

Our Spiritual Family

1 John 2:12-14

A. John writes to the church using familial terms to note their spiritual state

B. He addresses them first as children who by new birth are in God's family  
1. They entered God's family by being forgiven, by grace through faith

2. They were proven to be His children by knowing the Father

C. He then speaks to the fathers whose wisdom helps ground the church

1. They had a level of spiritual maturity that brought them wisdom

2. That wisdom led to the firm conviction that Jesus was the eternal God

D. Lastly he writes to young men whose strength is needed to defend the faith

1. Perhaps they weren't as spiritually mature, but were no less committed

2. Their strength to prevail was derived from the Word of God in them

# Reynolds Corners Baptist Church

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Pastor John Gaskill  
Worship Leader Doran Brown

**September 17, 2017**

Welcome and Announcements

Meditation

Ephesians 2:19-20

Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. [NIV]

*Now I Belong To Jesus*

## Call to Worship

*Rejoice, Ye Pure In Heart*  
Opening Prayer

No. 28

## Preparing Our Hearts

*Christ Is Made The Sure Foundation*  
Scripture Reading  
*Glorious Things Of Thee Are Spoken*  
Presentation of Offerings

(BF) No. 6  
Psalm 68 [570]  
(BF) No. 12  
*Be Thou My Vision*

## Hearing The Word

*Brethren, We Have Met To Worship*  
Message - 1 John 2:12-14

No. 260  
[1208]

## Responding To The Word

Hymn of Commitment  
*Free From The Law, O Happy Condition*

No. 168

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## ACTIVITIES

### *Sunday*

Sunday School	9:20 a.m.
Morning Worship	10:15 a.m.
Evening Worship	6:00 p.m.

### *Wednesday*

Bible Study (at parsonage)	7:15-8:15
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## PRAYER REQUESTS

KALKATA, INDIA (kohl-KAH-tah) - While growing up in a Hindu home and community, Riya\* became involved in a Sunday School outreach program for children in her area. Over time, with a group of seven other girls like her, she grew in her understanding of who the Son is and surrendered her life to Him. The Father blessed her with a wonderful, godly husband, and they now serve Him faithfully together. Her friends have not had the same experience. One of those seven young, faithful girls is being forced to marry a Hindu man. She is anxious about what life will be like for her after marriage. She has been told that she can follow Jesus in private, but that as the daughter-in-law, she must participate in the household "pujas" (acts of worship) and attend temple worship with her mother-in-law. Join Riya in asking the Father for wisdom in how best to counsel her friend to be faithful to the Lord in what looks to be a very difficult, and potentially dangerous, life ahead of her. Unfortunately, this story is not uncommon. Please pray for many of the young women who come to know the truth but are forced into difficult and torturous relationships. Pray for courage as they very clearly experience what it means to take up their cross daily in order to follow Jesus. And please pray for more young men to know truth and to be prepared to lead families that walk in that truth.

## OUR INVITATION

*Our purpose as a church is to glorify God by proclaiming his good news to those who do not know him and by building up the body of Christ through sound teaching and mutual encouragement. We urge you to accept Christ as your Savior and invite you to become a part of this work as a member of this fellowship. If you are interested in joining our church we invite you to speak to the pastor after services about what is involved.*

## ANNOUNCEMENTS

We continue in our study of Job tonight with, "God Is Just," Job 34:1-37. Elihu makes his case to a wider audience, to Job's friends and perhaps others who were listening. He calls on these wise men to consider what was truly just and good and come to an agreement on what these are. He uses Job's words to show the flaw in Job's argument that God is not just or good. As the One who gives his very breath that man might live it is unthinkable that God would do wrong. Job felt God was wrong in making him suffer, but Elihu insists he is mistaken. Job's statements have called into question God's justice, or at minimum, his power to enforce justice. Knowing what Job has said, Elihu sets out to defend the justice of God in his dealings with men and closes by praying Job's trial would continue until he ceased his sinful accusations.

We continue in our look at evangelism on Wednesday nights and our focus was the misuse of Paul's readiness to adapt his lifestyle to fit that of others so he could evangelize as shown in 1 Corinthians 9:22. This verse goes back to the previous chapter 8 where he speaks of the right to eat food sacrificed to idols but not exercising this right so he would not be a stumbling block to the weaker brothers who would be wounded. Chapter 9 uses the same principle that Paul had the right to be paid but did not exercise this right due to the circumstances and chose to preach freely from principles of love and zeal. Paul was willing to use legitimate means to win the lost even if that meant giving up his rights. Legitimate means would never cooperate with those who do not preach the true gospel such as Mormons or Jehovah Witnesses. Evangelism must be biblical and applicable (the right time, place and audience), which are guidelines to be sure the lost can hear.

*"I have written unto you, little children, because you know, the Father." The tiniest babe in the family of God knows the Father. For, first, as we have seen, his sins are forgiven him. By whom is that pardon given? Why, by the Father, and therefore he that has had his sins forgiven him necessarily knows the Father. When the poor prodigal felt the kisses of his father's love, and saw the best robe adorning his person, then he knew the Father. All the philosophers in the world do not know the Father God as a forgiven sinner knows. I go a little further. If there are any that have never fallen into sin, but are like the ninety and nine just persons who need no repentance, or like the elder brother who had never at any time transgressed his father's commandment, I say that these do not know and cannot know the Father as the forgiven child does. For this, My son was dead, and is alive again. He was lost and is found." Then, as he looks up through his tears and sees the ineffable smile of the Father's affection, the forgiven child knows the Father. The very least child of grace, having received the forgiveness of sin, knows the Father in this most important sense.*

Charles Spurgeon