

At Ridgewood, we are nothing more than real people living in a real world serving a real God.

Here are things that may be different from your previous church experiences:

No Age-Graded Ministries | All God's people - from infants to the elderly - are needed in relationships with each other. We worship together as one big family - the family of God.

Children are Welcome and Encouraged in the Worship Gathering

It is the parent's duty to train their children to participate in corporate worship, including singing, tithing, prayer, and active listening to the teaching of the Word of God. (Deut 31:12-13, Ezra 10:1, Matt 18:1-5, 19:13-15, Eph 6:1-4, Col 3:20) As part of this training process, children may make small noises in the service. These are a reminder "to such belong the Kingdom of God" (Mark 10:14). However, we also have the "Genesis Room" at the far end of the hall set up with video and audio feed for your convenience if you feel your child needs more attention.

We Partake in the Lord's Supper Weekly | We ask that the elements only be taken by professing baptized believers who are in a good standing with their local church. (Acts 2:43-47, 1 Corinthians 11:23-24)

We Practice Systematic Exposition | The Bible is God's word and is our final authority in all matters of faith and practice. The music is prayerfully selected based on each week's text of Scripture. (Acts 2:42-27, Colossians 3:16)

Weekly Fellowship Meal | Families of Ridgewood have brought food for their own household and extra to share with visitors. Fellowship is one way we endeavor to 'encourage one another' in our Christian walk. (Acts 2:42-47, Hebrews 10:24-25)

Use this Bulletin Throughout the Week as a Home Worship Guide

God has called you to disciple your household. He has also called His church to encourage, equip, and expect you to disciple your household. Use this bulletin as a home-worship guide throughout the week.

The song of the month is a great place to start with family worship. The prayer guide is a tool designed to guide you and your family in prayer. The catechism/doctrine and home devotions are wonderful discipleship tools for everyone, especially for children of all ages. If you have any questions, the fellowship meal is a great time to get help and encouragement from others. That's what we are here for!

True Life Cards | We encourage you to pick up some True Life Cards in the foyer and give out a few every week. Pray for an opportunity of Gospel conversation with and the salvation of people in the following categories: Family, Friends, Neighbors, Coworkers, Community. Go to truelife.org for more information.

May 21, 2023

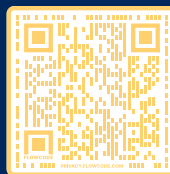
Ridgewood CHURCH

Announcements:

- » Wednesday Nights at 6p
 - Wednesday Study continues this week at 6p over "God's Disposition Towards the Sinner."
- » Shine-On Summer Kick Off Event
 - TWO WEEKS AWAY! - Shine On Summer Kick Off Event for guests with special needs of all age and their families. 6/3/23. Flyers available.
 - Sign up today in the Foyer to volunteer.
- » Honoring 2023 Graduates
 - 2023 High School and College graduates will be recognized during the gathering on Sunday, June 4. If you have a graduate, please email ridgewoodchurch@yahoo.com with their name to make sure they are recognized.
- » Memorial Weekend Fellowship
 - Next Sunday we will have our annual Memorial Weekend Crawfish boil during our regular scheduled Fellowship Luncheon at 12p. The church will provide crawfish and sides along with chili dogs. Please bring plenty of sides and desserts.
- » Operating:
 - Offering plates are at the back of the auditorium, or text "\$amount" to 409-239-0774

409.729.6000 • ridgewoodchurch@yahoo.com • www.ridgewoodchurch.us

Our Purpose... To Belong to Christ
Our Mission... To Become like Christ
Our Vision... To Bear Christ's Fruit



Welcome Guests!



Welcome

Catechism/Responsorial Doctrine - Jesus is Prophet, Priest, King

57. What does Christ do for his people? He does the work of a prophet, a priest, and a king.

60. Why is Christ a king? Because He rules over us and defends us.

63. Why do you need Christ as a priest? Because I am weak and helpless.

Memory Verse:

Revelation 17:14 "They will make war on the Lamb, and the Lamb will conquer them, for he is Lord of lords and King of kings, and those with him are called and chosen and faithful."

Pray for our Church Body (James 5:16)

Brandon Roberts Household

Pray for Kings and Those in Authority (1 Timothy 2:2)

Local | Cary Erickson | Commissioner Precint 2

State | Jeff Boyd | TX Supreme Court Justice

National | Samuel Alito | Supreme Court Justice

Pray for the Great Commission (Luke 10:2)

New Testament Scripture

Romans 12:9-21, page 948

Songs:

"Fairer Lord Jesus"

"Jesus Messiah"

"What love my God"

Old Testament Scripture

Ezekiel 46, page 734

Song of the Month | scan QR code for lyrics/video

"Known & Loved" by Citylight

Message

But I Say to You... Part 4 | Matthew 5:38-42, page 810

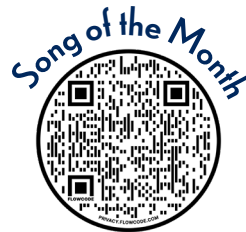
Confession/Repentance

Lord's Supper

Dismissal/Offering

Fellowship Luncheon

Please join us in the gym for fellowship and food!



Jesus is Prophet, Priest, King

QUESTIONS TO LEARN:

57. What does Christ do for his people?

He does the work of a prophet, a priest, and a king.

58. Why is Christ a prophet?

Because he teaches us the will of God.

59. Why is Christ a priest?

Because he died for our sins and prays to God for us.

60. Why is Christ a king?

Because he rules over us and defends us.

61. Why do you need Christ as a prophet?

Because I am ignorant.

62. Why do you need Christ as a priest?

Because I am guilty.

63. Why do you need Christ as a king?

Because I am weak and helpless.

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Through Jesus' response to Peter's sad blunders, Peter grew to love the Lord Jesus deeply as his prophet, priest and king. Two who powerfully experienced Christ's kingship were Adoniram and Ann Judson, America's first foreign missionaries.

If Christ is for Us, Who Can be Against Us?

The main road through Jerusalem was not rugged, yet Peter stumbled along it like a man who had already walked a long way through rough terrain. He and John were trying to keep pace with the detachment of soldiers that had bound Jesus before the disciples' very eyes, and were now hurrying him through the city. They could just see the soldiers' torches and spears above the heads of the Jewish festival-goers crowding the street.

Peter searched his mind for something he could hang onto—a safe thought. What he found instead were many frightening things to avoid. So much had happened in such a short time! During their Passover meal, just that evening, Jesus had washed the disciples' feet and had spoken a great deal about pouring out his blood. If that weren't bad enough, Jesus then announced that one of the Twelve would betray him, and that they would all fall away from him on that very evening.

After that, things had happened quickly. Not wanting to fall away from their Lord as he had warned, the disciples had followed Jesus to the garden at Gethsemane—all except Judas, who had soon appeared in the garden leading several Jewish officials and the soldiers who seized Jesus. Peter himself had pulled his sword and swung wildly at the nearest intruder, cutting off his ear. Remembering this as he staggered along the path, Peter gazed at his guilty hands. Had he really done that?

Then there was something else Jesus had said to Peter before the soldiers had come. What was it? Peter chased the memory around his mind but it would not be caught. It seemed important, but Peter simply wasn't in any shape to supervise his poor rattled brain. It would have to wait.

John and Peter soon arrived at the gate of Annas, the former high priest, into whose home Jesus had been taken. John knew him well and convinced the guard at the door to let him inside. Peter, it was decided, would have to wait in the courtyard with the other onlookers.

The servant who opened the courtyard gate to Peter eyed him suspiciously. He was not in soldier's uniform, and she didn't recognize him as one of the Jewish officials who so often came around. "Aren't you one of *his* disciples?" she asked him accusingly.

Peter cringed at the way she said "his"—with hatred and disgust. Beyond her in the courtyard he could see men warming themselves over a fire. Some of them were probably close enough to overhear. Why should he have to answer to a servant anyway?

"I am not," he lied, and moved quickly past her to the fire.

The men already sitting around it were chatting breathlessly about the evening's events. Most of them had families at home waiting on them to celebrate the Passover, but none wanted to be left out of the excitement. No, they would all wait and see what would be done with Jesus.

"My bet is they let him go," said an older man who had been around long enough to watch plenty of blasphemers fall in and out of favor.

"Not a chance," argued the young aide of an official who was inside. "Why, he's a menace. He's got hundreds believing his lies, and . . . he stirs people up. One of his men tried to kill the high priest's servant this very evening!"

Had the fire not already chafed Peter's face, the others would have seen it turn red at this reference to his impetuous swordplay in the garden.

Just then, a third man noticed Peter's clothing. "Say, aren't you one of the Galileans who travels with him?" he asked.

Peter's eyes darted from one penetrating gaze to another within the tight circle of blazing faces. "*Man, I am not!*" Peter denied.

A minor official who had overheard these remarks then stepped into the circle. "Yes," he said, pointing at Peter, "didn't I see you with him earlier in the olive grove?"

Exasperated by their needling accusations, and fearful for his own life, Peter retorted now in a loud voice, "*Man, I don't know what you are talking about!*" Before anyone could respond to this, however, a fitful rooster crowed from the high priest's yard. As Peter instinctively turned toward the sound, he saw Jesus watching him sorrowfully from the doorway of Annas' house.

The memory that Peter had been unable to grasp earlier now rushed in and claimed his whole attention. Jesus had said to him: "Peter, Peter, Satan has asked to have you. But I have prayed for you, that your faith will not fail. Before the rooster crows tonight, you will claim three times not to know me. *But when you have turned back, strengthen your brothers.*"

Peter tore his eyes from his Savior, ran from the courtyard, and wept bitterly.

Taken from: Luke 22:31-34, 54-62; John 18:10-27.

FROM THE BIBLE:

My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only but also for the sins of the whole world. (1 John 2:1-2)

For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. (Hebrews 4:15)

TALKING IT OVER:

1. *How was Christ a prophet in this story? (He knew beforehand what would happen, warned Peter of it, and knew what to do about it.)*
2. *How was Christ a priest in this story? (He interceded to God on Peter's behalf, then offered the sacrifice of himself.)*
3. *How would it make you feel if you knew that the Lord Jesus Christ was praying to the Father on your behalf?*

King Over All Kings

Adoniram Judson and James Colman bowed low to the floor while awaiting the appearance of the Burman king, referred to by all as the Golden Presence. When young King Bagyidaw finally strutted into the audience hall, Adoniram stole a look. With his long black hair wound up in a turban, the Golden Presence was small but regal, wearing checkered silk pants and carrying a gold-sheathed sword.

At length, the king acknowledged the two American missionaries who knelt before him, and beckoned to the official standing by with a petition that Adoniram had written on palm leaves. The missionaries had come several days' journey upriver from Rangoon in hopes that the king's Golden Ears would hear their plea. "Very well," the king said to the official, "read."

The petition respectfully begged that the king issue an order stating that any of his Burman subjects who desired to practice the Christian religion should be allowed to do so in peace. The king pondered this for a moment, and then took his hand from the hilt of his sword and snatched the palm leaf from the cowering official. Adoniram also handed the king a carefully worded, palm leaf-sized statement of his Christian beliefs.

While the king read the two documents, Adoniram prayed fervently for God to soften this cruel man's heart so that he would allow the gospel of Jesus to be shared openly in Burma. Adoniram remembered the day, seven years ago, when he and his wife Ann had arrived in this godless country as the first American missionaries abroad. He thought of her now, waiting for him at their mission in Rangoon, trying to protect the three timid but sincere Burmans who had only recently come to believe in Christ. These converts had faced threats so severe, that before he had left for the palace in Ava, two of them had asked to be baptized at night so as not to advertise their new status as Christians. All that could change, though, if King Bagyidaw would only grant his people permission to worship as God led them.

The Golden Presence read no further than Adoniram's claim that there is only one true God. At that point he looked up darkly and opened his hand, allowing the palm leaves to flutter to the floor. The interview was over, the petition denied. Adoniram and James Colman were instantly cast out of the palace.

They knew only too well what this would mean to their little mission in Rangoon. Once word spread that the king had rejected their plea, even those few Burmans who had already come to Christ would be treated abominably—overtaxed, beaten, tortured or even killed—unless they renounced their newfound faith. No one else would come anywhere near the mission house to hear their message or receive copies of the literature that he and Ann had worked so hard to translate into Burmese so that the people could understand it. They had gambled on the king and lost. This would surely mean they would have to move the mission, perhaps out of Burma.

As they started on the voyage home, Adoniram prayed. "O Lord, at your leading we have toiled ceaselessly in this country of great tyranny to which you have sent us. And if we were able to see the end result of these efforts, as you can, I know that we would be compelled to give you the highest praise! Though I cannot now see it, please make my heart quicker to trust in the power and wisdom of my Almighty King, Christ Jesus. Please show your rule over all the world and defend your gospel in this small kingdom."

Even before Rangoon came into sight, Adoniram heard the temple bells on its many Buddhist pagodas tinkling in the wind. When they rounded the bend they saw their little group on the pier awaiting them—their wives and the three members of their mission church, Maung Nau, Maung Thahlah and Maung Byaay. It was February 18, 1820.

On Sunday, Adoniram called the tiny church together and explained all that had happened in Ava before the king. "We will have to close the mission now, or you will be in great danger. You may expect persecution and suffering if you stay, but you are all welcome to come with us to our next mission," Adoniram said sadly.

Almost in unison, the three Burman believers begged the Judsons not to leave. Every danger that Adoniram described, they made light of. This from men who a few months ago had begged not to be baptized in the daytime so as to avoid persecution much less severe than what they could now expect!

A few nights later, Maung Byaay came to the mission and asked to speak to Adoniram. "Teacher, I have been most distressed since you said you were leaving. I have found many more among my people who are examining the new religion. Some of them are close to the kingdom of God. Please stay until there are eight or ten disciples so that we can have a church that continues after you go. I know if we ask him, God will raise up one among us to become teacher of the rest."

It seemed that the dark prospect of losing the gospel of Christ altogether was having a strong effect in Rangoon. The Judsons stayed until July 19, 1820, when they determined that Ann would have to spend a few months away because of illness. Nevertheless, as their ship sailed from Rangoon, Adoniram and Ann waved to a crowd of well-wishers on shore that included ten native Burman Christians. With all their hearts, the Judsons praised their own mighty king, Christ Jesus, whose power prevails over the fickle opposition of earthly rulers.

Today, hundreds of Burman Christians trace their spiritual roots back to the Judsons' tireless work in the nineteenth century. Despite tremendous persecution from the current regime in Burma, they hold to their faith, looking forward to their citizenship in Christ's eternal kingdom.

FROM THE BIBLE:

"You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice." (John 18:37b)

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? . . . No, in all these things we are more than conquerors through him who loved us. (Romans 8:35, 37)

TALKING IT OVER:

1. *Was the spread of Christ's gospel thwarted by King Bagyidaw's rejection of the missionaries' petition, as Adoniram feared it would be?*
2. *How was Christ a king to the Burman Christians?*
3. *Where does Christ rule? How does he defend his kingdom on earth today?*