

TODAY'S ORDER OF WORSHIP

Welcome by: Daniel Balch /Opening Prayer by: Walden David

Morning Assembly Song Leader: Shannon Smith

#23 Our God, He Is Alive
#313 The Old Rugged Cross

Scripture Reading by: Rock Cary

#387 Tell Me the Story of Jesus
Lord's Supper and Contribution

#490 It Is Well with My Soul

Sermon: "How Can God Use Me?"
Isaiah 6:8

#915 Trust and Obey
#989 Soon and Very Soon

Closing Prayer by: Wayne Noonkester

Welcome by: Daniel Balch

Evening Assembly Song Leader: Shannon Smith

#2 We Praise Thee, O God
#286 Wonderful Story of Love

Scripture Reading: Brooks McKelroy

Opening Prayer: Phillip Strickhausen

#548 The Lily of the Valley

Sermon: "One Word: Confess"
Romans 10:8-11

#909 There's a Fountain Free
#878 Sweet By and By

Closing Prayer by: Chris Young

Other Opportunities For Spiritual Growth

Sunday: 9:00am — Bible Study Classes, 10:00am — Worship, 6:00pm — Worship

Wednesday: 10:00am — Ladies Bible Class, 7:00pm — Bible Study Classes

Aug. 18, 2019

“Stand Firm in...Liberty”

Galatians 5:1

The Purified Church

We all learn about the Pilgrims landing at Plymouth Rock in 1620 when we are in grade school. You probably remember that the Pilgrims were Puritans, coming to the New World in order to practice their religion without persecution. What you might not know is the contribution the Puritans made to the Restoration Movement.

Protestant impulses in England first emerged at Cambridge University in the 1520s, particularly in the work of **William Tyndale** (c. 1494-1536). Tyndale endeavored to produce an English translation of the NT, believing Scripture alone should determine Christian belief and practice. The authorities suppressed his work, but it circulated widely and stoked the Protestant fire. Tyndale's Bible was significant not only as a vernacular translation, but because of its prefaces and marginal notes. These emphasized the covenant God makes with his people as the central theme of Scriptures. God's promises were conditional, contingent on people keeping his laws. England, therefore, must adhere to his law in order to be blessed.

Tyndale was burned at the stake in 1536, but his work lived on. By the reign of Edward VI a mere decade later, the notion of England as a new Israel in covenant with God was commonplace. During this time, Reformers came from the continent to further the Protestant cause. Chief among these was **Martin Bucer** (1491-1551), who had worked closely with both Luther and Zwingli. Bucer took up a teaching position at Cambridge, where he wrote *The Reign of Christ*, advocating for restoration in pursuit of a godly state. The upshot is that Tyndale's covenant theology was joined in this period to the Reformed emphasis on restoring the Biblical pattern – restoration was viewed as the means of fulfilling the covenant.

Edward's death in 1553 and the accession of his Catholic sister Mary halted these efforts. In her brief reign, she attempted to quash the Protestants, burning nearly 300 of them at the stake. Many leaders fled to the continent; these exiles spawned the earliest Puritans. Remember, in their view, the welfare of the nation depended on restoring the church. Mary's rise indicated they had failed, and God was punishing them. Their clear duty, then, was to return after her death and finish the job. With Elizabeth succeeding Mary in 1558, they returned home, hoping that Elizabeth would continue what Edward had begun. Instead, she chose a middle way between Catholicism and the radical Protestant elements.

Many of the returned exiles objected to her actions. They began preaching, lecturing, and publishing, constantly urging a return to the primitive church. To make a long story short, the Puritans were increasingly dissatisfied; by the early 17th century, many began to regard the English restoration as a failure and argued for separation from the church. They thus chose to flee the country and work for their vision elsewhere. What bearing does this have on churches of Christ? For one, the Reformed emphasis on restoring primitive Christianity reached its greatest intensity with the Puritans; we can relate to their

Our Sick

Bill Lunceford is in St. Elizabeth Hospital.
Randy Snell, a friend of Danny Balch's will be having open heart surgery at the Mayo Clinic.

Phillip Cottle is in Methodist Hospital.

Continued Prayers
(Need cards, phone calls & visits)

Gwen Pettit, Gary Nielsen, Harold & Geri Cryer, Steve Ward, Jackie David, Frank & Tina Garcia, Eric Davis, Dayla Hale, Minny Owen, Doris Trahan, Joe Edd Stifflemire, J. P. Williams, Nancy Hempel

Shut Ins
(Need cards, phone calls & visits)

Jim Smith, Winona Angelle, Myrtle Sheffield, Dr. Ronald Davis, Larry Hicks, Mark Wilcox

Our Missionaries

Aaron & Marisa Bailey in Mwanza, Africa,
 Rod Kyle in the South Pacific

Upcoming Activities

Elders, Minister meeting Monday at 7:00 pm.
Early Bird singing today at 5:00 pm.

Sunny Glen Children's Home

We are collecting 275 boxes of macaroni and cheese for Sunny Glen Children's Home. A barrel has been placed in the foyer. We have collected 200 boxes.

Mark Your Calenders

1st Annual Brotherhood Wide Door Knocking on October 5, 2019.

Exciting news: we have committed to participate in this effort. Mark your calendars for Saturday October 5 and plan to get involved! More details will follow in the coming weeks.

<u>Elders</u>	<u>Deacons</u>	<u>Minister</u>
Ken Coleman	Daniel Balch	Bryant Perkins
Bob Parker	Danny Balch	
Bobby Rader	Shannon Smith	
Don Taylor	Phillip Strickhausen	
Robert Ward		

Communion Preparation: Kristi Burgess
 Nursery Attendants: Debra Faneros, Melony Hicks

Communion Preparation for Sunday, Aug. 25th: Barbara Cantu
 Nursery Attendants for Sunday, Aug. 25th: Marsha Rader, Lynette Ward

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cause. For another, this heritage nourished the outlook of the 19th century leaders in the Restoration Movement. Almost all of them were of British stock and Puritan lineage. While they rejected much of Puritan theology, they maintained the same attitude toward Scripture, the church, and restoration.

Of course, as we know, many of these Puritans came to America. That first small group landed in 1620. But the "Great Migration" really began in 1629, with the arrival of 400 people led by John Winthrop and backed by the Massachusetts Bay Company. They set to building a commonwealth where church and state were fashioned by the Bible; by 1640, as many as 20,000 had migrated, most of them with Puritan sympathies. We can think of this as a sort of restorationist crusade; the early American Puritans intended to be nothing more or less than the early church restored.

The influential **John Cotton** (1585-1652) is a good example. His most extensive work was *The Way of the Churches of Christ in New England*, published in 1642. In it, he examines numerous practical aspects of the church, attempting at all times to fashion it according to Scripture. His passion for restoration is evident in 2 issues from his career. In 1611, while still a fellow at Cambridge, he wrote an essay arguing that the Lord's Day should be observed from evening to evening rather than starting in the morning, in keeping with what he saw as the primitive pattern; this prevailed in New England. The other issue is from late in his career, when he translated the Psalms more literally for use in congregational singing. Published in 1640 as the *Bay Psalm Book*, Cotton noted that the Psalms had been the standard of singing in the ancient church – and thus proscribed all other hymns as unauthorized.

In Massachusetts, the leaders attempted to shape not just the church, but society itself by Scripture. They believed God had a divine plan for the civil order just as he did the church, and drew heavily on the Mosaic Law to fashion it. The irony is that, in so doing, they became so persuaded that restoration was complete – Cotton smugly wrote they were what "the Lord Jesus would erect were he himself in person" – that they wound up persecuting dissenters themselves! How could they coerce others when they had fled coercion? As Cotton put it, "There is a vast difference between men's inventions and God's institutions. We fled from men's inventions, to which we else should have been compelled. We compel none to men's inventions." The Puritans were convinced they had arrived. That hubris should be a warning to us in our quest for restoration.

"Stand Firm in...Liberty"
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