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WEEKLY WEATHER



TUE 7/14  **84°** 68°

WED 7/15  **84°** 68°

THU 7/16  **85°** 66°

FRI 7/17  **85°** 64°

SAT 7/18  **86°** 66°

SUN 7/19  **84°** 65°

MON 7/20  **80°** 63°



Know what's below.
Call before you dig.



Ms. Avery Pearl
Pet Columnist

Pet Perspective with Ms. Avery Pearl

Pet Discrimination At The Beach

Well, they did it again. Mimi and Pap left us with Ms Susie, while most of the family went to that place called the beach.

It kinda hurts my feelings. I mean, are Ms Ivory and me not family, too?!

Seriously, why is it that we don't ever get to go on these trips?

Is it because we have 4 legs and fur? I have wondered why we are the only 2 in the whole family that have those traits...I wonder if we are both, ADOPTED or something?

Any-woof, we got to stay with Ms Susie and her fur babies, again. I am catching on to that little trick, though. When we go through those gates that means we will be with Ms Susie for a few days. I wuff riding in the golf cart and seeing all my friends, when Ms Susie takes is on our walks. But, still...Ms Ivory and me really miss our beds, chasing the geese, and seeing Ms Mary and Lil' Sophie during our time away from home. Most of all though, we miss Mimi and Pappy.

I know they miss us, too. However, not enough to take us with them.

I heard Mimi say that they can't find resorts that allow Pets. How dare they!

Is that not discrimination? All right. That does it. We need the number for Pal Sharpton, at the Pet Civil Rights Association.

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



— In Loving Memory —

Billy “Bill” Joe Jones, 76
Unites States Army Veteran, Vietnam War Veteran



Billy “Bill” Joe Jones, age 76 of Deer Lodge passed away on June 27, 2026, at his home surrounded by family and close friends.

Bill was born on January 23, 1950, and raised in Deer Lodge to Lois and Leamon Jones. After graduating from Sunbright High School he was drafted by the U.S. Army and served 2 years in Vietnam. He came home to Deer Lodge where he retired from TDOT with 43 years.

He was a loving devoted husband for 53 years. He was the center of his daughter’s world and loved his 3 grandchildren more than anything. He was loved by many will be greatly missed.

Bill is preceded in death by his father Leamon Jones; mother Lois Hawn Jones; brothers Freddie, Ronnie and Doug Jones; sister Sandra Jones Lavender.

He leaves behind wife of 53 years Flonnie Jones; daughter Kimberly (Josh) Brown; grandchildren Eli Sills (fiancé Kaitlynn); his partner Allie Jo (his tiny) and Jake (his happy) and a host of family and close friends.

The family will honor his wishes by having a graveside service Thursday, July 2, 2026 with

military honors by American Legion Post #149 in the Mt. Hope Cemetery in Deer Lodge at 1:00 p.m. with Bro. Charles Webb officiating.

Schubert Funeral Home is honored to serve the family of Billy Joe Jones.

Shirley Ann Johnson, 78



Shirley Ann Johnson, age 78 of Oakdale, passed away peacefully at Methodist Medical Center on June 27, 2026 surrounded by her family.

Shirley was preceded in death by her husband of 39 years, Tony Johnson; parents, J.L. and Pauline Ward of Harriman; sister, Janie West of Harriman; and mother-in-law, Imogene Johnson of Oakdale.

Shirley is survived by her sons, Jeffery (Cheryl) Johnson and

Jay (Shelia) Johnson; daughter, Cheryl McKinney; grandchildren: Jeremiah Johnson, Ethan Johnson, Seth Johnson, MaKayla Johnson, and Ashley Moore; special nephew, Michael Wilson; sisters-in-law, Judy (Lloyd) Cook and Tommie (Jim) West; brother-in-law, Eddie West; along with several nieces and nephews.

The family will have a graveside service Wednesday July 1, 2026 at 11:00 a.m. at Piney Church Cemetery in Oakdale with Bro. Danny Jenkins officiating.

In lieu of flowers, the family has asked that donations be made to St. Jude Children’s Research Hospital.

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

Lovada Honeycutt, 91



Lovada Honeycutt passed away June 29, 2026 at Cumberland Medical Center. She was born March 24, 1935.

She is preceded in death by her parents Henderson and Vic Graves Ford; husband Ralph Honeycutt; children Jorettha, Kathy, David, Ricky, Ronald; brother Floyd Ford; sisters Ar-

lette Duncan, Della Duncan, Dallas Supeck and Leona Gunter.

She is survived by her children Russell Honeycutt, and Sandra Conatser with numerous grandchildren, great grandchildren, and a host of nieces, nephews and family members.

The family will have a graveside service Thursday, July 3, 2026 at 11:00 a.m. at Union Grove Cemetery in Sunbright with Bro. Steve Gunter officiating.

Schubert Funeral Home is honored to serve the family of Lovada Honeycutt.

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.

Lelia E. Bohanon, 90



ents, daughters Marsha Lee and Mary Catherine.

She is survived by her children Daughters: Deborah (Rev. Henry) Miracle, Cynthia (Jon) Hankins, Kimberly (Gary) Crozier, Susan (John) Keathley, Sons: Charles Ricky (Linda) Bohanon, Dwight (Michelle) Bohanon, and 3 sisters. Also surviving a host of other family and friends.

Lelia E. Bohanon, age 90, of Lancing Tennessee went home to be with the Lord on Wednesday June 24, 2026. Her life was defined by her faith and love for Christ, her love for her family, resilience and strength.

She was a devoted, loving wife for 58 years to Charles D. Bohanon, loving mother to 8 children, 19 grandchildren, 35 great-grandchildren, and 1 great-great grandchild.

She was preceded in death by her loving husband, her par-

The family will receive friends on Friday July 3, 2026 at Schubert Funeral Home, Wartburg from 9:00-12:00 PM, the funeral to follow at 12:00 PM with Rev. Henry Miracle, Rev. Joshua Crozier and Rev. Rick Taylor officiating. Interment will follow in the Mt. Hope Cemetery Deer Lodge. TN.

— In Loving Memory —

Julian Jack Wayne Thomas, 4 months



Julian will forever be remembered and missed by his parents Juliana and Caleb. Grand parents: Kay McKinney, and Elizabeth (Isaac Breeden) Thomas, Jacob (Cherie) Thomas, Timothy (Karen) Creech, Angela (Jason) Klee, Wayne (Loretta) Creech; and aunts Scarlett and Taylor.

Aunts: Abbigail (Ethan) McKinney, Cailyn Thomas, JoAnne (Michael) osterman.

Uncles: Skylor McKinney, Collin Creech, Matt Ames, Jeff Carroll, Mark Carroll, Scoot Carroll.

And his close cousin Stetson Richardson.

The family will receive friends Friday, July 3, 2026 at Schubert Funeral Home from 2:00-3:00 p.m. Graveside services will follow in the Rankins Chapel Cemetery in Oakdale.

Julian Jack Wayne Thomas passed away on June 28, 2026 at the age of 4 months. Born February 9th 2026 to the parents Juliana McKinney and Caleb Thomas, Julian brought boundless love and laughter into our lives and all who knew him. He was a happy little boy whose smile would melt your heart. Though his time with us was tragically short he taught us the true meaning of love, resilience, and happiness.

Julian is preceded in death by: Mollie Moore, Jeremie Lee Songer, Evelyn Anne Creech, and many others who were waiting in heaven to greet him.

Adrian Smith



He is survived by his son, Jay Preston Honeycutt; sisters: Blossom Smith Fowler, Julie Crespo, and Mandy Smith; brothers, George Smith and Louis Thornton; significant other, Kristy Postell Smith and her parents, Debbie and Wayne Postell; nieces, Clayre and Olivia; and nephew, Blake and a host of uncles, aunts, cousins and extended family and friends who he loved dearly.

The family has chosen cremation and no services are scheduled at this time.

Adrian Smith passed away at his home on June 27, 2026.

He is preceded in death by his parents, Donald and Wanda Smith; and his brothers, Preston and Jonathon.

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

Psalm 123:1

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

Jacquelyn G. Davidson, 45



burn, Katelyn (Cole) Cooper, her three wonderful grand babies, Easton Ashburn, John Luke and Jake Cooper. Her two siblings, Jimmy (Kristy) Taylor, Katherine Beasley and fiancé Justin Spurling. Her nephews Aaron Barnes, Jacob (Katie) Taylor, and Jayden Spurling. Her best friend, Charles Davidson. Also surviving a host of other family and friends.

The family will receive friends Thursday, July 2, 2026 at Schubert Funeral Home from 11:00-1:00 p.m. with the funeral to follow at 1:00 p.m. with Bro. Ryan Human officiating. Interment will follow in the Mt. Hope Cemetery in Deer Lodge.

Jacquelyn G. Davidson, age 45, of Lancing, went to be home with the Lord June 26, 2026. Her life was defined by her love for her family, and her passion for her nursing career. She was a 1998 graduate of Central High School.

She is preceded in death by her father, Neal Taylor.

She is survived by her loving mother, Marcella Beasley, her children Dylan (Macy) Ash-



— In Loving Memory —

Velma Colleen Melton, 91



Velma Colleen Melton, age 91 of Lancing passed away July 6, 2026 at her home. She was born October 16, 1934 to the late Theodore and Ruby Potter Burge.

Colleen was a lifelong member at Shady Grove Baptist Church where she served as the Sunday school clerk for 50+ years. She enjoyed reading and loved taking care of her grandchildren.

She is preceded in death by her parents; daughter Lois Ann Hall; granddaughter Barbara Ann Jennings; sister Maxine Collines and brother Alvin Byrge.

She leaves behind her husband of 75 years Ola Melton; children Cathy Sue (Larry) Burress, Bruce Timothy (JoAnn) Melton; grandchildren Christina, Cindy, Charles, Allen, Robby, Bobby, Heather, Andy, Chance, and Buck whom she loved dearly. A host of great grandchildren, nieces, nephews and extended family and friends.

The family will receive friends Friday, July 10, 2026 at Shady Grove Baptist Church in Lancing from 11:00-12:00 p.m. with the funeral to follow at 12:00 p.m. with Pastor Bill Durham officiating. Interment will follow in the Shady Grove Church Cemetery.

Schubert Funeral Home is honored to serve the family of Velma Colleen Melton.

Curtis “Wayne” Barnes, 66



Curtis “Wayne” Barnes, age 66 passed away July the 8, 2026 at home surrounded by family, after a long and hard-fought battle with lung disease.

Wayne was born on April 27, 1960. He was a proud graduate of the Sunbright High School Class of 1978.

He is preceded in death by his granddaughter, Joselyn Bowman; his stepfather Frank Craddock; his grandparents Slim and Irene Barnes, and Melvin and Sally Northrup; and his brother, John Terrell Barnes.

Wayne is survived by his wife, Kim; Mother Geraldine Craddock, his children whom he adored; son’s DJ Langley (Amanda), Dustin Barnes (Leanna); and daughter Tasha Langley. He leaves behind his cherished grandchildren: Tyler, Destiny, Joseph, Lilly, and Kinley; and his great-grandchildren Cohen, Piper and River

Also surviving are his brother Rodney Craddock (Bessie), his sisters Dana Loope, Peggy Keller (Joey), and Barbara Rich (Jeff); Sister in laws; Regina, Ronda, Patty, Charlis, Darlla, Candice, Tendre and brother-in-law Ricky. He is also

survived by niece and caregiver Tara Ballard whom he loved dearly, and special nieces Chelsey Smith (Bradley), Samantha Smith (Charles), Madeline Hanks (Asher), Shannon Nitzschke, and his favorite great nephew, Carson Wallace. Also, a host of nieces and nephews.

Wayne was a truck driver for 35 years, a job he truly loved. He enjoyed watching Tennessee Vols football and NA-SCAR, but nothing brought him more joy than being “Pa” to his grandbabies.

Wayne accepted the Lord as his Savior many years ago. He loved to laugh, joke, and cut up—if he picked on you, you knew he loved you.

Honoring Wayne’s wishes, the family will have a graveside service Friday, July 10, 2026 at 10:00 a.m. in the Sunbright Cemetery in Sunbright with Pastor Lynn Galyon will officiate.

Pallbearers will be Dustin Barnes, D.J. Langley, Tyler Scimia, Joseph Crumley, Trenton James, Chad West Bradley Lowe, and Travis Hamby.

The family would like to say a heartfelt thank you to Zack and the entire hospice team for their care and compassion.

Also, a much deserved thank you to Schubert Funeral Home for the services they provided.

Rebecca Lynn Douglas



Rebecca Lynn Douglas, known lovingly as Becky, age 69, of Morgan County, Tennessee, passed away on July 8, 2026, leaving behind cherished memories and a family who loved her deeply.

Becky dedicated herself to teaching and made a lasting difference in the lives of her students. As a teacher, she shared patience, care, and encouragement with the students she taught, leaving an impact that will be remembered by many.

Becky held a special place in the hearts of those who knew her. She cherished her beloved pets and brought joy to others with her spunky personality and wonderful sense of humor. She will be remembered for the love she shared with her family, her kindness, her laughter, and the many lives she touched.

She was preceded in death by her partner in life, Rick Garza; her parents, Wendell Eugene Freytag and Sarah Jane Freytag; and her siblings, Wendell “Buddy” Freytag, Randy Freytag, and Lori Makins.

She is survived by her siblings, April (Alan) Jones, David (Lou) Freytag, Daniel Freytag and friend Tammy, and Timothy (Teresa) Freytag; as well as many nieces and nephews whom she loved dearly.

The family will receive friends Saturday, July 11, 2026 at Schubert Funeral Home from 11:00-1:00 p.m. with the funeral to follow at 1:00 p.m. Interment will follow in the Sunbright Cemetery in Sunbright.

Schubert Funeral Home is honored to serve the family of Rebecca “Becky” Douglas.



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Historically Speaking

Follow up to the Civil War book: If I am so lucky

By Ray Smith - Oak Ridge City Historian

Linda Culp Holmes gave us insight into the Civil War some months ago when she told of the events leading up to the writing of the book, *If I Am So Lucky: A Portrait of a Man in Perilous Times, 1862-1865*. Now she follows up with some specific actions taken to bring attention to her ancestor, Nathan Allen.

In 2023, Heritage Books published *If I Am So Lucky: A Portrait of a Man in Perilous Times, 1862-1865*, my book about an ancestor who fought and died in the Civil War. I had inherited 52 letters and two diaries written by my great-great uncle Nathan Allen and spent 6 ½ years researching the battles in which he fought as a member of the 142nd Pennsylvania Volunteer Infantry, the culture in which he lived, and the more than 150 people he mentioned in his correspondence.

In looking at every aspect of Allen's life, I also investigated his death from a battlefield wound and discovered that Allen's remains had been lost. As a result, he has never had a marked grave. After spending so much time with this soldier, I was determined to change the fact that his service and ultimate sacrifice were not commemorated anywhere. That goal was reached on November 1, 2025, when a granite marker dedicated to Allen's service was installed at the gravesite of his younger brother, my great-grandfather George Sterling Allen. A year in the planning, the ceremony to dedicate this marker was the closing chapter of Allen's story. Here's how it came about.

Allen was the third of seven soldiers to be shot or killed while carrying the unit's colors at Dabney's Mill on February 6, 1865, only two months before the end of the war. He was sent initially to the field hospital close to the battlefield, but when his wound was deemed too serious for treatment there, he was sent to the Depot Field Hospital at City Point, VA, about 20 miles away. His death certificate noted that he died of a gunshot wound to the lungs the day he arrived at that hospital. Further research uncovered a document that showed exactly where he was buried in the hospital graveyard: with the IX Corps, 2nd Section, Row 5, Gravesite 6.

I was elated to have found such specific information about his burial and felt confident I could visit the grave site. However, nothing is ever that simple. After the war, the hospital at City Point was no longer needed, and it ceased to exist. So, what happened to Allen and all the other soldiers who were buried there? In 1866, a new City Point National Cemetery was established a few miles away, and all the soldiers who were buried at the hospital were disinterred and reburied at the new cemetery. It is a beautiful place, well-maintained with gleaming white headstones set in a perfect array.

But even though there was a translation document—albeit a very imperfect one—that showed for each soldier the old grave location and the new one, Nathan Allen's remains apparently never made it to the new cemetery. Either his remains at the hospital graveyard were not found, they were lost upon transfer, or they were misidentified. The reason at this point is immaterial. The fact remained that this soldier who gave his life for the Union cause, had no grave.

Fast forward to 2024. Early that year, I had contacted the 142nd Pennsylvania Volunteer Infantry re-enactors, thinking they would

be interested in my book, which had a lot of information about the regiment and its soldiers. Indeed, they were very interested, and their organization's Co. F president, Pat Gray, invited me to speak to the group at Remembrance Day at Gettysburg that November. Remembrance Day is a yearly observance of Lincoln's Gettysburg Address that draws re-enactors from all over the country to participate in their own events at the battlefield. The event also boasts a huge parade of re-enactors, as well as the nighttime illumination of the National Cemetery with a luminary placed on each of the 1,500 soldier graves.

After my presentation to the 142nd re-enactors, I floated the idea of its participation in a ceremony dedicating a marker to Allen. Gray was completely enthusiastic and promised to gather a contingent to participate. But many pieces had to come together before anyone could make commitments: prove that Allen had no grave, find a place to put a marker, apply for the marker, pick a date, plan a ceremony—a million details. At this point, it was just a gleam in my eye, and I didn't know how it would come together, but I wasn't going to be daunted by a few details.

In conjunction with the trip to Gettysburg, I also made a trip to Allen's hometown. Perhaps Allen had a grave where his parents or siblings were buried. His parents, George and Jane Bronson Allen, were buried in a small family cemetery, which was on the property of one of Allen's uncles—property that is now in someone's front yard. His oldest sister is buried there, as are his grandfather and great-grandfather (who fought in a New York regiment during the Revolution). But no marker for Nathan. I visited several other cemeteries in the Dallas, PA, area where his siblings were buried. No grave or marker for Nathan Allen was found. I knew what I had to do—and it turned out to be a plan that was a year in the making.

First order of business was to apply to the Department of Veterans Affairs for a marker. The Department provides these markers for soldiers with graves in established cemeteries and for soldiers whose remains have been lost. This involved proving that Allen died from wounds received in battle, that he was not dishonorably discharged, and that his remains had been lost. I also had to find someone to accept delivery of the marker and a cemetery that would allow the marker to be installed there, since he had no established grave elsewhere.

After visiting all the family's gravesites, I decided that the most appropriate place to install Allen's marker was at the Wardan Cemetery in Dallas, PA, where my great-grandfather, who was also Allen's younger brother, is buried. I contacted Rich Spencer, the Wardan caretaker,



The headstone of Nathan Allen's younger brother George Sterling Allen, his wife Josephine, and two daughters, Hazel and Ethel, with Nathan Allen's marker to the right at Wardan Cemetery in Dallas, PA (Courtesy of Linda Culp Holmes)



Closeup of Nathan Allen's marker commemorating his service in the Union Army (Courtesy of Linda Culp Holmes)

and found that he was only too happy to accept the stone and install it to my specifications. But since the cemetery has no permanent staff on site, he would have to accept delivery of the stone at his home and then figure out how to transport it to the cemetery. Rather than bother him with that problem, I enlisted the help of a local monument company, Back Mountain Monuments, to accept delivery of the stone. No problem. Mike Kmiecik was happy to help.

Both Spencer and Kmiecik had to sign off on the paperwork for the Department of Veterans Affairs and that took some back and forth, but finally my application was ready. I submitted it to the Department on February 5, 2025. Since requests of this nature can only be made by organizations serving veterans, representatives of veterans, or family members, the Department requested additional information to show that I fit one of those categories. I was able to prove that Allen never married and had no direct descendants, but that I was descended from one of his siblings.

- Continued on Next Page

Historically Speaking

Follow up to the Civil War book: If I am so lucky

By Ray Smith - Oak Ridge City Historian

The marker was approved immediately—only four weeks after the initial application. The marker was accepted by Back Mountain Monuments in May and delivered to Warden Cemetery immediately. It was installed at the cemetery soon after that.

Over the summer, the other pieces began falling into place. With the help of Gray, Bryon Black, and Chris Carr of the 142nd re-enactors, we settled on the date of November 1 and a program for the ceremony. Carr, who lives in Dallas, was instrumental in finding a minister, the Rev. William Lewis of the Dallas Methodist Church, to deliver the invocation, blessings, and benediction, and a bugler, Charles Kishbaugh of the local American Legion to play Taps. The fact that Carr was local enabled him to handle several crucial parts of the planning related to the locale.

Meanwhile, I enlisted the help of Keith Nelms, who is married to my husband's niece, from Winchester, VA, to sing "Battle Hymn of the Republic." Nelms is descended from a Confederate soldier who died in a Union prison after being captured at Gettysburg. But he was gracious enough to sing at this ceremony for a Union soldier. I also had a simple wreath with a red, white, and blue bow made by Oak Ridge Floral, and bought a stand to hold it.

As November got closer, I began sending out invitations to various people I knew might want to attend and disseminated a press release to local media. Word spread quickly in the small town of Dallas, as a result, the Wilkes-Barre Citizen's Voice printed a story before the event, and two TV stations covered the actual event on November 1.

As the event approached, I worried about the weather and wondered if I needed to find a tent in case it rained. I contacted Ted Horn of the Richard Disque Funeral Home, and he graciously offered to put up a funeral tent at no charge. It turned out we didn't need it—the day was cold and windy, but there was no rain. About 40 spectators attended the event, along with more than 20 re-enactors from the 142nd and its sister regiment, the 149th, including some civilians in period dress.

I opened the ceremony with some remarks about Nathan Allen, who he was and the fact that his remains had been lost. Rev. Lewis delivered the invocation. Nelms sang the "Battle Hymn" and Commander Black oversaw the posting of the colors.

Gray gave a Statement of Brotherhood with Allen, a heartfelt commentary that attested to the brotherhood that all re-enactors feel toward those who have served. He said, "Let us remember Cpl. Allen at rest under the blue skies of Heaven, guarded by the silent stars that in life watched over him when he bivouacked on the fields or lay down weary and foot-sore on the soil of the Southland. May we, as we stand here by this memorial, remember that it is our duty as re-enactors, family, friends, and citizens to honor the memory of our ancestors, who guarded so faithfully, so honestly, and so well the sacred bonds of fellowship and who preserve the memory of those who fought for liberty and the dear old Flag."

Rev. Lewis gave the Divine Blessing, and Commander Black provided a Statement of Remembrance: "As we remember Cpl. Allen, let us cherish his example as a patriot and



Linda Culp Holmes, Allen's great-great niece, delivering her remarks at the November 1 ceremony with Rev. William Lewis to her right and the re-enactors of the 142nd and 149th Pennsylvania Volunteer Infantry to her left (Courtesy of Linda Culp Holmes)



Re-enactors from the 142nd and 149th Pennsylvania Volunteer Infantry offer a three-volley salute with their Civil War-era rifles (Courtesy of Linda Culp Holmes)

one who stood to honor the memory of the defenders of those principles he believed to be right... We honor this true-hearted, brave, and earnest defender of the Republic."

The regiment's First Sgt. was detailed to guard the marker, and one of the women civilians dressed in period clothes who accompanied the re-enactors placed the wreath. Following a blessing delivered by Rev. Lewis, the re-enactors fired three volleys using their Civil War-era rifles. Kishbaugh played Taps, and Rev. Lewis offered the benediction.

In this way, Cpl. Nathan Allen, who will never have a known grave, finally received a marker commemorating his sacrifice, one that was dedicated in a ceremony witnessed by members of the public and was consecrated by a brotherhood of re-enactors. With the help of many interested people, Nathan Allen's story,



begun in If I Am So Lucky, is now complete.

Copies of If I Am So Lucky are available from Heritage Books, Inc. at heritagebooks.com or through Amazon.

Thank you, Linda, for both doing all you did for the memory of your ancestor but also for providing the story for Historically Speaking readers.

1 Corinthians Chapter 14



Melvin Howard

tain language, yet was in an audience of a different one, he could not employ his gift unless someone present had the gift of interpretation (translation 12:10). The prophet, on the other hand, spoke to those of his own vernacular. In the former case, the words would be a “mystery” to the audience with no translator; only God would understand. But he who prophesied could edify, exhort, and console (v. 2-3).

Thus, he who speaks in foreign language to an audience without a translator edifies himself alone. On the other hand, the one who prophesies in a language understood by the church edifies them all (v. 4). Ideally, Paul suggests, “I would like for all of you to have the gift of languages; but since that is not the case, it would be more productive if one could simply prophesy and thus able to be understood. The one who prophesies has the advantage over the person with the language gift---unless, of course, the one with the language gift also has the gift of translation, in which case the church would be edified” (v. 4-5).

“What good would be accomplished if I, Paul, came to you speaking in foreign languages (which you could not understand); indeed, what profit would there be in that, unless my speaking revealed to you knowledge, prophecy, or teaching of some kind?” (v. 6). The apostle then employs illustrations to make his point. “If a musical instrument simply makes a sound, with no real conveyance of melody, where is the appreciation? (v. 7). If trumpeter in battle just blasts a sound (with no distinction between ‘charge’ and ‘retreat’), who would know what to do (v.8)? Even so, those of you who insist on using your foreign-language gift (with no translator) are doing nothing but speaking to the air” (v. 9).

“There are many languages in the world, and each has its significance. But if mere unintelligible sounds are made, he who so speaks might as well be a foreigner (v.11). Since you are zealous for spiritual gifts, why not seek something by which you can effectively communicate (v.12)? If, therefore, one has the gift of a foreign language, let him not attempt to use it recklessly; rather, let him ask God for the accompanying gift of translation (v. 13). One might be able to lead a prayer by means of his language gift, but if there is no translator for his alien audience, his words will not be fruitful” (v. 14). Consequently: “If I lead a prayer or a song, I will not do so except that my words are ‘fruitful’ to the audience (v. 15). If your direction is not meaningful to the group, how could they possibly say, ‘Amen?’” (v. 16). Our worship must not only be directed to God, others must be edified as well (v. 17). (The term “sing” (v. 15) does not suggest instrumental accompaniment, as some allege. In New Testament times, it signified unaccompanied singing.)

Paul says, “I am thankful to God that he has honored me with the gift of being able to speak in various languages to diversified audiences. I have been blessed in that regard more than all of you. But I will not abuse my gift, as many of you are doing. I had rather speak a mere five words, conveying my understanding to others, instructing them, than to utter ten thousand words that no one can comprehend” (v. 18-19).

(1 Cor. 14:20-25) An admonition regarding gifts: A sharp rebuke follows” “Brothers, stop acting like children, ambitious to show off your gift. This exhibits a malice (unkind disposition) that should not be in mature people” (v. 20). To make a point, Paul cites from the book of Isaiah (28:11), where Jehovah attempted to teach southern Judah by the example of the Assyrians (“men of strange languages”), who invaded and conquered northern Israel. But Judah refused to profit from that lesson. It was an incomprehensible message to a stiff-necked people. In just such a manner, even if the whole church assembled and all spoke with foreign languages (each in turn), and outsiders entered the assembly, hearing only confusing sounds (with no sensible translation), would they not say, “You people are insane!” (v. 21-23)? The doctrine of attempting to teach with words (or sounds) that no one can possibly understand is crazy! (This condemns Pentecostalism’s “ecstatic utterances.”) Miraculous languages were a “sign” to convince unbelievers of the authenticity of the gospel (Acts 2:1-13). They were not for putting on a show in church (v. 22).

On the other hand, if the gifted were merely prophesying (which required no translator), and the unbeliever enters the assembly, he might well be convinced of the truth of the message, and gospel truth would compel him to

pronounce judgment upon his sinful condition. His evil life thus is acknowledged, and he yields to God, seeking pardon via the plan of salvation (v. 24-25).

(1 Corinthians 14:26-36) Order in the use of gifts: The Corinthian saints must learn (or be reminded) that there are rules for the proper use of spiritual gifts---rules which they obviously had been violating and needed to correct. The opening question---”What is it then, brothers?”---appears to contain the continuing tone of a correction. “When you assemble, each one has his gift---a psalm, teaching, revelation, tongue, or the gift of translation.” Some suggest that the expression, “each one,” has the tenor of a rebuke, the design of which is to prohibit selfish individualism (1:12; 11:21; Phil. 2:4). This lust for attention stands in contrast to the real goal of the gifts, namely edification (v. 26). Some cite the mention of “a psalm” as precedent for solos or choirs in the church today. If so, there is no evidence for such elsewhere in the New Testament. First, the exegesis supporting that idea is woefully assumptive. Secondly, early Christian writers certainly did not see special singing (choirs, solos, etc.) separate from the congregation in this text. This modern practice was a much later innovation.

If several members have messages to be delivered in a foreign language, they must not speak at the same time. Only two or three should participate, they in turn (one at a time), and there must be a translator if the audience language differs from the speakers (v. 27). If no interpreter is present, the speaker is to remain silent (in the use of his gift), communing within himself and God (v. 28). This rule of order applies to the prophets as well. Having a spiritual gift is no excuse for creating confusion. If one is presenting a revelation and another brother receives an updated message, the first is to give way to the second (v.30). Prophesying is meaningful, but it must be done individually so that the church can “learn” and be “exhorted” (v. 31). Let no one claim that he just can’t help himself, he simply must speak. That is false. The prophet’s “spirit” is under his control. He must follow the rules and keep quiet. God was not pleased with the type of confusion being manifested in the Corinthian church (v. 32-33).

Paul’s instruction was not restricted to the church in Corinth alone. All the churches were to be guided by these principles. Moreover, the women were to keep “silence,” for they were “not permitted to speak”; they were to be in subjection, the foundational principle of which had been revealed in Old Testament Scripture (Gen. 3:6). (a) The terms “silence” and “not speak” are to be viewed contextually, not absolutely. Otherwise, a woman could not say anything in church, including singing (Eph. 5:19; Col. 3:16). (b) Women were not to speak in such a way as to violate the subjection principle. (c) Paul amplifies this issue in 1 Timothy 2:12; the woman must not speak (teach) in any official way by which the man becomes subordinated to the role of her student. (d) The women were to refrain from the active and vigorous back-and-forth instructional dialogues that were characteristic of those assemblies, in which they might be liable to assume the posture of authority figures (v. 34-35).

This section concludes with a rebuke. It is in the form of a rhetorical question with an anticipated negative answer. “It was not from you, was it, that God’s word initially came forth, thus granting you the privilege of laying aside the rules of assembly decorum? Of course it wasn’t! You need to recognize your place in the divine pan and refrain from this assertive disposition that has become your trademark.”

(1 Cor. 14:37-40) Concluding instruction: Paul anticipates an antagonistic quibble in response to his legislation. If anyone imagines that because he has the gift of prophecy or some other spiritual endowment that he can dispense with the apostle’s legislation, he had better reconsider. The apostle’s written instructions are not his alone; they represent the “commandment of the Lord.” If any critic persists in being ignorant of this fact (so the force of the verb), let him stay that way! He will suffer the consequence.

To not leave on such a sharp note, Paul says, “Wherefore, my brothers (a touch of tenderness), desire the ability to prophesy; it is an effective tool of instruction. And do not forbid the use of the gift of languages (just because some have abused their gift). All things must be done in a proper and orderly way” (v. 33). (“The argument that the teachings of these chapters was intended for the church at Corinth alone, and was not designed for the adherence of churches throughout the present era, is utterly unfounded”.)

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