

In Our Prayers...

**Requester's name is in parentheses*

Melinda Black (Susie Puckett) – Melinda (Susie's cousin) had a successful procedure last week. Full diagnosis pending lab results.

Ongoing Health Concerns — Lyle Provost; Shirlean Johnson; Jim Beaver; Miriam Rodriguez; Vashara; Ken Williard's daughter-in-law; Yolanda & Judy Woody; Cailin Porter; Bobby Arnett; David Frederick; Rick Hales; Bill Harrell; Josh Martin; Karen Crowson; Terry Wells.

Door for the Word – Pray for relationships with the lost that lead to opportunities to talk about Jesus.

Announcements

September Cookout Next Saturday, September 19th, beginning at noon, Kenny & Debbie Sutherlin are hosting a cookout fellowship at their Vallecito house. Hamburgers and hot dogs will be provided. Whoever would like to is invited to bring sides of your choice to share. See the note posted in the foyer for more details. This is a great opportunity to bring a guest!

Work Day at the Church Building Saturday, October 10th, beginning at 8 am we will work on some chores around the church building. Our main focus will be on finishing the exterior paint on the education building.

A Merry Heart Does Good for the Soul

It wasn't the apple in the tree that got us in trouble, but the pair on the ground.

What kind of plants didn't Noah want on the ark? Leeks.

The church of Christ in Durango

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Service Times

Bible Study
Sunday 9:30 a.m.
Wednesday 6:30 p.m.

Worship
Sunday 10:20 a.m.



The Durango Disciple

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Who Cares About History?

By Keith D. Stanglin

What is a “restorationist?” Am I a restorationist? Are you one? I don’t know how many members of Churches of Christ actually self-designate as “restorationists.”

To clarify, “restorationist” objectively describes the churches spawned by the so-called “Restoration Movement.” These churches and Christians sought to restore the faith and practice of the first-century church.

It’s a noble idea that is not unique to the American Restoration Movement. Rather, restorationism broadly defined is part of the lifeblood of the Protestant Reformation. Something like this idea lies at the foundation of most denominations. Each new group justifies its existence by trying to improve the state of the church, restoring it to its pristine condition.

To be sure, this Protestant impulse is also not unique to Protestants. Christians have always been stirred by the depiction of the church in Acts, inspired by affection for a Golden Age that was lost but is recoverable.

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Who Cares About History?

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Among Churches of Christ, the traditional narrative has emphasized the history of Christianity after the apostolic age as the account of a sudden and precipitous fall. This fall was not limited to small groups whom the church called heretics; the apostasy, so the story goes, encompassed the institutional church at large.

As a result, in their efforts to restore New Testament Christianity, Churches of Christ have for the most part ignored church history. Church history is to be studied as a series of cautionary tales of what not to do. In this understanding, the call is to restore on the basis of the New Testament alone, skipping over church history.

This scheme of avoiding our history is unworkable. Ignoring the past does not mean that we are not affected by it. Our faith, practice, and biblical interpretation are inevitably shaped by church history. Our use of the 27-book New Testament is an example. We are indebted to our spiritual ancestors; we should never pretend otherwise.

I stand behind the restoration vision of Thomas Campbell: the unity of all Christians by means of restoration based on Scripture. But I must take leave of any interpretation and application of Scripture in the church that seeks to bypass nearly two millennia of church history, or that tries to read the Bible as if no one has read it before, or tries to do theology and worship as if they have not been done for the last 1,900 years.

Whatever restoration means, it should not mean ignoring and avoiding the wisdom of the past. Of course, the voices of the historical church are not judge and jury. Like us, they all stand under Scripture. But they are witnesses, voices that we should not fail to hear.

Sermon Notes

Weekly Bible Reading Schedule

September 14	Mon	Isaiah 66 – Jeremiah 3
September 15	Tue	Jeremiah 4 – 7
September 16	Wed	Jeremiah 8 – 11
September 17	Thur	Jeremiah 12 – 15
September 18	Fri	Jeremiah 16 – 19
