

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

March 24, 2024

Ridgewood
CHURCH

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 2:42-47, 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 2:42-47, 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!

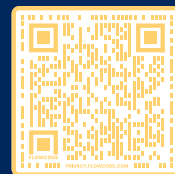
True Life Cards | We encourage you to pick up some True Life Cards in the foyer and give out a few every week. Pray for an opportunity of Gospel conversation with and the salvation of people in the following categories: Family, Friends, Neighbors, Coworkers, Community. Go to truelife.org for more information.

Announcements:

- » Wednesday Nights at 6p
 - A new study on Pneumatology: the Doctrine of the Holy Spirit starts this Wednesday, March 27 at 6p.
- » Shine On Summer Kick-Off Carnival
 - Save the Date - Shine On Summer Kick-Off Event for people with special needs and disabilities of all ages and their families on 6/1/24. More info to come soon.
 - NTS SETX Board Meeting for Shine On - Wednesday, April 3 6p-8p
- » Extra-Cushion Diaper Ministry
 - Outreach Port Arthur will be distributing diapers the second Wednesday of each month from 3-5p. Contact Savannah S if you would like to help
- » Operating:
 - Please remember to be faithful in your tithes and offerings (2 Cor. 9:6-7)
 - 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!



Order of Service: March 24, 2024

Sermon Notes:

Song "How Deep the Father's Love for Us"

Welcome

Catechism/Responsorial Doctrine - The Atonement - Christ's Atoning Work

40. Did our Lord Jesus ever sin? **No. He was holy, blameless and undefiled.**

41. How could the Son of God suffer? **Christ, the Son of God, took flesh and blood, that He might obey and suffer as a man.**

42.. What is meant by the Atonement? **Christ satisfying divine justice, by his sufferings and death, in the place of sinners.**

Memory Verse: 2 Corinthians 5:21, "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God."

"Pray for our Church Body (James 5:16)

David Gillespie

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

Local | Christopher Bates | Constable Precinct 2

State | Anthony Woods | Texas State Guard Commander

National | Gen. Mark Milley | Chairman Joint Chief of Staff

Pray for the Great Commission (Luke 10:2)

New Testament Scripture

John 1:9-14, page 886

Songs

"Jesus Messiah"

"In Christ Alone"

"Come to the Feast"

Old Testament Scripture

Genesis 8, page 6

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

"This is My Father's World" (Maltbie D. Babcock-1901)

Message

Jesus and His Family | Matthew 12:46-50, page 818

Confession/Repentance

Lord's Supper

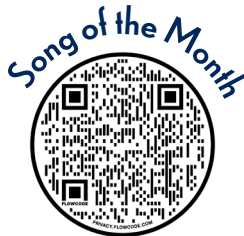
"Because He Lives!"

Dismissal/Offering

"Doxology"

Fellowship Luncheon

Please join us in the gym for fellowship and food!



UNIT 3 – SECTION 3

Christ's Atonement

QUESTIONS TO LEARN:

40. Did our Lord Jesus Christ ever sin?

No. He was holy, blameless, and undefiled.

41. How could the Son of God suffer?

Christ, the Son of God, took flesh and blood, that he might obey and suffer as a man.

42. What is meant by the atonement?

Christ satisfying divine justice, by his sufferings and death, in the place of sinners.

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Pilate's agreement to crucify Jesus, while releasing the guilty Barabbas, is a picture of Christ's substitutionary suffering for the sins of men. The story is told here from the perspective of Pilate, who probably marveled at the Jew's choice of a murderer over one so obviously blameless under their God's Law. Until Martin Luther's 95 Theses were published, the sixteenth-century Roman Church had convinced people that they must help pay for their sins with their own sufferings, especially when the people's sufferings helped the Church.

The King Who Died for One, and All

When Pilate left for the Governor's palace around daybreak, his wife was still fast asleep. He knew he would be busy all day keeping the people in line. It was the week of Passover, after all, and Jerusalem was filled with Jews from all over Judea and beyond.

The moment Pilate arrived at the palace, he was summoned by some of his guards. As he had feared, a crowd of Jews was already outside clamoring for him. He let them wait for a while to put them in their place and then went out to them.

There on the palace steps were his usual critics—the chief priests, elders, and teachers of Israel—angry and demanding. They had brought some poor man with them whom they had bound and beaten.

"We want you to try this man," several of them announced as soon as Pilate appeared in the doorway. "He must be executed."

"Is this Jesus who I've heard so much about?" Pilate asked, already wishing he hadn't come to the palace that morning. "What charges do you bring against him?"

"He's a criminal," an elder responded vaguely. "We wouldn't be handing him over to you if he weren't guilty."

His suspicions now thoroughly aroused, Pilate said, "Take him and try him according to your own law and leave me out of it."

"He must be condemned under Roman law," the elder insisted. "You will not allow us to execute for violations of *our* law, and so you must try him."

"But what Roman law has he violated?" Pilate asked again.

"Well, . . . he has stirred up the whole nation," the chief priest announced with a dramatic wave of his arm. "He claims to be a king, the Christ, and . . . and he opposes the payment of taxes to Caesar." (This last charge was an outright lie.)

Tired of their wild accusations, Pilate turned his back on them and went inside his palace. He knew that the Jewish leaders were jealous of Jesus because of his wise teachings, miracles, and his many followers.

"Bring Jesus to me," he ordered his guards.

They returned with the bound Jesus a few moments later. Nothing about him was threatening, or for that matter very "kingly," thought Pilate.

"Aren't you going to answer their charges?" Pilate asked him. "Are you the king of the Jews?"

"Yes, it is as you say," Jesus replied. "But my kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place."

"You are a king then!" Pilate seized on this, still unsure how it was a crime.

"You are right in saying I am a king. In fact, for this reason I was born, and for this I came into the world, to testify to the truth. Everyone on the side of truth listens to me."

"What odd words!" Pilate thought. "I have never heard anyone talk like this. Surely his claims are preposterous." But he grew a bit nervous.

Just then a servant entered and handed Pilate a note marked "Urgent!" It was from his wife, and it said: "You will be asked to try an innocent man today. Have nothing to do with him, for I already have suffered greatly in a dream about him this morning."

That was enough for Pilate. He would have Jesus beaten to appease his accusers, and then let him go. He went back out to the leaders, who had by now attracted a curious throng of festival-goers.

"I have examined this man and find no basis for your charges against him," said Pilate. "He has committed no crime deserving death, so I will release him after he has been beaten."

The mob, which the Jewish leaders had been coaching, jeered angrily at this verdict. They screamed, "Crucify him! Crucify him! Crucify him!" Afraid they would incite the whole town into a riot, Pilate cast about in his mind for another plan.

"Here's what I will do for you," he finally announced. "According to custom, I will free one Jewish prisoner in honor of your Passover. It will either be Jesus, or that murderer Barabbas. The other will be crucified. Which would you have me free?" Surely they would rather have Jesus released to them than a known murderer!

"Barabbas," they said in unison, and without hesitation.

Pilate shook his head and swallowed hard. "Very well, then, let this innocent man's blood be on your heads, not mine! Guards, release Barabbas, and take Jesus to be crucified in his place."

Taken from: Matthew 27:11-26; Luke 23:2; John 18:28-40.

FROM THE BIBLE:

[H]ow much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God. Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant. (Hebrews 9:14-15)

For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God. (2 Corinthians 5:21)

TALKING IT OVER:

- 1. Did Jesus submit to Pilate and the Jewish leaders voluntarily?*
- 2. In the account, what guilty person was freed because of Jesus' willingness to die? What other guilty persons deserve to suffer instead of Jesus?*
- 3. In what sense did Jesus suffer in your place?*

Three Florins, or One Perfect Life for Your Sins?

As quiet as a mouse, William the Baker tiptoed past his village church on the outskirts of Wittenberg Germany late one evening in the fall of 1517. He was determined not to disturb Father Luther on this particular evening, for he feared he had drunk one too many ale to escape his priest's notice.

"On the other hand," William told himself, "I just paid for my sins yesterday." So he kicked a wooden barrel over defiantly, resenting the nagging guilt that plagued him. The barrel rolled across the street and smashed right into the side door of the church.

Out came Martin Luther, working late as usual writing letters, preparing sermons and lectures, and balancing accounts. He rubbed his tired eyes and squinted into the darkness to locate the one responsible for all the commotion. There stood William, swaying back and forth, trying not to fall over.

"William? Is that you?" Luther asked. "Are you all right?"

"Aye, Fader Lutter, uh, Luther I mean. I, I, . . . I'm well."

"What was all that noise?" Luther asked.

"Thanoise?" William thought hard. "Ye! Twas a mighty calamerin', weren't it? Twas that ol' church cat Ebenezer playin' on the barrel thar. Seems he managed to tippy top it over. Yassir, thass what happen'."

William hoped he had paid enough for his indulgence to pardon him also for one little white lie told to his parish priest. He must be careful, though, because his account might be running low at this point.

Luther stepped up to William and sniffed hard. He drew back, repulsed by the strong odor of liquor. "William! You are dead drunk! What is the meaning of this?"

William stared back, dumbfounded. No words at all came to mind now, neither truth nor lies. Finally he remembered the piece of paper in his pocket. Relieved, he pulled it out and handed it to the indignant man standing over him. Then he promptly plopped backwards in the dirt, where he sprawled, content.

Luther unfolded the paper. He noticed the official seal of the Holy Roman Church at the top. Then he read aloud:

This Certificate of Indulgence is issued by His Imminence Pope Leo X to William the Baker in acknowledgment of his contribution of three gold florins for the rebuilding of St. Peter's Basilica in Rome. This contribution demonstrates that William the Baker is duly contrite for all sins he has committed since his baptism, and is deemed adequate penance for said sins, which are hereby declared forgiven. Signed, John Tetzel (representative of Pope Leo X), 25 September 1517.

William looked up at Luther and smiled, hoping the priest would agree that this paper proved that he was contrite enough to make up for tonight's indiscretions, as well as for those he had committed earlier. Friar Tetzel had promised as much, in exchange for one additional florin that William had given him on the sly. But Luther looked unconvinced.

In fact, Luther was furious that Tetzel was across the river tricking his parishioners into paying money that they didn't have to spare, in order to rebuild a church that didn't need to be built, by promising to forgive sins that the pope had no power to forgive. He looked down at the mess of a man lying at his feet and saw anything but a repentant sinner. Rather, he saw a man whose soul was in grave peril because he had no idea where true forgiveness came from, nor any motivation to find out.

Martin Luther plucked William the Baker out of the dirt and helped him home. Later he would have a long talk with him about the only real hope for forgiveness of sins. Luther would have to tell William that he had given the Church his hard-earned money for nothing, because no amount of money could satisfy God's anger over William's sins—not three florins or three million florins.

Tonight, though, Luther returned to his desk to continue the document that would become known throughout the world and down through history as his *Ninety-five Theses*. In it, he would explain why the Church's practice of selling indulgences was a deceit that kept people from understanding that Jesus Christ already has paid the full price for sin. Luther would write of the blasphemy that led sinners to believe that indulgences, rather than the cross of Christ alone, were necessary in order for God to pardon sins. Luther would post his *Theses* on the door of Castle Church in Wittenberg on October 31, 1517, so that it would be noticed and read by other theologians and scholars on the following day.

And it certainly was noticed. Luther's actions eventually shook all of Europe to its core. God's reformation of his Church had officially begun.

FROM THE BIBLE:

... knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot. He was foreknown before the foundation of the world but was made manifest in the last times for your sake, who through him are believers in God, who raised him from the dead and gave him glory, so that your faith and hope are in God. (1 Peter 1:18-21)

For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit, ... (1 Peter 3:18)

TALKING IT OVER:

- 1. How were people in Luther's time trying to obtain God's forgiveness for their sins? Do you think there is any amount of money that would have sufficiently paid for their sins?*
- 2. What is the only thing that atones for our sin?*
- 3. Why could Jesus pay for our sin, but we cannot?*