profession. Philemon acted on what he believed. Knowing of these things and with confidence in the grace of our God, Paul did not

hesitate to present his case on the behalf of Onesimus.

Again, we are not given the details of the offense of Onesimus who was legally bound to Philemon. We assume that he was a slave either indentured or purchased. We do not here enter the issue of slavery only that we know that it existed as a feature of the Roman Empire. In any event, he fled from Philemon in Asia Minor and landed in Rome where he met Paul. It was at that point, perhaps imprisoned with Paul that he became the prisoner of Christ, the slave bought with a price. Paul’s report to Philemon was that he was now Paul’s son “whom I have begotten in my bonds.” Paul had, no doubt, preached the Gospel to him and the Lord had honored it with the regeneration of this unlikely candidate. *Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. (James 1:18).*

It is further evident that Paul spent some time with Onesimus after his conversion. We are not told of the demeanor of this man before, but Paul experienced such with him that he counted him profitable to himself and believed that he would be profitable to Philemon. Paul expressed the same deep love for Onesimus as he did for Philemon. Paul’s confidence that a work of grace had been accomplished is further witnessed in that he sent him back to make amends with Philemon. The flight from

Philemon was, no doubt, hard. The return may have been filled with hesitation that was overcome by determination to do the right thing.

The third man we would look to here is Paul. O that we might all emulate the love of Paul and be as generous in the expression of it. He would represent Onesimus unto Philemon as he would his own self. Paul considered himself as one with both men. Paul presses the providence of God in that Philemon having lost a slave would gain a brother in Christ. But he graciously defers to the will of Philemon in the matter. His word to Philemon was "If thou count me therefore as a partner, receive him as myself."

It is then that we see the Gospel principle emerge in Paul. His proposition to Philemon ran thus. Any damage caused by Onesimus, any debt he had incurred was to be put on Paul's account. He considered this epistle to be, among other things, a promissory note. Herein Paul was truly imitating Christ our Lord. Paul was often reminded of what he had been and the offences he had committed. But he declared to Timothy, "I obtained mercy." Thus, the message runs to all who know the Lord, that Jesus went to the cross with this intercession for His own, put that on my account. So, the debt was paid, "all the debt I owe."

Many examples of this truth are on display throughout the Word. Judah offered himself as surety for Benjamin when it was demanded that he be brought into Egypt. Abigail took responsibility for the sins of Nabal and thus prevented David from killing him. *The Psalmist prayed thusly: Be surety for thy servant for good: let not the proud oppress me. (Psalms 119:122).* Paul quoted David in writing "Blessed

is the man to whom the Lord will not impute sin." Paul saw himself as such and sought to remove the outward indebtedness of Onesimus; the Lord had not imputed the sins of Onesimus; it was put on the account of Christ our Lord.

Paul may have heard or read from Luke another account. The story of the Good Samaritan is touching and exemplary. How quickly in that account did the religious elite turn away from the victim. Several things are to be noted. He came to where he was as did Jesus to us. He has compassion on him as our Lord was touched with the feelings of our infirmities. The Samaritan took care of him in every way. He paid his board and care. And then made promise to pay any additional expenses that might be incurred. In effect he said, "whatever he owes is to be put on my account."

May we not see ourselves as both fugitive from justice and the victims of sin and abuse? Which of us did not follow a path of rebellion against God?" Many are still in the clutches of sin and deception, and we witness their plunge into death and destruction. Shall we not administer the balm of the Gospel to them? Are we willing to carry their care to the extent of personal surety for them as did Paul? May we not receive them as we are sure that Philemon did?

The example of Paul in the matter of Onesimus is one we should endeavor to follow. While his thought and actions are admirable, it is a pattern first seen in Christ Jesus our Lord. We are reminded in His Word: *All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. (Isaiah 53:6).* bhs

"Then the LORD God called to the man, and said to him: Where are you?" Genesis 3:9

It was not Adam who sought God, but God who sought Adam. And this has been the order ever since. -- Arthur Pink

If our faith stops at the cross -- (J.R. Miller, "Life's Byways and Waysides")

The women had brought spices, expecting to find Jesus' body wrapped in burial garments, lying in the tomb. "He is not here--He has risen!" said the angel. Matthew 28:6

Too many Christians look yet for their Christ, among the dead. They do not get beyond the cross and the grave. They see Christ, as only the Lamb of God who takes away their sin. They think of Him as accomplishing in His sufferings and death, the whole of His work of human redemption. They do not think of a living Christ who intercedes for them in Heaven, and who walks with them on earth in loving companionship.

The cross must never be forgotten! In a certain very real sense, Christ saved His people by giving Himself for them. The cross was the fullest, most complete revealing of divine love, which earth has ever seen! There the heart of God broke, that its streams of life might flow out to give life to the perishing world. To leave a dying Christ out of our creed, is to leave out salvation. The prints of the nails are the proof-marks on all doctrine, on all theology, on all Christian life. He who dims the luster of the cross of Christ is putting out the light of Christian hope, by which alone souls can be lighted homeward. We must never forget that Jesus died--died for us!

But if our faith stops at the cross--it misses the blessing of the fullest revealing of Christ. We do not merely need a Savior who nineteen hundred years ago went to death to redeem us--but one who also is alive, to walk by our side in loving companionship. We need a Savior who can now hear our prayers.

We need a Savior to whose feet we can now creep in penitence, when we have sinned. We need a Savior to whom we can now call for help, when the battle is going against us. We need a Savior who is now interested in all of the affairs of our common life, and who can assist us in time of need.

We need a Savior who can now be our real Friend--loving us, keeping close beside us always.

We not only need a Savior who saved us by one great act wrought centuries ago--but one who continually saves us by His warm heart throbbing with love today, walking ever by our side.

Nothing less than a living Christ will do for us! That is what the gospel brings to us. It tells us of Him who lives. He was dead--the nail-prints are in His hands, but He is now alive forevermore! He is risen! He loves us now, today, always. He is ever with us!

It is only as we realize the truth of a living Christ, that our hearts are satisfied. We crave a personal friendship which will come into our life with its sympathies, its inspirations, its companionship, its shelter, its life, its comfort. All this, the living Christ is to us.

"Therefore He is able to save completely those who come to God through Him, because He always lives to intercede for them!" Hebrews 7:25

The truths that I know best, I have learned on my knees.

I never know a thing well, until it is burned into my heart by prayer. --John Bunyan