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Morgan County Today

Psalm 100:3

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Your Community. Your News.

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Morgan County Today
Your Community. Your News.

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WEEKLY WEATHER

**CITIZENS
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UTILITY DISTRICT**
MORGAN County of Scott and Morgan Counties

Tue 14	77°/51°	
Wed 15	79°/53°	
Thu 16	76°/49°	
Fri 17	77°/57°	
Sat 18	78°/62°	
Sun 19	71°/51°	
Mon 20	70°/50°	

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Know what's below.
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**Ms. Avery Pearl
Pet Columnist**

Pet Perspective with Ms. Avery Pearl

Sweater Weather, Y'All

Pappy's favorite time of year is in full swing. It has been a lot of fun but, bittersweet. Because the boys are doing well in football but,

Mimi and Pap hate to see the season come to an end. You guys would be so proud of them and their teams!

Mimi says enough about that cause it makes her want to cry.

Any-woof, I am so glad that sweater weather is here! A girl with all this fluff can only handle so much of that ol' sun.

Now, Ms Ivory and me get to wear our sweaters! Yay!! We wuff wearing them. You know we gotta look good when we go out or have visitors.



I have noticed that sweater weather comes when God starts painting all the leaves pretty colors before they all fall off the trees. Ms Ivory and me have so much fun running through all those crunchy leaves!

Mimi doesn't like that much because she has to brush out our fur. I gotta say, we don't care for that part either. Boy, is it worth it, though!

So, take the time to play with the kids or us furry kids, snuggle up with blankets, at the fire-pit or fire place, enjoy all the soup and s'mores. Oh, and the smells that float through the air this time of year, make my nose wiggle and my tail go crazy.

I gotta say, I can see why Pappy wuffs sweater weather so much. It's pretty great!

For more of my Pet Perspective like and follow me on Facebook at Ms Avery Pearl.

COMMUNITY CALENDAR

The Deer Lodge Abner Ross Center meet on the third Monday of the month at 6:00 PM.

Coalfield Genealogical and Historical Society meets the second Tuesday of every month at the Senior Citizens Building at 6:00 PM.

Morgan County Republican Party meets the last Thursday of every month at 7:00 PM at the American Legion in Wartburg.



Rate Increase

Due to increasing costs of materials, equipment, and overall inflation we have no choice but to share these increases in an effective and economical manner that will have the least impact on our customers.

Residential and general power customers in the Plateau Electric Cooperative service area will see a \$2-per-month increase on their base customer charge effective during the month of October 2025.

Non-residential customers will notice a slight increase in their kilowatt hour charge as well. We know how important affordable energy is to our customers and the communities we serve, and we do not take these decisions lightly.

Please know that our team is working diligently to manage expenses and operate as efficiently as possible. We are committed to providing and maintaining our infrastructure today and for generations to come.

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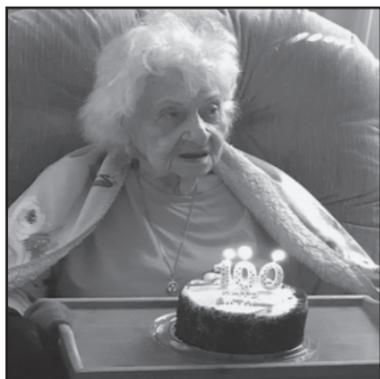
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— In Loving Memory —

Katherine Kon, 102



Frank and John Waschevski; niece Tressa Prado.

Katie is survived by cousins Franciszek, Jan, Tadeusz, Antoni, and Kazimierz Michalik. Maria Klek and Maria Wieloposka, Jan Ryczek, Kazimierz Olbrych, Anthony and Teresa Samotis, Krystyna Michalik; nieces; Sharon Waschevski and Tracy Waschevski; great nephews; Justin and Wendy Waschevski, Johnathan and Mari Beth Waschevski, and Cody Waschevski and girlfriend Ruby Pukin; great nephew Jaxon Waschevski. Great Nieces; Madeline, Abigail and Bella Waschevski and dear friend Lynn Pemberton.

The family will receive friends Thursday, October 9, 2025 at St. Ann's Catholic Church in Lancing from 9:30-10:30 a.m. with the funeral to follow at 10:30 a.m. Interment will follow in the Mt. Hope Cemetery in Deer Lodge.

Schubert Funeral Home is honored to serve the family of Katherine Kon.

Katherine Kon age 102, of Deer Lodge passed away October 5, 2025 at Life Care Center of Wartburg comfortably in her sleep.

Katie was born in Lancing, Tennessee on December 25, 1922. She was always honored to share the same birthday with Jesus. In life she enjoyed putting puzzles together, playing with her birds and cats. Spending time with her family. Talking about the good days, especially the days she spent on the family farm. All her life she loved the church and was very active.

Katie is preceded in death by her parents John Joseph and Bronislawa Barbara Kon; brothers Walter, Mike, and Frank Kon; sisters Mary Kon and Anna Waschevski; nephews;

Truman Armes, 77



Steelman Armes, brothers Coleman and William Armes and sister June Marsalek. Truman is survived by daughter Joan Hines, Granddaughters Victoria Branch and Faith Hines and Great granddaughter Lila Branch.

The family of Truman Armes wishes to extend our sincere thanks to UT Hospice and the staff at Beverly Park Place.

The family will receive friends Thursday, October 9, 2025 at Schubert Funeral Home from 11:00-11:30 a.m. Following will be a graveside service at Heritage Cemetery in Sunbright at noon.

Schubert Funeral Home is honored to serve the family of Truman Armes.

Truman Armes, 77, of Knoxville, passed away on October 3, 2025 in Knoxville at Beverly Park Place after a short battle with cancer.

Truman was born to Grant and Emma Armes on October 1, 1948. He enjoyed preaching the gospel and taking walks and doing any odd jobs to stay busy. He enjoyed spending time with his daughter every chance he got.

Truman is preceded in death by his parents, wife Diane

Psalm 123:1

**Unto thee lift I up mine eyes,
O thou that dwellest in the heavens.**



— In Loving Memory —

Kenneth Herman Webb, 91
United States Army, Korean War Veteran



Edna Sexton Webb; brothers, Sevier (Lois), Sam (Josephine), William Riley, Raymond (Thelma), IJ (Doris June); and sisters, Florida Marie (Idle) Newport, Juanita Alice (Arnold) Maden, and Delphia Odessia (Charles) Snow.

Herman is survived by his children: Danny (Valerie) Webb, Sheila (Tim) Freels, Lisa (Jim) Smith; and daughter-in-law, Karen Webb. Grandchildren: Shalena (Jacob) Freytag, Austin (Hillary) Webb, Jacob (Beth) Freels, Ethan (Faith) Webb, Chelsea (Skylar) Bunch, Noah (Courtney) Freels, and Ansley Smith. Great-grandchildren: Colson, McKinley, Brooklyn, Adalynn, Brooklyn, Emerson, Remi, Aleena, Tucker, Everlee, Ruthie, Emmalyn, Emmett, and one baby girl on the way.

He also leaves behind a very special caregiver, Sarah Prewitt, whom he thought the world of, along with a host of dear friends, nieces, and nephews.

Services will be held on Saturday, October 11, 2025, from 1:00–3:00 PM, with the funeral beginning at 3:00 PM at Schubert Funeral Home in Wartburg, TN, with Bro. Charles Webb officiating. Interment will follow in the Sunbright Cemetery.

Schubert Funeral Home is honored to serve the family of Kenneth Herman Webb.

Kenneth Herman Webb, age 91, of Sunbright, went home to be with the Lord on October 8, 2025, surrounded by his loving family. He was the last of his generation.

Herman was a proud graduate of Sunbright High School and served honorably in the U.S. Army during the Korean War.

He was a lifelong member of White Oak Baptist Church, which was built on land donated by his family. He raised his children in the same Christian heritage in which he was raised.

Herman was a dedicated farmer who raised cattle and hay. He later retired from TVA. In his free time, he enjoyed coon hunting with his favorite dog, Ole Bruton, and riding his side-by-side. He never met a stranger and loved visiting with everyone he met.

He was preceded in death by his beloved wife, Lenna Mae Huckaby Webb; sons, Kenneth Allen and Dennis Ray Webb; and step-grandson, Sean Griffith. He was also preceded by his parents, Isham and Mary

Obra Seiber, 77
United State Army, Vietnam War Veteran



siblings Cleydth Seiber, David Dee Seiber, Celeste Gleness Seiber, Heskell L. Seiber, Jr., and Brontley A. Seiber.

He is survived by his brother Donald C. (Robin) Seiber and a host of nieces, nephews, extended family and friends.

The family will have a graveside service Thursday, October 9, 2025 at 4:00 p.m. in the Seiber Cemetery in Devonia with Military Honors.

Schubert Funeral Home is honored to serve the family of Obra Seiber.

Obra Seiber, age 77, passed away peacefully at his home on October 5, 2025.

He was a US Veteran where he served in Vietnam in the 25th Infantry division.

He is preceded in death by his parents Heskell L. Seiber and Lannie Kennedy Seiber;

Obituaries must come from a funeral home to be in the newspaper.

Psalm 86:4-5

4 Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.





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Historically Speaking

A history of Oliver Springs – Part 3

By Ray Smith - Oak Ridge City Historian

Carolyn Krause concludes a three-part series on the history of Oliver Springs based on a book by a former reporter for The Oak Ridger.

The grand 150-room, five-story Oliver Springs Hotel, built in 1895 next to the mineral springs on 500 acres, had been called an elegant “watering place” as good as the famous spa in Saratoga, N.Y. Unfortunately, this resort that attracted many hundreds of wealthy patrons from New Orleans to New York and that made Oliver Springs famous did not last very long because of a lack of firefighting equipment. The hotel, which had been called “the diamond in the coal fields,” apparently burned down when flames flew over to it from its nearby power plant.

The long Georgia pine structure “went up in spectacular flames in 1905 after only 10 glorious years,” according to Augusta Grove Bell in her 1998 book “Circling Windrock Mountain: Two Hundred Years in Appalachia.”

Bell learned about the Oliver Springs resort, built by the four sons of the Welsh coal magnate Joseph C. Richards, from Mamie Richards Sienknecht, granddaughter of Joseph and daughter of his son John Richards, the Oliver Springs postmaster and manager of the Joseph Richards and Sons store. Bell described what she learned in the “Mineral Waters Plus Black Gold” chapter of her book.

She wrote that well-to-do folks from other states were able to travel by train to the resort and spa, which was advertised to be similar to an Alpine village because of its proximity to the Cumberland Mountains. Many hotel guests arrived by train, thanks to the Southern Railway, which in 1894 took over the failing East Tennessee, Virginia, and Georgia Railroad; ETV&G had previously bought out the tracks and trains of the Walden Ridge Railroad.

Let’s do a time travel exercise. Imagine that you and your partner live in Knoxville in the year 1899, that you both are aspiring journalists in your early 20s, and that you both love to take the train and attend the wildly popular Saturday night dances at the Oliver Springs Hotel’s pavilion, accompanied by an Italian orchestra. Thanks to your wealthy parents, you and your partner are given a treat. In late October, you and your partner arrive on Saturday, go dancing, and stay overnight in an elegant hotel room. On Sunday, you stay long enough to chat with the staff and guests and participate in activities.

In the \$40 room that night, you appreciate the carpeting and the steam heat. You are surprised to learn that the hotel generates its own electricity, which powers not only its lights but also an elevator that allows you to quickly get to your fourth-floor room. You and your partner enjoy falling asleep on a bed with a fine-hair mattress. The next morning, you notice that your room, like all the others, affords a lovely view of the mountains surrounding the town and the trees with leaves of many colors.

To get an even better view, you and your partner ascend to the hotel’s 50-foot-high observation tower rising from the center of the main roof. Then you both enjoy reading novels while sitting in rocking chairs on the hotel’s double-decked veranda. You learn that some young men from the area who dance until the music stops end up sleeping in these rocking chairs before going home.

At noon, you and your partner enjoy a gourmet dinner at a damasked table set with china and silver. The new hotel manager, N. F. Powel, who is a friend of your father’s, recognizes you and sits at your table while dessert is being served. He shows you his new 20-page advertising booklet announcing the upcoming tourist season. He proudly reads his favorite descriptive sentence: “This magnificent and justly celebrated watering place is surrounded by lofty mountains whose summits are companions of the clouds.”

“Where do all these well-off tourists come from?” you ask Powel. “Well, in the summertime, they come from cities where it gets really hot, such as New Orleans, Memphis, Chicago, and even New York,” he answers. “We are lucky that Joseph Richards, whose sons built this place, sold the railroad right-of-way for Southern Railway’s train stop at our hotel. And we are lucky that his sons built the hotel near the mineral springs on the original land tract owned by Moses

the scene of the unsolved murders of William’s unmarried daughters Margaret and Ann, a crime making headlines for weeks.”

In 1904, the Windrock Mine was opened by Bessemer Coal and Coke Company of Alabama. White and African American men dug the coal using picks and shovels, not machines. Many miners lived in the segregated, now-vanished towns of Upper Windrock (on the mountain top) and Lower Windrock.

The Southern Railway turned “the prosperous coal town into a freight distribution center,” Bell wrote. “Not only was there coal to be shipped out, but also bricks from the new kilns up in the Big Mountain mining area. One of the mines there had turned out to be more valuable for the fire clay that overlaid the coal seam than for the coal itself, so a brick business sprang up,” producing thousands of bricks and jobs until the 1940s.

Most Oliver Springs families “still raised much of their own food in spite of the availability of Keebler’s and Sienknecht’s (stores),” she stated. “It was not a bit unusual for a family to have a cow and a barn in their backyard near the outdoor toilet and maybe even a pigpen.”

By 1917, bridges had been built over the Clinch River, and Anderson County residents were starting to buy and drive Ford automobiles, such as Model T’s, being sold by a dealer in Clinton. The first group of 18 registered car owners included two women from Oliver Springs. One woman was Mrs. C.J. (Tilda) Ladd, who drove a Ford touring car three years before American women were granted the right to vote. The Ladds’ daughter Dora was to become the mother of former U.S. Senator Howard Baker, who served as Senate majority leader and White House chief of staff during President Ronald Reagan’s second term.

Although Oliver Springs was long considered a coal mining town, the availability of and demand for coal have plummeted greatly in recent years. But many of the town’s 3000 residents have made a living through farming and jobs in manufacturing, health care and social assistance, construction, transportation, warehousing, and utilities.

Historic preservation has been important for Oliver Springs residents. The town still has pre-1900s buildings such as a former hospital, a family general store, and a train depot that now serves as a library and the restored Oliver Springs Museum.

Its African American residents, who make up only 3% of the population, have opened the Tri-County African American Cultural Museum and preserved the “colored school” in which Mayme Carmichael taught numerous African American children of coal miners, farmers and loggers, some of whom went to college and became doctors, lawyers, engineers, ministers and professional athletes or held other professional positions in large organizations.

The town is also proud of Ben Diggs and Walter Stripling, two soldier sons of Oliver Springs who in 1918, because of their heroic efforts in World War I, received the Distinguished Service Cross, an honor second only to the Congressional Medal.

Fast forward to Saturday, Oct. 19, 2024, when the annual October Sky Festival will be held at Arrowhead Park in Oliver Springs. The public is invited to see more than 100 vendors, the Kids Zone, the “Heritage at the Depot,” the Main Street Classic Car Show, and the restored Oliver Springs Museum. The festival celebrates the 1999 film that tells the true story of Homer Hickam Jr., a coal miner’s son in West Virginia who was inspired by the launch of Sputnik 1 in 1957 to take up rocketry against his father’s wishes; he eventually became a NASA engineer. Principal photography for the film took place in Oliver Springs and two other Roane County cities – Harriman and Kingston.

Thanks, Carolyn, the history of our closest neighboring town, Oliver Springs, is a most interesting one. As it dates before Oak Ridge, the history goes back much earlier, and it reflects early East Tennessee history much as other communities in this area experienced.



The 150-room Oliver Springs Hotel
(Courtesy of the Chattanooga Public Library)

Winters, who 100 years ago founded Winters Gap, the first name of what became Oliver Springs.”

“The food is really good here,” your partner chimes in. “I haven’t eaten this well in a long time.” Powel was quick to comment on the cuisine by reading from his promotional booklet: “My table will be supplied with the richest milk and the best butter together with all the fruits of the surrounding country, with nice, fresh, crisp vegetables and melons in season.”

According to Bell, “So important to the local growers was the hotel that when it burned the farm economy was actually depressed for a time.”

In the afternoon you and your partner play tennis on a resort court and later croquet on the lawn. Then you both ride horses along a bridle path on wooded Walden Ridge. Later, Powel asks a staff member to give you a tour of the wine cellar.

When you see him again after the tour, you ask him: “What are the health-giving properties of the mineral springs here?” Powel is ready to answer, having written extensively about the springs in his tourist brochure. He said the springs can alleviate or eliminate the symptoms of 78 ailments and serious diseases. The brochure, he added, contains six pages of testimonials.

The booklet states that the spa has nine kinds of mineral water. In addition to the smelly white, yellow, red, and black sulphur waters, there was chalybeate with its iron salts, along with manganese, lithium, magnesium, and epsom.

According to Bell, “Dr. A.K. Shelton, resident physician, promised hope for all kinds of conditions, everything from tonsillitis to what he unflinchingly called drunkard’s liver. In addition, he said the mineral waters ‘could also improve the complexion and curing of various cutaneous eruptions,’ not to mention complications from gonorrhea and syphilis. The good doctor did not mince words.”

Joseph’s son William Richards built what Bell called “a magnificent mansion” in 1893 that outlasted the Oliver Springs Hotel by almost five decades until it was sold to the Oliver Springs American Legion in 1940, only to burn down four years later.

“This Victorian castle, topped with a cupola like a Prussian war helmet, may have been the finest home ever built in Anderson County,” wrote Bell, noting that it had handcrafted staircases imported from England, leaded windows of stained glass, and fireplaces with carved mantelpieces. She reported that the mansion “came to a bad end” in 1940 because “it was

Acts 14-15



Melvin Howard

(Acts 14:1-7) more evangelism: Iconium was a rich agricultural community in Galatia. There was a synagogue there and Paul and Barnabas preached the gospel with significant results from among Jews and Greeks alike. On the other hand, some Jews were “disobedient.” Note the distinction between “believed” (v.1) and disobedient” (v. 2). “Believed” equals “obeyed.” In the book of Acts there is no such thing as genuine belief apart from obedience. Paul and Barnabas remained there a long while, speaking the “word of his grace,” which was confirmed by miracu-

lous signs (v. 3). Grace is not some irresistible force; rather, it is a divine message of favor made known via the gospel word. But the city was divided; part of the people inclined toward the hostile Jews, while others were sympathetic to Paul and Barnabas. “Apostles” (v. 4) is used in a generic sense of “those sent”; Barnabas was not an apostle in the same sense as Paul (“messenger” Phil. 2:25). When persecution intensified, they moved on, stopping at Lystra.

(Acts 14:8-18) a miracle at Lystra: Lystra was about eighteen miles southwest of Iconium. Sitting there in a public place was a man who had been a invalid since birth, never having walked. The man had been listening to Paul, perhaps showing some visible interest; Paul, seeing that the man had faith to be healed (Mk. 2:5), commanded him to stand on his feet. The man leaped up and started walking (not just a step or so). The crowd was enthralled, assuming Paul and Barnabas were “gods” who merely appeared to be men; they would have worshipped them had they not been stopped. The brothers “tore their garments” (a dramatic symbol of protest) and respectfully explained their position.

They declared: (a) They were not gods, but ordinary men. (b) They had “good news”; the people should turn from “vain” (unproductive) idols and serve the ever-living God. (c) This God was the powerful Creator of all things. (d) He had not exacted judgment yet upon the nation, who were rebellious, walking in their own ways. The implication: eventually he would (17:30). (e) God’s goodness is providentially apparent in bountiful blessings of nature.

In spite of the adulation of Lystra’s citizenry---which the missionaries were barely able to restrain---there appears to have been no conversions. At least none is mentioned. This is a mark of literary integrity, void of blustering embellishment.

(Acts 14:19-28) violent persecution: presently however, Jews (missionaries of mischief) arrived from Atioch and Iconium with blood in their eyes. The fickle crowds were stirred and Paul was stoned and dragged out of the city. The subdued nature of this description, bereft of gory details, is clear evidence of divine restraint on Luke’s inspired pen. Paul survived and he and Barnabas went back into the city. The next day, they headed toward Derbe, sixty miles southeast of Lystra.

At Derbe they “made many disciples” (Mk. 28:19). They then backtracked to Lystra, Iconium, and Antioch (a courageous maneuver), and kept on exhorting Christians to “continue in the faith,” which reveals that it is possible to not continue therein. The expression, “the faith,” demonstrates an exclusive body of doctrine; it is the “one faith” of which Paul speaks elsewhere (Eph. 4:5). The apostles emphasized to the disciples that they would encounter “many tribulations,” but that by means of these pressures they “must enter the kingdom.” “Kingdom” in this context refers to heaven (2 Tim. 4:18).

Since Paul had been endowed with the ability to impart spiritual gifts, which would be needed for newly established churches, elders were appointed in every congregation (“gifts” and “pastors” Eph. 4:8, 11). Paul and Barnabas fasted, prayed, and commended these saints to their Lord. They traveled onward, stopping briefly to preach in Perga (with no recorded results). From the seaport Attalia they sailed back to the Syrian coast and returned to their home base at Antioch. The church assembled for a report. It had been a wonderful trip. God had worked through them and “a door of faith” had been opened through which the Gentiles had entered. The two missionaries remained with the saints there for about a year. Some feel that Paul wrote his letter to the “churches of Galatia” during this time.

(Acts 15:1-5) a problem with Judaizers: a major doctrinal problem now threatens the Christian movement. Certain Jewish disciples in Jerusalem obviously had heard of the success of the Paul-Barnabas mission effort among the Gentiles---where no circumcision was required of Greek converts. They were irate and came down to Antioch to confront the issue. Their dogma was: the gospel plus circumcision equals salvation. They demanded an amalgamation of Judaism and Christianity. The brothers in Antioch wanted Paul and Barnabas, with certain others, to go to Jerusalem to look into the matter. Clearly, Paul’s apostleship was discounted; humbly, however, he went anyway.

Along the way they reported on the success of their recent trip and the churches rejoiced. When they arrived at Jerusalem, the other apostles, the church, and its elders listened to their report. Certain brothers, who had brought their Pharisaical baggage into the church with them, rose up---de-

manding circumcision as a divine obligation (v.5).

(Acts 15:6-11) the church convenes: a conference was assembled, and after much discussion Peter took the floor. He outlined his own experience. (a) He had been selected by God to take the gospel to the Gentiles. (b) The Lord sent the Holy Spirit upon the Gentiles, just as he had the Jewish apostles on Pentecost, making no distinction between Jews and Gentiles, in terms of a miraculous endorsement and the conditions of salvation. (c) He cleansed their hearts by “the faith” (Greek), the gospel system---without the Mosaic law, precisely as he had on Pentecost (2:38). (d) Why would anyone now wish to go back to a burdensome system which no one was able to keep? (e) Salvation is to be bestowed through the grace of the Lord Jesus, not the Mosaic law.

(Acts 15:12-21) the response to Peter’s speech: the multitude was silent and consented to listen to a report from Barnabas and Paul, who rehearsed their recent missionary endeavors. Their case was quick and to the point. (a) They had preached among the Gentiles and many had obeyed the gospel plan---without circumcision being required. (b) Their ministry had been authenticated by signs and wonders done by God through them. To argue against their ministry, therefore, would be an assault upon God. The point was devastating.

James, the half-brother of Jesus and an influential man in the Jerusalem church, spoke next. His argument was as follows: (a) Peter had informed them of God’s work among the Gentiles. He was a credible witness. (b) This was precisely what the prophets foretold (Amos 9:11-12). (c) The “tabernacle of David” (the Jewish regime) was to fall. (d) A new, spiritual “tabernacle” would be built, in which the “residue of men” (the Gentiles) could seek the Lord. (e) The rebuilding would not be in the same material sense, but in a greater spiritual sense. (f) The fulfillment of this was to be accomplished in the establishment of the kingdom of Christ, the church (Rom. 2:28-29; Gal. 3:7, 29; 6:16). (If the restoration of David’s “tabernacle” is yet in the future, as premillennialists allege, then no Gentile may currently seek salvation---a conclusion no rational Bible student accepts.)

The deduction then was this: the Gentiles must not be “troubled” with the trappings of the Mosaic system. Instead they were: (a) to abstain from any association with idolatry; (b) to remain aloof from fornication (commonly entwined with pagan worship); and (c) to refrain from all blood products (blood being affiliated with the atonement). James then reminds them of Moses’ law that was taught each Sabbath in the synagogue (v. 21). The statement is puzzling and seems detached. The thrust may be that the instructions here given under the guidance of the Spirit are backed up by data in the law, which, though no longer legally binding, fore-shadowed the Christian age and embodied basic principles applicable to any age.

(Acts 15:22-29) the plan implemented: after these various discussions, it “seemed good” to the leading principals (the Pharisees excluded possible) that a statement should be issued---relaying the judgment of the apostles, elders, and the whole church---back to Antioch by a committee of several men. A document was prepared reflecting the collective sentiments. These points were pressed: (a) The rabble-rousers who went to Antioch (v. 1) did so without authority and were to be ignored. (b) The mission of Barnabas and Paul was endorsed and they were commended highly. (c) Two respected brothers were dispatched to lend support to Paul and Barnabas and to authenticate the letter. (d) The Holy Spirit himself had put his stamp of approval upon this action.

(Acts 15:30-35) the return to Antioch: the entourage of four departed for Antioch. A crowd assembled and the letter was read. The church was delighted, The Judaizers were wrong. The gospel of “non-required circumcision” would continue. Paul and Barnabas remained at Antioch for a while and their two companions, Silas and Judas Barsabbas, returned to Jerusalem. Some scholars believe that Peter’s temporary problem involving refusal of Gentile association---which affected Barnabas---may have occurred at this time (see Gal. 2:11).

(Acts 15:36-41) plans for another mission trip: after some time, Paul suggested that he and Barnabas revisit the churches established on the first campaign to see how they were faring. Barnabas wanted to take John Mark; Paul disagreed. A “sharp contention” developed between the two, and they decided to go their separate ways. Barnabas would go to Cyprus, taking Mark along; Paul would solicit the help of Silas, and they would cross Syria and Cilicia.

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