

## Churches of Christ 72nd Annual Lectureship

### Memphis, Tennessee

#### March 26-31, 2016

The beautiful city of Memphis, Tennessee, located on the Mississippi River in the southwest corner of Tennessee, is the largest city in the state. Settled by Native Americans and later the French, the “Bluff City” was founded in 1819 and incorporated in 1826. After falling to Union forces during the Civil War, then suffering yellow fever epidemics in the 1870s, the city declined and went bankrupt. With its prime location on the Mississippi, Memphis rebounded, thus becoming a natural distribution center for the South and Midwest.

Today, Memphis, Tennessee, is a growing city of around 650,000, with several major company headquarters, including FedEx, AutoZone and International Paper. The enormous amount of FedEx packages passing through the city, Memphis International Airport is the world’s busiest cargo airport. High-tech industries, health care and biomedical research are also important segments of the city’s economy.

Another highlight to be found in Memphis, Tennessee, is the National Civil Rights Museum. The museum is dedicated to educating the public on the importance of the American Civil Rights Movement

during the 1950s and 1960s and its impact on human rights causes all over the world. This cultural landmark is located at the site of the Lorraine Motel where Dr. Martin Luther King, Jr. was assassinated on April 4, 1968.

In matters relating to the African American Church of Christ in Memphis, Tennessee, special mention must be given to the late Dr. Nokomis P. Yeldell, Sr. and the Norris Road congregation. The Norris Road Church of Christ had its beginning in the 1930s on a small lot in South Memphis on Monsarrat Street. Having experienced unprecedented numerical growth, the congregation relocated to Iowa and Lauderdale Streets. In the early 1950s with continued growth both economically and numerically, this body of believers relocated to 585 Vance Avenue and became known throughout the brotherhood as the “Vance Avenue Church of Christ.”

Dr. Nokomis P. Yeldell, Sr., was born in Eureka, Texas, on January 3, 1929. He was the eighth child of twelve children whose parents were Starling, Sr., and Sue Allie Marshall Yeldell. Nokomis studied both preaching and boxing, but decided to give up the gloves and stand behind

the pulpit at the request of fellow church members. He served congregations in the states of Texas and Arizona, before accepting the call as Minister of the Vance Avenue Church of Christ in 1960. As a staunch “Defender of the Faith” Yeldell preached on the radio and television and his messages were heard in countries as far away as Sri Lanka and South Africa. He was also a member of the Southwestern Christian College Board of Directors and Minister of Norris Road for more than fifty years.

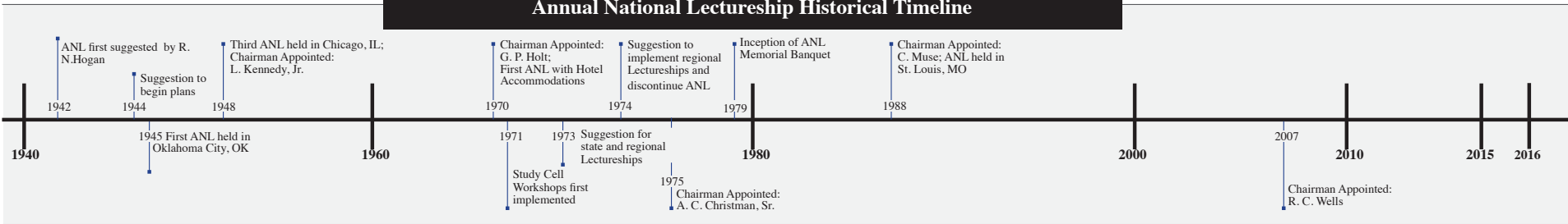
To perpetuate future growth and development of the Vance Avenue Church of Christ, in July of 1988 the congregation relocated once again to the scenic 22 acre site of 1055 Norris Road at I-240. The foremost objective of the Norris Road Church of Christ to save lost souls continues to be a priority and the foundational motivation to effectuate God’s ultimate will. In the month of October 2000, Dr. Yeldell retired after forty-one years of faithful service to the Norris Road congregation. On June 16, 2007, Dr. Nokomis P. Yeldell, Sr., passed away from this life leaving a legacy of unparalleled ministry not soon to be equaled.

Brother DonBurnell Holly the current Minister of the Norris Road Church



Dr. R. C. Wells  
Advisory Committee Chairman  
Churches of Christ  
Annual National Lectureship

of Christ, along with the elders, deacons, and membership of the Norris Road family, are striving to work cohesively in their joint efforts to evangelize and edify the saints in kingdom building principles. The congregation is actively engaged in several missionary programs to help heal the hurts of humanity both nationally and internationally.



“One Lord... One Faith... One Baptism”

# “Matters Which Concern Some Christians Ought to Concern All Christians”

Dr. R. C. Wells, Minister Emeritus – Harlem Church of Christ  
New York City, New York



believe that only false positions tremble before truth and only darkness is threatened by light. Similarly, there is a concern for those in our fellowship who have become doctrinally soft on fundamental issues. A friend of mine was recently asked to conduct a gospel meeting and he was told “not to come out very strong on the one Church idea.”

I was once asked in a gospel meeting to be understanding in regard to the local congregation’s thinking on the “music question.” In a western state two years ago, I was asked

*The apostle Paul told Titus “But speak thou the things which become sound doctrine” (Titus 2:1).*

*Without sound doctrinal preaching according to the Scripture, every soul would be lost in hell.*

**B**rethren, the red flag of apostasy looms large when certain truths become “off limits” or must not be discussed. Biblical truth and the “whole counsel of God” must be told by every gospel preacher regardless as to who likes it, who accepts it, or who rejects it.

It is ludicrous to assume that all members of the body of Christ have a rich background in the Scripture. There are many who are novices (I Tim. 3:6); there are those who are weak (Rom. 15:1); and there are some who are unskilled in the Word of God (Heb. 5:13).

I am not wise enough to know who and where all of these people are at any given time and neither is anyone else among us. On many occasions the ones to which we speak and the ones to whom we write are in our audiences every Sunday.

Since the Church is Christ’s only divine body on earth and headed by Him, and since this spiritual body is not dependent upon any human institution for survival, let us not be guilty of marrying them to each other as though they are inseparable; for it is affirmed everywhere that they are not wedded. As for me, I like Peter “cannot but speak the things” (Acts 4:20) which makes men free. For I

to accompany several brothers to speak to a troubled brother concerning the issue of “instrumental music. Furthermore, a well-meaning aspiring Minister who graduated from one of our Christian colleges said in the pulpit, “We are going to have to love people into the Church.”

Well, brethren, I believe in love. Jesus said, “A new commandment give I unto you that ye love one another” (Jno. 13:34). We read “...love is the fulfilling of the law” (Rom. 13:10). Again, “...love the brethren...” (I Jno. 3:14). And still again, “...that we should love one another...” (I Jno. 3:11). All of this is true and much more.

It may be true that sometimes in the zeal of an evangelistic effort the idea of love is not sufficiently stressed. Sometimes the premise of love may not be given the high esteem to which

it is entitled. But people cannot be “LOVED” into the Church! They must be “BAPTIZED” into the body of Christ! Without New Testament doctrinal preaching there would be no soundness in faith. The apostle Paul told Titus “But speak thou the things which become sound doctrine” (Titus 2:1). Without sound doctrinal preaching according to the Scripture, every soul would be lost in hell.

Knowledge of the Virgin Birth without knowledge of baptism will not save! Knowledge of the Herod massacre without knowledge of the name of Christ will not save! Knowledge of the John the Baptist without knowledge of the visible kingdom of Christ which is the Church is insufficient! Knowledge of the work of the seventy sent out by Jesus without knowledge of the claim of our Lord, the plan of God, and the place of the saved

*Brethren, the red flag of apostasy looms large when certain truths become “off limits” or must not be discussed. Biblical truth and the “whole counsel of God” must be told by every gospel preacher regardless as to who likes it, who accepts it, or who rejects it.*

is not enough! Brethren, we need all that God gave to us. For He hath given unto us “all things that pertain to life and godliness” (II Pet. 1:3).

It has been said that “He who stands for nothing will fall for anything!” We know where and why we stand as Christians. We know who we are and to whom we belong. Therefore, let us not be moved

and let us not be ashamed. Let us speak biblical truth in matters of the name we should wear and the

*It has been said that “He who stands for nothing will fall for anything!” We know where and why we stand as Christians. We know who we are and to whom we belong.*

worship we should practice. Let us speak biblical truth regarding the one Lord, the one faith, and the one baptism!

Reprinted from  
The Restoration Pulpit – Vol 1 (3), May 1985

## EDITOR'S NOTE:

For more information about books, tracts, personal Bible correspondence courses, CDs, DVDs, and other media materials authored by Dr. Wells, please contact:

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Manhattanville Station  
New York City, NY 10027

“One Lord... One Faith... One Baptism”



# “Remembering the Voice from a Past Pioneer”

The Late Dr. Levi Kennedy, Jr.

## "Some Better Things for Us"



**Dr. Levi Kennedy, Jr.**  
1899-1970  
Chicago, Illinois

In the eleventh chapter of Hebrews, the writer provides a long list of Old Testament notables who made themselves famous because of their implicit faith in God. He tells us of their many uncomfortable experiences, their wandering, their pilgrimage journey, their longing for a better country, and their subsequent deaths before reaching their ultimate goal.

In verse 40, attention is given to these encouraging words of consolation: “God having provided some better things for us, that they without us should not be made perfect.” It matters not how good a thing may be, intelligence demands of us that we be more concerned about the “better things.”

I am reasonably sure the writer of this literary masterpiece had in mind better things for us. The new covenant that was established on better promises would guarantee the civil rights of all nations. The first covenant did not guarantee the rights of all men because the Scripture says, “For if the first covenant had been faultless then should no place have been sought for the second” (Heb. 8:7).

The apostle Paul says in

Ephesians 2:12, 13, Gentiles at that time were “aliens from the commonwealth of Israel and strangers to the covenant of promise, having no hope and without God in the world. But now in Christ ye who were sometimes afar off are made nigh by the blood of the lamb.”

The wall of segregation which kept the Jews and Gentiles from worshipping God together was now broken down. Paul informs us in II Corinthians 5:7: “Therefore if any man be in Christ, he is a new creature, old things have passed away and behold all things are made new.” We have new thoughts and we esteem others better than ourselves. We become humble at the feet of Jesus,

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willing and ready to allow Him to tell us how to think and what to do. We are ready as a new born babe to accept the sincere milk of the Word. We hunger and thirst for the things that are right after we have been born of water and the Spirit.

Under the old covenant some had been taught to think of themselves better than others. But the great God of our being who made all nations of one blood to dwell on the earth saw the need for change. Several hundred years before this segregated practice was ended, God by the teaching of His prophets, began to prepare His people for the inevitable change. In the book of Isaiah (11:1-9), we have the prophet illustrating how peaceful the relationship between animals that are deadly enemies will be.

He says in verse 8: “And the suckling

child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’s den without harm.”

A cockatrice is the corrupted medieval designation for “crocodile.” This mythical fabulous serpent was produced from a cock’s egg whose breath and look were said to be fatal; the asp is a very poisonous snake. With these metaphors in hand, Israel should have been prepared for the coming of the Lord, but was not. John says, “He came unto his own, and his own received him not” (Jno. 1:11). For those who receive His teaching today, it matters not how antagonistic our relationship toward each other has been, Jesus removes all of our inappropriate behavior so we can live together in His Kingdom; the Church.

### A Prayer for Today:

“Lord, make me an instrument of Your sacred peace. Where there is

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confusion, let me sow kindness. Where there is injury, pardon; where there is doubt, faith; where there is darkness, light; and where there is sadness, joy. Grant that I may not seek so much to be consoled as to console; to be understood, as to understand; to be appreciated, as to appreciate. For it is in giving that we receive; it is in forgiving that we are forgiven; and it is in dying to self that we are born again unto eternal life.”

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Vol 84 (84), September – October 1995  
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### EDITOR'S NOTE:

In 1931, Dr. R. N. Hogan along with Dr. Levi Kennedy, Jr., established the Michigan Avenue Church of Christ on the South Side of Chicago, IL. Upon the departure of Hogan in 1933 to Muskogee, Oklahoma, Kennedy assumed leadership of this local body of believers. Dr. Kennedy continued to serve in the capacity as Minister of the Michigan Avenue Church of Christ until his death in 1970.

The congregation grew from fifty members to well over nine hundred and was by far the largest African American Church of Christ in the entire Midwest until the mid 1960s.

As a missionary, Dr. Kennedy made two trips in 1962 and 1964 to Upkom, Nigeria, West Africa, where he preached for a month during each visit baptizing 650 persons into the body of Christ. In addition, he was a member of the Board of Directors for Southwestern Christian College from its inception.

After experiencing no less than twelve surgeries, Levi Kennedy, Jr., passed away from this life on the date of December 30, 1970, in the city of Chicago, Illinois.



“One Lord... One Faith... One Baptism”

**The *Christian Courier* Proudly Acknowledges  
Dr. Roosevelt C. Wells, Minister Emeritus / Elder  
Harlem Church of Christ – New York City, New York**



**Second Recipient of the Churches of Christ National Lectureship  
Twenty-First Century “*Defender of the Faith*” Award**

**“One Lord... One Faith... One Baptism”**

# Facts Regarding Dr. Roosevelt C. Wells

Dr. R. C. Wells, International Evangelist and Minister Emeritus of the Harlem Church of Christ in New York City, New York, considers himself blessed by God to have been granted the privilege of experiencing and fulfilling his life-long dreams. First and foremost, being an Evangelist of Jesus Christ. Second, having twice traveled around the world. Dr. R. C. Wells began his ministerial career at the age of ten (10) at his home congregation, the Eighth Street Church of Christ, in Waco, Texas. Dr. Wells has been extremely blessed by being associated with "the Church," the Church of Christ, practically all of his life and becoming a member

inspiration and encouragement; but most specifically by Dr. R. N. Hogan of Los Angeles, California, as he held an evangelistic tent meeting in the city of Waco, Texas, where Wells grew up. Dr. Wells still treasures the blessings he enjoyed for having been the reader for Dr. Hogan during his pre-teen and teenage years. With Dr. Hogan as his mentor and role model, Wells always promised that he would become a preacher just like him (an impossibility of course – however a man's reach must exceed his grasp), or at

*Dr. Wells has been extremely blessed by being associated with "the Church" the Church of Christ, practically all of his life and becoming a member of "the Church" at the age of nine (9).*

*Dr. R. C. Wells is truly "set for the defense of the gospel of Christ." He has consistently and repeatedly in his teaching, preaching and writing, made it irrefutably clear that he is not "ashamed of the gospel of Christ."*

of "the Church" at the age of nine (9). His mother, Nora Mae Fisher Wells, his grandparents and almost all of his relatives on his mother's side, were and are still members of "the Church." Having grown up in "the Church," Wells listened to and was exposed to the great gospel preachers of the twentieth century both locally and nationally.

Through his association with these preachers he gained

least a preacher to the best of his ability.

Dr. R. C. Wells is a product of the Waco Public School system, having attended South Waco Public School and A. J. Moore High School where he was a member of the National Honor Society of American Schools. In his ninth year of school, he was privileged to become a student at the Nashville Christian Institute (NCI) in Nashville, Tennessee, under the tutelage of the renowned Marshall Keeble. Unfortunately, Dr. Wells was not privileged to graduate from Nashville Christian Institute; he returned home due to illness in order to give much needed support to his mother and to assist his family. He thereby graduated from A. J. Moore High School in Waco, Texas.

The educational dossier of R. C. Wells consists of many schools of matriculation in both religion and theology. He holds

six (6) advanced academic degrees: AA; BRE; BTH; MRE; MTH and THD from the following schools: Southwestern Christian College, Midwestern Theological Seminary, and Temple Theological Seminary. In addition, he holds three honorary Doctor of Divinity degrees. Furthermore, he has studied law at the Paralegal Institute, the Blackstone School of Law, and the Atlanta Law School. He also did an apprenticeship with the firm of Hill and Hill in Harlem, New York City, New York. He has served as a college professor at Southwestern Christian College in Terrell, Texas, and Northeastern Christian College in Villanova, Pennsylvania.

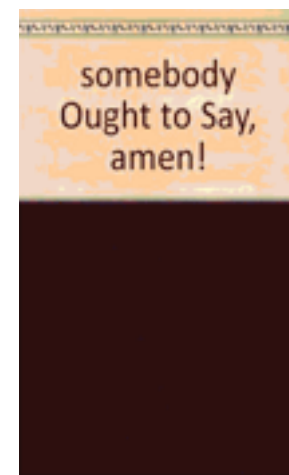
Dr. R. C. Wells is truly "set for the defense of the gospel of Christ." He has consistently and repeatedly in his teaching, preaching and writing, made it irrefutably clear that he is not "ashamed of the gospel of Christ." He is willing to say it, he is willing to preach it, he is willing to write it, he is willing to publicly debate it, he is willing to suffer for it, and

*Dr. Wells still treasures the blessings he enjoyed for having been the reader for Dr. R. N. Hogan during his pre-teen and teenage years. With Dr. Hogan as his mentor and role model, Wells always promised that he would become a preacher just like him.*

willing if need be... to die for it. He has served local congregations in Okmulgee, Oklahoma; Pontiac, Michigan; and New York City, New York, where he currently serves as Minister Emeritus and Chairman of missions, both domestic

and foreign. During his tenure with the Harlem Church of Christ, foreign mission works have been established in Africa, India, and in New York State. He has traveled around the world twice, preaching in 43 states of the United States and in eighteen (18) nations of the world on five (5) continents.

Dr. Wells has written multiple tracts and several books which include: *And Ye Shall Know the Truth; I Shall Not Be Moved; Preacher, I Have a Question; Somebody Ought to Say Amen; Are You Worshipping God In Vain?; I'm Different Because; and Corruptive Contrary Winds: Human-isms.* Dr. Roosevelt C. Wells has been married to the former Dorothy Carpenter for 53 years. They are the parents of three (3) children, three (3) grandchildren and three (3) great-grandchildren.



Dr. R. C. Wells  
Harlem Church of Christ  
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## “And How Shall They Hear Without A Preacher?”



“One Lord... One Faith... One Baptism”

## “And How Shall They Hear Without A Preacher?”



“One Lord... One Faith... One Baptism”



## Ministers' Institute Conference Implements Seminar and Biblical Studies Model



**T**he Ministers' Institute Conference which convenes each year during the month of January in Fort Lauderdale, Florida, has implemented a "Seminar and Biblical Studies Model" for those in attendance. This apologetic approach of biblical interpretation seeks to deal with many difficult questions that pertain to the authenticity of God's Word. For example:

- How do we know the Bible is God's Word?
- "Is" the Bible the Word of God or does the Bible "contain" the Word of God?
- How do we know all that God said is in the Bible?
- How can we trust a document written by fallible men?
- Which translation of the Scripture should Christians embrace today?
- Can the Bible be defended or need it be defended?
- Is there external/historical proof that vindicates the truthfulness of the Bible?
- Is the Old Testament a valid inspired document?
- Did Jesus validate the scriptures?

These and many other theologically related questions are discussed and answered by capable gospel preachers within a seminar atmosphere. Brethren, this is our "watch" and we have been called to this task! When the record of history is correctly written, it must reveal the content of our faith and which side we were on. We invite you to join us January 14-19, 2017, in Fort Lauderdale, Florida, for the 41st Annual Ministers' Institute Conference hosted by the New Golden Heights Church of Christ.

W. F. Washington, Ph.D.  
Host Minister

## "The Dream Lives On" African American Churches of Christ National Lectureship Serving the Brotherhood Since 1945



**G. P. Bowser**  
1874 - 1950



**R. N. Hogan**  
1902 - 1997



**J. S. Winston**  
1906 - 2001



**Levi Kennedy, Jr.**  
1899 - 1970



**G. E. Steward**  
1906 - 1979



## Mission Statement and Platform of the *Christian Courier*

The Christian Courier is a bi-annual publication established in the year 2012 by the Churches of Christ Annual National Lectureship. The overall and fundamental objective of the Courier is to share relevant information which pertains to the National Lectureship in particular and the African American Church of Christ in general.

- Theological foundations impacting New Testament doctrine and biblical interpretation.
- Historical perspectives pertaining to selected individuals and current issues in Christian ministry.
- Empirical and quantitative research that furthers our understanding of sound ministry practice.
- Acknowledgment of past and present ministerial contributions on behalf of the visible kingdom.
- Compassionate efforts performed by various individuals to help heal the hurts of humanity.

Let it be understood that the Courier does not promote any specific policies or ideologies that conflict with the Word of God. The Bible is our only standard of measurement in matters relating to religious faith and practice. Therefore, all articles submitted to the Christian Courier for publication should be thought-provoking, trustworthy, insightful and engaging. The editorial staff reserves the right to refuse any articles for publication in the Christian Courier that does not meet these standards set forth.

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Willie L. Rupert, Jr. | Conley Gibbs, Jr. | Dr. Steven N. Thompson, Sr. | Dr. Luis R. Lugo  
Maxwell Ambris - Graphic Designer

## “Why the Church of Christ? Is the Designation 'Church of Christ' a Proper Name for the Body of Christ?”

**Romans 16:16**



**Dr. Luis R. Lugo, Evangelist  
Bell Fork Road Church of Christ  
Jacksonville, North Carolina**

To the late Dr. J.S. Winston who opened a window for me to study the nature of the name of the Church and who motivated me to look for the whole truth of the scriptures, I give my profound thanks!

Ever since the inception of the visible kingdom of God on earth,

there have always been those who have sought to impose upon the adherents of God's kingdom their personal likes and dislikes, along with their understanding and concepts as to whether their interpretation of Scripture is correct. Unfortunately, the Church of today is faced with modern Judaizers who desire to bind on the Church things that are neither matters of faith, doctrine or scriptural truth.

These Judaizers are cousins of the first century Judaizers who balked at the idea of God's salvation being offered freely to those who believe. It is their belief that we must thank God for His unmerited grace, but He must somewhat expect us to earn that grace. In other words, there must be something that we can do to pay off the debt we owe to God.

The term Judaizer means “to live according to Jewish customs.” The apostle Paul in the book of Galatians speaks about the Judaizer and their teaching that Christians must observe the rite of circumcision, keep the dietary laws and the Sabbath. Paul met these individuals head on and even when Peter was influenced along with Barnabas in

the hypocrisy of binding on the Gentiles that which had been done away with, Paul withstood them to their faces and called for their repentance (Galatians 2:11-19).

*First of all, what do we mean by Scripture? When we speak of Scripture we are speaking of verses and writings that are found in the thirty-nine (39) books we call the Old Testament and the twenty-seven (27) books we find in the New Testament.*

Although modern Judaizers are not seeking to bind the tenets of the Law upon Christians today, they are nevertheless seeking to bind certain legalistic issues upon the body of Christ. One these issues pertain to the designation “Church of Christ.” Although this author has

no compulsion to change the designation “Church of Christ,” the integrity of correct scriptural interpretation and application is at stake.

In this article we shall seek to see: (1) Does the Scripture give the body of Christ a proper name? (2) If so, what is that name? (3) How does the Scripture designate the assembly of Christ? (4) Does the Church have to be called “Church of Christ?” (5) Whose Church is it anyway? In order to answer these postulates we shall seek to see the difference between “translation” and “transliteration.” Is the designation “Church of Christ” a “translation,” a “transliteration,” or a “replacement?” If we need authority for our practices, doctrines and mandates, is there a divine commandment authorizing and designating “Church of Christ” as the name for the body? What is the historical definition of terms used to describe in Scripture what we call in English the “Church?” What is the purpose

**“One Lord... One Faith... One Baptism”**

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of the “Church?” If we elevate the name “Church of Christ” does this description devalue any other designation?

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First of all, what do we mean by Scripture? When we speak of Scripture we are speaking of verses and writings that are found in the thirty-nine (39) books we call the Old Testament and the twenty-seven (27) books we find in the New Testament. By Scripture we are speaking of what is accepted as divinely inspired writings which are seen as authoritative for the Christian given by the “inspiration of God” (2 Tim. 3:16). Thus, Scripture are the words, thoughts, and concepts that are “God breathed” and come from the mind of God.

We contend that the men who wrote the Bible were merely instruments of the Divine and not the originators of what was recorded. We further contend that what they wrote was infallible because of “Who” was guiding them; the Holy Spirit of God, (II Peter 1:21). Also, when these men wrote they understood they did not have “dominion over the faith” of those to whom they wrote (2 Cor. 1:24). Consequently, we accept what Paul stipulated in the book of I Corinthians 14:37 that “If anyone thinks himself to be spiritual or a prophet that he must take heed that the things he wrote were the commandments of God.”

As we begin this investigation, the question arises “Does the Scripture give the Church a proper

name?” In order to comprehend what a name is we need to define what we mean by the designation “name.” The origin of the word “name” is “nama.” The English etymology is derived from Danish, Swedish, and Gothic background. It is further allied to the Latin “nomio” and the Greek “onoma.” Furthermore, a “name” refers to a term or title by which a person or thing is called or known.

In order to deal effectively with the subject at hand we need to study the history of words. We must also seek the historical definition of words used in the Scripture to comprehend the intent of the author’s usage. Although I do not believe

*Based on the etymology of these words, the English term “Church” can be understood as an “ekklesia” or “a body of called out believers” to be Christ’s own free congregation under the authority of the Lord, having experienced the power of God.*

that a person has to be a linguistic scholar to comprehend the Scripture, I do believe that he needs tools that will help him to understand words that are different in their vernacular. The lack of tools has caused many erroneous concepts to be taught in the name of Scripture.

Because of this lack of comprehension the Church suffers. I say this due to the fact that failure to adequately understand the etymology of words leads to erroneous translation which affects interpretation, a misunderstanding of the author’s intent, and a failure to teach what the Bible says instead of what brethren have traditionally contended that the Bible teaches.

As we look at the concept we want to give the biblical understanding used by Jesus and the apostles. The scriptures teach “that the Lord knows them that are his” (2 Tim. 2:19). Jesus affirmed that those who are his know him (John

10:14). The apostle John in his first epistle, repeatedly states that those begotten of God know him (I John 2:3-5, 19; 3:14, 19, 24). Those who profess to be members of the true Church must understand that they are the Lord’s own. This is what the term “Church” means.

It is commonly said that our word “Church” comes from the Greek word

*What is the historical definition of terms used to describe in Scripture what we call in English the “Church?” What is the purpose of the “Church?”*

*If we elevate the name “Church of Christ” does this description devalue any other designation?*

“ekklesia.” If so, it has come so far from it one would scarcely recognizes any correlation. Not one of the letters of “ekklesia” has been carried over into our English word Church; much less the meaning of “ekklesia.” Our word “Church” only replaces the word “ekklesia,” it does not translate it.

Such words as ecclesia, ecclesiology, ecclesiasticism stems from the Greek word “ekklesia.” Translated the term literally means the “called out ones.” Or, when used loosely as it often is used in the New Testament (but only so used in the New Testament) the word might be (and is) translated “assembly” (Acts 19:32, 39, 41). The Greek word “ekklesia” is derived from the preposition “ek” (“out”) and the verb “kalen” (“to call”). Hence, the name “ekklesia” originally designated persons who were “called out” or “called forth.”

In Matthew chapter 16, for the first time Jesus introduces the word “ekklesia” in response to the question that He asked His disciples as to whom the populace were saying He was. After much deliberation, it was Peter who said that He was the Christ, the anointed Messiah. Jesus commends Peter for his observation and then makes the

pronouncement that He would erect His “ekklesia” upon the truth of Peter’s confession.

Those who heard this future prophecy understood what Jesus said but with different connotations to Greeks speaking Jews as well as Hebrew speaking Jews. To the Greeks “ekklesia” simply meant “a called out body,

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a congregation, an assembly, a society, a community.” The Greeks in this culture understood “ekklesia” to be composed of those who were free. Free from what? Free from the consequences of eternal damnation.

On the other hand, the Hebrews or Aramaic speaking Jews understood the word “ekklesia” as “quahal” which to them meant “a called out congregation or the congregation under the dominion of a Sovereign.” To them Israel was that congregation and the Sovereign was Jehovah God. This concept was brought about when Jesus spoke of the term “kingdom.” The term kingdom which comes from the word “basileia” conveys the idea of rule, reign, sovereignty, dominion, and not so much a geographical location, (Matt. 16:19).



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Based on the etymology of these words, the English term “Church” can be understood as an “ekklesia” or “a body of called out believers” to be Christ’s own free congregation under the authority of the Lord, having experienced the power of God. The uproar prevalent today is a result of many factors which should be settled when we understand the following:

1. Ekklesia (Church) is not a translation.
2. Christ is not the name of Jesus but it identifies His office.
3. The preposition “of” denotes and identifies those who belong to Christ and thus is not a name but a designation.

A. Who belongs to Christ? “Those who have been called out of darkness into His marvelous light.” (I Peter 2:9). What did the writers of the New Testament designate the Church to be?

- |                        |                         |
|------------------------|-------------------------|
| a. Kingdom             | Hebrews 12:28           |
| b. House hold of faith | Gal. 6:10               |
| c. God’s House/Temple  | I Tim. 3:15             |
| d. Christ’s Army       | Eph. 6:10-18            |
| e. The Husbandry       | I Cor. 3:9              |
| f. The Elect           | Col. 3:12               |
| g. Bride               | Eph. 5:25-32            |
| h. Body                | Eph. 1:23; Col. 1:18    |
| i. The Flock           | John 10:16; I Peter 5L3 |
| j. The Family          | Eph. 3:15               |
| k. God’s Building      | I Cor. 3:9-12           |

B. What does the Scripture identify Jesus to be in His relationship to the “ekklesia?”

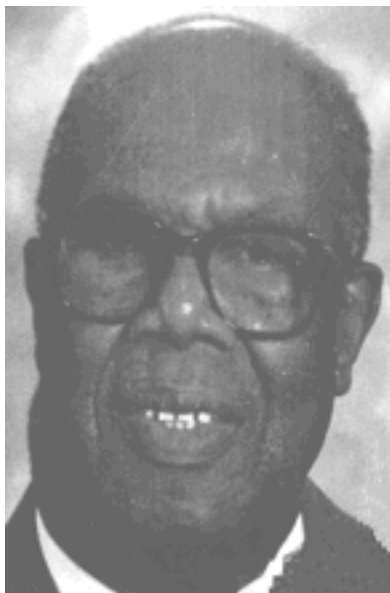
- |               |               |
|---------------|---------------|
| a. Builder    | Matt. 16:18   |
| b. Purchaser  | Acts 20:28    |
| c. Head       | Eph. 5:23     |
| d. Savior     | Acts 2:36     |
| e. Lawgiver   | Acts 2:36     |
| f. Door       | John 14:6     |
| g. Roof       | Eph. 1:22     |
| h. Foundation | I Cor. 3:8-12 |
| i. Contractor | Psa. 1127:1   |
| j. Owner      | Matt. 16:18   |
| k. Authority  | Matt. 28:18   |

C. Why the Church of Christ? Because Jesus is the Messiah, the Anointed One and Savior of mankind as portrayed in:

- a. The Gospel Message, Matt. 16:18
- b. The Cross of Redemption, Col. 1:13-14
- c. The Creation, Col. 1:15-17
- d. The Church, Col. 1:18-23

Should not His name be paramount in the Church? (Acts 4:12; Phil. 2:9-11)  
To be continued...

## Congratulations to Dr. Jules Hutton, Minister Emeritus Harvey Church of Christ – Harvey, Illinois



**Dr. Jules Hutton**  
Minister Emeritus  
Harvey Church of Christ  
Harvey, Illinois

On February 20, 2016, members of the churches of Christ throughout the greater Chicago area gathered at the Hawkins Multi-Purpose Service Center in Phoenix, Illinois, to celebrate the 95th birthday of Dr. Jules Hutton. According to our research, this great man of God is the oldest living gospel preacher in the African American Church of Christ.

Jules Hutton was born in Cleveland, Mississippi, (Bolivar County) in the year 1921. He heard and obeyed the gospel of Christ in 1949, as it was proclaimed by the late A. J. Colston in Clarksdale, Mississippi. After being baptized and added to the Church, he found great joy in walking six miles to worship service every Lord’s Day morning. Dr. Hutton was so zealous about the gospel that he wore out six Bibles in one year. In 1956, he began teaching and preaching the unsearchable riches of Christ in Clarksdale, Mississippi, and surrounding towns.

In the year 1957, the Hutton family relocated to Chicago, Illinois, where he

*After being baptized and  
added to the Church,  
Dr. Hutton found great  
joy in walking six miles  
to worship service every  
Sunday morning.*

continued to preach and lead lost souls to Christ. As the result of a three-week tent meeting held by the late James Carthan,

38 souls were baptized which initiated the Harvey Church of Christ.

On February 17, 1959, the Church began worshipping in the home of Brother and Sister Hutton located at 515 Bell Court in Phoenix, Illinois. The growth of the congregation was phenomenal and reached its capacity. As a result, a new place to conduct worship services became necessary. Dr. Hutton obtained information that the South Holland Church of Christ building was for sale and in 1965 the congregation purchased

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Church of Christ.*

this property located at 15021 S. Page in Harvey, Illinois. With the blessings of the Lord and continued growth, the Church was compelled to find a larger edifice. Therefore, in the year 1975, the congregation relocated once again to

their present building at 153rd and Marshfield in Harvey, Illinois.

Dr. Jules Hutton is widely known and respected throughout the brotherhood as a man of courage and strength. He is a preacher who loves the Lord and His people. Although Sister Gracie Hutton his beloved wife passed away in 2009, Dr. Jules Hutton continues to make great sacrifices on behalf of the Harvey Church of Christ and its holistic well-being.

Dedication and determination for the cause of Christ has been the driving force in the life of Jules Hutton. In the month of April 2015, Metropolitan Christian University in Louisville, Kentucky, conferred upon Jules Hutton the prestigious Doctor of Humane Letters degree. Today, the Harvey Church of Christ in Harvey, Illinois, has matured into a striving congregation filled with members both young and old who are committed to the cross of Calvary.

Submitted by David C. Penn, Ed.S., Ph.D.  
Executive Committee Vice-Chairman

**“One Lord... One Faith... One Baptism”**



# Churches of Christ

## 72nd Annual National Lectureship

Memphis, Tennessee – “The Bluff City”

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