

The Good News

International Magazine of
THE CHURCH OF GOD

VOL. VIII, NUMBER 4

APRIL, 1959

Did Christ Die of a BROKEN HEART?

*Jesus was crucified. But how did He die? Was it of a broken heart?
Or BECAUSE HE SHED HIS OWN BLOOD WHEN SPEARED
by one of the Roman soldiers?*

by Herman L. Hoeh

WHY WAS Jesus Christ *already dead* when the soldiers came to break His legs? What killed Him so soon? Was Jesus weaker than other men?

Died of a Broken Heart?

It is commonly taught today that Jesus died of a broken heart. This idea was introduced by a Dr. Stroud about the year 1847, in the book *On the Physiological Cause of the Death of Christ*.

Stroud claimed that Christ died of "laceration or rupture of the heart." This idea has since been perpetuated by many Protestants today. You will find this idea explained in the *International Standard Bible Encyclopedia*, on page 489 under the article "Blood and Water."

But is this idea true? Did Christ shed His blood only *after* He died?

This Encyclopedia continues by saying: "It is well attested that usually the suffering on the cross *was very prolonged*. It often lasted two or three days, when death would supervene [that is, occur] from exhaustion. *There were no physical reasons why Christ should not have lived very much longer on the cross than He did.*"

The question is: Why did Christ die so soon?

We know from John's account that the two thieves crucified with Jesus died sooner than usual because their legs

were broken (John 19:32). But Jesus was already dead when the soldiers came. *What killed Him?*

Dr. Stroud, in his book, tried to explain that the death of Christ resulted because His heart ruptured. He reasoned that the blood passed from the heart into the pericardium or caul of the heart where it collected into red clot (blood) and into the limpid serum (which he calls "water"). Therefore, *after Jesus was dead*, says this doctor, a spear was thrust into His side and out flowed a little blood and water which had collected around His heart! So, it is reasoned, Jesus died of a broken heart!

Is This What the Bible Says?

Does the Bible teach us that Jesus died of a broken heart?

Why was Jesus not able to suffer longer than He did? Was He a weakling? If Jesus died of a broken heart, because He was weak and was suffering the penalty of sin, then He died for His own sins!

But the fact remains — Jesus was strong! He obeyed God's laws! The physical laws as well as God's spiritual laws. If Jesus died because He was weak and had a broken heart, then He was merely paying the penalty of His own weakness!

Now turn to John 19:31-33: "The Jews therefore, because it was the preparation, that the bodies should not remain

upon the cross on the sabbath day, (for that sabbath day [Thursday] was an high day), besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs."

Thus they broke the legs of the two thieves in order that they might die the sooner. But in this case, they did not break Christ's legs *because He was already dead*.

Mark 15:42-45 brings us a few more details: "And now when the even was come, because it was the preparation, that is, the day before [a] sabbath, Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. *And Pilate marvelled if He were already dead.*"

Notice. Pilate marvelled that Christ was already dead! Then he himself called the centurion. He could not believe it when Joseph of Arimathaea came in and told him Jesus was dead. So Pilate "asked him [the centurion] whether he [Jesus] had been any while dead."

"And when he knew it of the centurion, he gave the body to Joseph."

Even Pilate himself was struck by the fact of Jesus' death. What was it that

The Good News

International magazine of
THE CHURCH OF GOD
ministering to its members
scattered abroad

VOL. VIII

NUMBER 4

Herbert W. Armstrong
Publisher and Editor
Herman L. Hoeh
Executive Editor
Roderick C. Meredith
Garner Ted Armstrong
Associate Editors

Address communications to the Editor,
Box 111, Pasadena, California.
Copyright, April, 1959
By the Radio Church of God

**Be sure to notify us immediately of
change of address.**

caused the death of Jesus Christ so soon?

Christ is Our Passover

Let's read a little further. In I Cor. 5:7, the last half of the verse, we read: "For even Christ *our passover is sacrificed* for us."

Unless Christ *was sacrificed*—actually shed His own blood — you have no Saviour! Unless the original passover lamb had been sacrificed or *slain*, had its own blood shed, the Israelites in Egypt could never have been delivered out of Egypt.

Now read Exodus 12:46: "In one house shall it [the Passover] be eaten; you shall not carry forth ought of the flesh abroad out of the house; *neither shall you break a bone thereof.*"

And, if you will notice John's account, chapter 19, verse 36, "these things were done, that the scripture should be fulfilled, A bone of him shall not be broken." Notice! Jesus was already dead, and the soldiers who would have otherwise broken his bones did not, that it might be fulfilled—which John quoted from Exodus 12:46 "A bone of him shall not be broken."

Unlike Mosaic sacrifices which had their bones broken, and the body of the animal separated and cut up and placed on the altar, *the passover always remained whole* until eaten, because it was to foreshadow the fact *that Christ would not have any bones of His body broken.*

This is one of the major proofs that Christ is our Passover.

Notice further, Exodus 12:6. Israel was to kill the passover lamb. Now how

did they kill the lamb? By letting the lamb die of a broken heart?

Why no!

They shed its blood!

As Christ is our Passover—and as the lamb was a type, and had its own blood shed—so *Christ should also shed His blood* to pay for our sins.

Why Shed the Blood?

We read in Hebrews 9:22 that "without" the "shedding of blood" there "is no remission" of sins. It does not say, "without a broken heart, there is no remission of sins!"

God requires *of you* that you have a contrite spirit and "a broken heart." That is, you must repent and utterly give up your old way of life. But what pays the penalty of your sin is not your contrite spirit or your broken heart. What God requires of you doesn't pay the penalty of your sins. What pays the penalty of your sins is *the Passover*—Christ—who shed His blood, because *without the shedding of blood, there is no remission of sins.* But if Jesus died of a broken heart, then He didn't die for your sins.

Let's notice another evidence, Israel was to *eat* the Passover. According to Leviticus 7:24, and 22:8, and also Deuteronomy 14:21, any animal that dies of itself, we are forbidden to eat. Israel could sell it to the unconverted gentiles, if they wanted it; but any clean animal that died of itself, we are forbidden to eat.

If Christ died of a broken heart, then that is how the passover lamb should have died. But if the passover lamb would have died of itself, *it could not have been eaten*, could it?

So there is another proof that the passover lamb *had to have its blood shed!* It could not have died of itself, because if it died of itself, then it wasn't to be eaten. In other words, a Saviour that died of himself *was not fit to be our Passover!* That's exactly what the Scriptures teach!

How Christ Really Died!

Let's read further. What does Isaiah 53:7-8 teach us? Here is the key verse in the Old Testament that tells us how Christ would die! "He," that is, Christ, "He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought *as a lamb to the slaughter*, and as a sheep before her shearers is dumb, so he opened not his mouth."

Jesus Christ was brought as a lamb to the slaughter. When a lamb is slaughtered, its blood is shed, isn't it? It doesn't die of itself. So Christ, then, is pictured as a lamb *which had its blood shed.*

Now turn to Acts 8:32. Philip had joined himself to the Ethiopian eunuch

and the eunuch had been reading from Isaiah 53. "The place of the scripture which he read was this, He was led *as a sheep to the slaughter*; and like a lamb dumb before his shearer, so opened he not his mouth."

Now, notice further, verse 34, "And the eunuch answered Philip, and said, I pray thee, of whom speaks the prophet this? of himself, or of some other man? Verse 35, "Then Philip opened his mouth, and began at the same scripture, and preached unto him *Jesus.*" This prophecy is referring to Jesus. The New Testament tells us so!

And the question is, what man was prefigured, was foreshadowed by a lamb going to the slaughter? Jesus Christ, who was our Passover.

Now let us read Isaiah 53:8. "He was taken from prison and from judgment . . . he was cut off out of the land of the living: *for the transgression of my people WAS HE STRICKEN.*"

Notice that in the margin of most Bibles, instead of the last three words, "was he stricken," you will find the words, "The stroke was upon him." Jesus didn't die of a broken heart, but "for of the transgression of my people, the stroke was upon him." That is, the mortal wound of a spear. In other words, a stroke of a spear *brought about his death.*

Notice verse 12, "Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He *has poured out His soul unto death*: and He was numbered with the transgressors."

Did you notice that Christ *poured out His soul UNTO DEATH?* It doesn't say that Christ was already dead, and then He poured out His soul. It said He poured out His soul *unto death.* The pouring out of His soul *led to His death.* Death was the consequence of pouring out His soul. Isn't that clear from this verse?

What was His soul?

Life in the Blood

This Hebrew word for "soul"—*nepheesh*—comes from the same Hebrew word translated "life" in a number of places in the Old Testament. The life (soul, *nepheesh*) of the flesh is in the blood (Lev. 17:11). Jesus poured out His life.

And where is the soul or life? It is in the blood! So Jesus, then, *poured out His blood unto death.* In other words, the shedding of blood brought about His death—so says the Scripture here! Jesus did not die of a broken heart, and then after He was dead, a soldier pricked His side, and out dribbled a little water and blood—just to make sure that He was dead. The Scripture plainly says "the stroke" of a weapon brought about His

death as payment of our sins, "He poured out his soul *unto death*."

These scriptures mean what they say. They tell us how Christ died!

Now notice another scripture, John 10:11. "I am the good shepherd," said Jesus, "the good shepherd *gives his life* for the sheep." His life was in His blood, wasn't it? That is where the life of man is. It does not reside in an immortal soul. The life of man is *in his blood*. So, if Christ is the good Shepherd, which He is, then, He must have given His life, or His blood, for the sheep. In other words, He was willing to lose His life, to lose His blood, in order to redeem, or to buy back, human beings whom the Scripture calls "His sheep."

Christ Died for Stephen's Murderers

Christ died for the sins of the world.

The New Testament tells us that if you hate your brother, you are a murderer. We read in the New Testament that Paul "breathed out threatenings and slaughter" (Acts 9:1). Paul wanted to kill Christians. Paul was responsible for murder. But Christ died for Paul. Christ died to pay the penalty of the sin of murder.

Now notice *what kind of a death expiates the sin of murder*. Turn to Genesis, 9:6. Here is what we read: "Whoso sheds man's blood, by man shall his blood be shed."

It does not read: "Whoso shall shed man's blood shall die of a broken heart." The only way to expiate the sin of murder is through the shedding of blood.

How did Christ pay the penalty of those who have murdered and shed the blood of Christians? Why, he died *by taking on Himself the same penalty here that would otherwise have passed on the murderer*. "Whoso sheds man's blood, BY MAN SHALL HIS BLOOD BE SHED." As Christ paid the penalty of murder instead of the murderers—instead of Paul for example—then Christ had to *shed His blood* to pay the penalty for that sin! It seems plain, then, that Christ died *because blood poured from His body*.

A Missing Verse!

Now let us read the account of the death of Christ, according to the gospel Matthew wrote, from the Fenton translation. Matthew 27:45, "Then from mid-day until three o'clock in the afternoon darkness spread over all the land; and about three o'clock Jesus called out with a loud voice, exclaiming, 'Eloi, eloi, lama sabachthani?' that is, 'O My God! My God! to what have You forsaken Me?' And some of the bystanders, on hearing that, remarked, 'He seems to call for Elijah.' And at once one from among them ran, and taking a sponge, filled it with sour wine; and placing it

upon a cane, gave Him a drink. But the others called out, 'Let Him alone! Let us see whether Elijah will come and save Him!'"

Now notice carefully, verses 49 and 50: "*But another taking a spear pierced His side, when blood and water came out*. Jesus, however, having again called out with a loud voice, resigned His spirit."

Let me read it from the Moffatt translation, beginning at verse 48.

"One of them ran off at once and took a sponge, which he soaked in vinegar and put on the end of a stick, to give Him a drink. But the other said, 'Stop, let us see if Elijah does come to save Him!' (Seizing a lance, another pricked [it should be translated "pierced"] his side, and out came water and blood.)"

We read here both from the Fenton and the Moffatt translations a vital verse that we do not find in the King James version, and certain others.

How is it that this verse does not appear in the King James Version? Why haven't we been reading that the reason Christ died is that one of the soldiers that was there came with a lance or spear and pierced His side and out came water and blood? Now we know from a number of Scriptures, for instance, Zechariah 12:10 that "they shall look upon [Him] whom they have pierced."

And Revelation 1:7 says that those who pierced him "shall look upon Him."

We have at Ambassador College a copy of the Vaticanus—a Greek New Testament manuscript written in the 300's A.D. It was first published in 1859 by Angelus Maius. Mr. and Mrs. Armstrong and some of the others of the ministers have seen the original copy of this codex. In the Greek of Matthew 27:49 is this very verse: "And another took a spear and pierced His side and there came forth water and blood."

This verse is in the Greek Text in this manuscript, which, as far as modern scholars know, is the oldest complete manuscript of the New Testament.

Many of you may have in your possession the *Harmony of the Gospels* by Robertson from which Mr. Armstrong often has quoted over the air. We read this in the comment on Matthew 27:49 which is included in the footnote on page 234: "Many ancient authorities add *And another took a spear and pierced his side, and there came out water and blood*."

In Many Early Manuscripts

We have also the New Testament in Greek published by Dr. Eberhard Nestle and translated into English from German. In the footnote of Matthew 27:49 Nestle states that this text appears in many ancient manuscripts. He lists a number in which it appears. For in-

ἄλλοσ δὲ λαβὼν λόγχην
ἔνυξεν αὐτοῦ τὴν πλευράν,
καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα

The verse missing at the end of Matthew 27:49 as it appears in many ancient manuscripts

stance, in the Sinaiticus, the Vaticanus (these are two of the most ancient manuscripts), Codex Ephraemi and a number of others which are labeled by scholars as "L," "T," "Z," etc., and such other manuscripts as "33," "79," "892" and "1241."

Numerous other early manuscripts have this text.

I have before me also the statement written by Frederick Henry Ambrose Scrivener, in his book entitled *Criticism of the New Testament*, Vol. II, Page 302. After quoting Mat. 27:49, he says: "Thus we read in . . ."—and he lists a large number of manuscripts.

He further adds on page 302 such Greek manuscripts as those labeled by scholars as "5, 48, 67, 115, 127, [and] five good manuscripts of the Vulgate," which is the Latin translation from the Greek. It is in "the margin of 1 E [and] VI, "the Jerusalem Syriac . . . and in the Ethiopic."

When the Ethiopic translation was made from the Greek into the Ethiopian language, this verse was still in the Greek manuscripts. It has been deleted *since the time* those early translations were made!

We have here at the Ambassador College library the volume entitled, *The New Testament in Greek* by Westcott and Hort, published in 1896. This volume contains the English comments on the Text in Greek. Under the subject of Matthew 27:49 in the notes, page 21 and 22 at the back of the book, we read the following surprising facts. This verse, admit Westcott and Hort, appears in the bulk of the Syrian translations, in the Egyptian, (which Dr. Meredith and I saw in Egypt in 1957), in the Armenian, in the Gothic. It is even included in Origin's work [around 200 A.D.], and, as already mentioned, it appears in the Ethiopic. Then Westcott and Hort list the various Greek texts that the verse appears in.

Ivan Panin carelessly neglected to include this verse in his *Numeric New Testament*.

Why Left Out of the Text?

Westcott and Hort give us the following surprising story concerning this verse:

"In a letter partially preserved in Syriac (ap. Petr. jun. in *Assemani B. O.* ii 81) he [Severus] mentions the reading [of this verse which is not in the King James version] "as having been

vigorously debated at Constantinople in connexion with the matter of the patriarch Macedonius, when the magnificently written [but spurious] copy of St. Matthew's Gospel said to have been discovered in Cyprus with the body of St. Barnabas in the reign of Zeno (?477) was consulted and found not to contain the sentence in question . . . The 'magnificent' copy of St. Matthew, though [falsely] said to have been written by Barnabas himself . . . was doubtless of quite recent origin [that is, of a very late production, written around the same time that the fraud was perpetrated], the discovery having been opportunely made by Anthemius bishop of Salamis when he was vindicating the independence of Cyprus against the patriarch of Antioch, Peter and Fuller . . . In a sarcastic statement of the Chronicle of Victor Tunenensis," continue Westcott and Hort, he states that "at Constantinople the holy Gospels were by command of the emperor censored . . ." at this verse.

In other words, this verse, Matthew 27:49—which you find in the Moffatt and the Fenton translations, and in the Vaticanus, the Ethiopic, and all of those early manuscripts, including the Sinaiticus, a copy of which we have at Ambassador—this verse was left out as a result of a controversy that developed over the finding of what obviously was nothing but a spurious copy of Matthew's gospel, planted in order to justify the political independence of the Island of Cyprus. They brought forth a text purportedly written by Barnabas himself, which was found in his supposed tomb. This was the same era in which others "discovered" the relics of Peter to justify their pretensions.

Although this important verse had heretofore been in the Greek manuscripts, as witnessed by the fact that it appears in the various translations from the Greek, from this time on it generally ceased to continue to appear. The bulk of Greek manuscripts has officially not included this text.

Yet God has seen to it that the Greek people, who are responsible for preserving the Bible in Greek, have themselves left us the witness *that this verse originally was in Matthew!* And even though they have officially not approved it in their text since that day—since around 510 to 511 A.D.—nevertheless, many Greek manuscripts that they copied *still retain* it.

IT WAS STILL A MARGINAL READING OF THE GREEK TEXT WHEN THE KING JAMES VERSION WAS MADE! (Walton's *Polyglott*, published in 1657, Volume VI, page 6 of the appendix on "Various Grecian Readings." This set of six volumes is a recent acquisition of the

College Library.) But the translators thought it better to leave it out!

Thus, by the Greeks' own admission this verse was in there till as late as 510 A.D. when they made the mistake of removing it.

However, this does NOT mean they tampered with the rest of the Bible. God committed the New Testament to their care. But it does mean that when they did make this change, they were forced to leave us witness so that we might know what the true original reading of it is. No other verse has been removed by them. Christ, then, according to Matthew, died because a soldier took a spear and pierced His side, and out came water and blood. As a result of that frightful wound Christ cried with a loud voice—He screamed—and then He expired. That's what caused His death!

No, Christ didn't die of a broken heart. Christ died because He shed His blood for you and for me!

Did John Contradict Matthew?

The reason the King James translators did not include this verse is due to the fact that they, like many others, have misunderstood the inspired statement of John concerning the piercing of Christ's side. People have assumed all these centuries that John tells us that Christ's side was speared after Jesus died and at that time out came blood and water. They have assumed that that was the time when Jesus was speared, and they reason, "If He was speared after He was dead, then how could He have been speared before He was dead?"

Matthew's account makes it plain when He *was* speared before He died. The soldiers gave Jesus the sponge. Then He was speared in the side. Out came the water and blood. He cried with a loud voice and then expired.

Jesus knew what was coming, because He said, "My God! My God! why have you forsaken me?" He knew Isaiah 53 had to be fulfilled—that without the shedding of blood, there is no remission of sins.

John records for us the same thing! But it has been mistranslated. Let us turn to John, and see how his account ought to be rendered.

"Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs" (John 19:32).

It is assumed from the next verse that they then pierced His side to see if He were dead. Therefore the King James Version, and others read, "But one of the soldiers with a spear pierced his side, and forthwith came there out

blood and water. And he that saw it bare record, and his record is true: and he knows that he saith true, that you might believe." John says here is absolute proof that Christ *died by shedding His blood.*

But notice what the scripture says!

"And when they [the soldiers] came to Jesus, AND SAW THAT HE WAS DEAD ALREADY, they brake not his legs."

They did not have to do anything further. They saw He was already dead. But why did Jesus die so soon. John continues: "Howbeit one of the soldiers with a spear *HAD PIERCED HIS SIDE*, and immediately came there out blood and water"—as properly translated.

The verb "pierced," in the Greek, is in the aorist tense. In English we are familiar with the present, the imperfect, and the perfect tenses. The imperfect in English means that one "used to do" or "did" something. And the perfect tense, that he "has done" something.

But in the Greek, the aorist means not *time* of action, but *kind* of action. It leaves the past *indefinite*. The aorist tense in Greek means that an action was done at a single moment, and not continuously.

The Greek has two major past tenses. One, the imperfect, and the other, the aorist. The imperfect means that the action continues in the past. The aorist means that it happened once in the past, or from time to time—action widely spaced apart. The soldiers pierced Christ's side not as a continual action but one particular time. And out of His side came thereforth blood and water. The aorist tense John used points out the type of action, not the time of the action. The aorist tense of the word "pierced" does not tell you when the spearing occurred—whether they then speared Him or whether He *had already been speared*. You can know *the time only by putting John 19:34 with the rest of the Scriptures. Consider!*

Instead of the soldiers breaking Christ's legs, they saw He was dead already. Now if they saw He was dead already, they didn't have any reason to pierce his side. He was dead already! If they were not sure, what would they have done? They would have broken His legs! That's what they had come to do. If there was a question or doubt, they would have smashed His legs, but when they saw Him, they knew He was dead already.

So John tells us—but rather the reason why they didn't break His legs! He tells us the cause of Jesus' death in verse 34! One of the soldiers had previously taken a spear and *had* pierced his side. That's (Please continue on page 11)

God's Church Goes *Forward!*

With more growth and blessings from God, we need more WORKERS in the spiritual harvest! Here is more challenging news of development in the body of Christ!

by Roderick C. Meredith

THIS Church for which Jesus Christ died is continuing and *accelerating* its spiritual growth and **POWER** to witness! The constant *growth* we report in these columns should be a real **CHALLENGE** to every one of you to prepare to play an even greater part in this work to which Christ has called us all.

But in addition to the news of overall growth that we bring you, many have requested that we give you many items of *personal* news about the ministers, elders, deacons, their families, and the other leading members in God's Church today. Since we are all one body, "and members one of another" (Rom. 12:5), it is well that we do understand and share each other's trials and blessings as much as possible. However, let us always remember that this is not just news to *talk* about, but to *rejoice* in and to *pray* about.

We are to become a spiritual "family." But this family is united only *in* and *through* CHRIST, the living Head. So let us view the news of every development, trial or blessing only as a step toward our supreme **GOAL**—*in Christ*—the resurrection and eternal life in God's kingdom. This will give the news of our Church and brethren real **MEANING**—and will send us to our knees in *prayer!*

First of all, then, let us rejoice over a recent happy commemoration enjoyed by two of the oldest members in God's Church today, Mr. and Mrs. Dave Henion of Jefferson, Oregon. On February 22, Mr. and Mrs. Henion celebrated their Golden Wedding Anniversary. Knowing God's truth and the spiritual meaning of marriage has undoubtedly contributed much to their fifty years of happy marriage. This example of enduring *love* and *faithfulness* in marriage is something we can all be **THANKFUL** for!

Congratulations, Mr. and Mrs. Henion! May God's blessings be upon you as you love and serve Him!

And now, let us rejoice in Mr. Dean Blackwell's report on the Chicago church, and the inspiring visit recently paid it by Mr. Armstrong and Mr. Ted Armstrong.

Mr. Armstrong Visits Chicago Church

"February 21st was a very eventful Sabbath in the Chicago and El Paso churches. We had Mr. Herbert W. Arm-

strong and Mr. Garner Ted Armstrong both, the voices of the World Tomorrow broadcast, present in Chicago to tell of the condition of the work and about their trip as well as a very awakening and inspiring short sermon from them both. Apparently God knew they would be there even though none of the others of us did as we had the largest attendance ever in this church, 253 total including children, with a number of our scattered brethren from Indiana, in fact 12 of them, and 1 from Michigan, present for this eventful Sabbath! Also we had 11 new members added to God's Church that Sabbath through baptism. Mr. Garner Ted Armstrong accompanied us on to the El Paso country church and delivered there a report as well as an enlightening sermon on the coming events in this world as seen through the eye of prophecy. We had 60 present there, also one of our better attendances.

"One Chicago member has talked to the principal of the school where his 2 children attend about their not participating in any Xmas or Easter work, and the man recognized these days for what they were when told and neither of the rooms these children are in had any celebrations.

"The third coldest winter on record in Wisconsin has kept attendance down there somewhat, but we have been having about 45 (in Milwaukee) the last few Sabbaths including 12 to 14 children."

I am sure we can understand and mutually *rejoice* with our brethren in Chicago over the visit recently paid them by Mr. Armstrong and Garner Ted Armstrong. Also, it is good to realize that many times God will cause school and local officials to see some points of truth about the pagan holidays just for our sakes.

Now let us consider some important news and points of exhortation for us all from Mr. Gerald Waterhouse, now pastor of the churches in Springfield and St. Louis.

Report from Mr. Gerald Waterhouse

"Many of you brethren have been praying that God would raise up more churches throughout the United States, so, perhaps, one could be established in your area. But, are you praying as fervently for God to send forth laborers in

order that growth in this way can be experienced? I hope you are because it is truly a blessing from Almighty God to have the privilege to be in attendance at one of the local congregations!

"It was only a short while ago when one of the members of the Springfield Church discovered a need one of the brethren had. Soon, he was able to get word concerning this need to others. As a result of this knowledge, several of the brethren visited this member to help with some repair work on his home that he, at the time, could not afford to have done. They did the work and much better than it would have been done by those of this world, and, yet, out of love and not for a fee. And, as Jesus said, they found that it was more blessed to give than to receive, for after the work was done a wonderful opportunity to fellowship afforded itself. And, when several had been blessed with the privilege of coming to know one another better through the afternoon of fellowship, I arrived to further help them with a Bible study.

"At the close of the day, these people had been furthered in their acquisition of knowledge of God's Word and of how to better get along with those they expect to be with throughout all eternity. This was made possible through a local congregation where people from a very scattered area come together to learn of God's way and to become better acquainted with others whom God has called out of the world.

An Unusual Healing

"This experience is only one of the many blessings bestowed upon those in the area of one of our churches. Another blessing proved to be quite a miracle to a couple in the St. Louis Church of God, Mr. and Mrs. Lawrence Mueller of Okawville, Illinois, and their nine year old daughter, Ruth Ann. Their daughter contracted measles which persisted for nine days, developing into further complications. At the end of this period and on Friday evening when the services are conducted in St. Louis, Ruth Ann had blisters which had broken out all over her lips. These blisters bled and caused intense pain while she lay in bed, making it almost impossible for her to eat. It was a hopeless condition for a speedy recovery without God's intervention. However, Mr. Mueller had

faith in a God who does perform miracles and came on to church for the service and to request that I anoint a handkerchief that he could take to his daughter.

"When he requested the handkerchief, I discovered that the room in which the anointing is generally done was locked. It seemed that there was no place that we could use for prayer. But, about that time, we learned that we could take the elevator down part way, lock it, and remain in the shaft just long enough for me to pray to God and anoint the handkerchief. This was done and Mr. Mueller left with the handkerchief.

"The following Friday evening, Mr. and Mrs. Mueller and Ruth Ann were in church. Ruth Ann had been completely healed! When? Mrs. Mueller said that a complete change came over their daughter just after 11 p.m. the previous Friday evening. That was exactly the time when Mr. Mueller and I were in the elevator forty miles away from where his daughter lay sick. God had heard the prayer and had intervened as soon as the handkerchief was anointed and quite some time before it was ever applied to the afflicted daughter. Such an incident shows what a loving God we serve and how soon He is willing to intervene for His people! And, in turn, many of us in the St. Louis Church of God rejoiced and thanked God when we came together to worship Him on the following Sabbath.

"God not only extends immediate help to the children of those in His Church, but He also affords His much-needed help to His own begotten children in times of emergencies. For an example of this, I want to relate what God did for one of the members in the Springfield Church of God, Mr. Loren E. Stuart of Branson, Missouri.

"Mr. Stuart burnt himself quite badly on his left hand one morning—to the bone on one finger! Immediately, he called me by long distance for an anointed cloth. Soon after his call, the pain subsided and he was able to go on to work that morning—he never lost a day of work because of this burn that could have kept him from his work several days, otherwise. The hand started to mend in a very marvelous manner and in just a little more than a week, it was hardly discernible that he had experienced such a severe burn!

"There have been many other times when we in local congregations have seen God perform in various ways to heal, deliver from trial and bless His people. Through these things, all of us can be encouraged and be very thankful God has seen fit to raise up the number of churches He has throughout the United States. And, we pray that

God will supply more ministers and call out many more in different areas so that many of you will be meeting in local congregations in the future and sharing these added blessings with one another!"

Let us take Mr. Waterhouse's report and admonition to heart! And let us thank God for the MIRACLES He is performing through His called ministers!

New Church Starts BIG

Even our best anticipations were surpassed Sabbath, Feb. 28, at the new church in Sherman Oaks! As we have explained in this column, the new church in Sherman Oaks, California, will be pastored by the ministers from headquarters here at Pasadena. It is only about an hour's drive and is still in the Los Angeles metropolitan area.

We were surprised to find that at the *first* session of this new church, on Feb. 28, there were over 80 adults in attendance, including those from Pasadena! Mr. Norman Smith—who is slated to be the first pastor of this new church—and Mr. Leroy Neff were there to conduct this first service. Actually, most of the people in attendance had already been attending most of the time by driving clear over to Pasadena. But this new church will help them much more in a personal way, as well as saving much driving time on the Sabbath for many families. Many Co-Workers and prospective members in the area have not even been visited yet—until the church gets better established. The church has already grown past the 100 mark and may outgrow its meeting place even sooner than we had thought! This is something to be very thankful for, but just the same this *newest* of God's local churches needs your prayers as we all know that there are many trials and problems ahead for this local group helping to comprise the body of Christ on earth today. Many thanks are due Mr. Don Billingsley who helped as much as anyone to start this new church on its way and who found the hall where they meet.

Key Men in Pasadena

Mentioning the above about Mr. Billingsley brings to mind the fact that in giving this "personal" side of the church news, it will help you scattered brethren to know who many of the key men are here in the Pasadena church and headquarters besides the evangelists and leading ministers that most of you already know. There are many men here at headquarters occupying vital offices in God's Church today. Some of them are ministers—some are not.

I will try to tell you about a few of these men in this article and will in-

form you of others in future issues.

Mr. Don Billingsley, whom I have just mentioned, certainly fits the description of one occupying a "key" position here at God's headquarters. As several other such men, he is not yet too well known among many of you brethren because he does not write articles or speak on the broadcast.

Yet his help has been of immeasurable value in this area and in conducting the annual feasts at the Tabernacle each fall.

Mr. Billingsley was one of those men who spent some years in the military service before coming into God's truth. He came to Pasadena as a new member interested in learning more about the truth. He began to grow and help others as he had opportunity. Later, God opened the way for him to be the college chauffeur. In this position, he often had certain idle moments during each day when he would be waiting on someone whom he was driving on some business errand. *He did not waste these moments!* Rather, it seems that he was almost constantly STUDYING the Bible and growing in grace and in knowledge.

Qualified Because of the "Fruits"

Consequently, he soon became known as an able counselor, spiritual leader and friend to all of the college students, employees, and many of the church members. In due time—because of these "fruits"—he was ordained as a deacon in God's Church. It was at this time that—since he was here at headquarters—he began to help organize the other deacons in setting up the orderly system of handling parking, the tent spaces, and related problems that come up each fall at the Feast of Tabernacles. Working with Mr. Roy Hammer and Buck Hammer, he has helped to spark-plug this phase of things to the point where everything has been greatly speeded up in the handling of physical problems and necessities during God's annual festivals.

Continuing to *grow* and *serve*, Mr. Billingsley was ordained as an elder in God's Church last June along with several others—as we reported to you at that time. He began working as the assistant to Mr. Dick Armstrong on the visiting program for the large Pasadena Church and the entire metropolitan area.

He grew in ability, and soon began bringing sermonettes in the local churches. Since he began to bring forth fruit not only as a visiting elder but a preaching minister, he was sent up to Oregon to join Mr. Richard Prince, another local elder, in taking care of the Eugene church at a time when Mr. Dorothy was recalled to Pasadena to

(Please continue on page 11)

What Church Members should know about MASONRY

Where did Masonry originate? Some say Solomon originated it, others say Moses. Can this be true? Here is the shocking answer from the writings of the Masons themselves!

by Jack R. Elliott

MASONS place much stress on the statement that "Freemasonry is both *honorable* and *ancient*." But when we search into the recorded history of the Lodge, the picture is somewhat confused, and one is not overly impressed with either its honor or its age.

"The precise origin of the society has yet to be ascertained," says the *Encyclopaedia Britannica*, "and is not likely to be, as the early records are lost."

Origin Obscure

Nevertheless, much has been written to justify the claim of its antiquity and honorable character. Some writings are based upon actual records which date back to the sixteenth century, but most have served only to amuse or repel inquirers.

The earliest work on the subject was published in London in 1723 by the "Rev." James Anderson, and it states: "Grand Master Moses often marshalled the Israelites into a regular and general Lodge while in the wilderness . . . King Solomon was Grand Master of the Lodge at Jerusalem . . . Nebuchadnezzar became the Grand Master Mason," and many more pages of similar absurdities are to be found. These statements are quoted and declared absurd, ridiculous, and extravagant by no less authority than the *Encyclopaedia Britannica* (see "Freemasonry," p. 732). Undaunted Masons continue to make such claims, and many members of the Lodge believe them implicitly.

Other "appeals to antiquity" written during the eighteenth and nineteenth centuries and offered in abbreviated form by the *Encyclopedia Americana* (under "Masonic Fraternity," p. 348) are (a) that the history of the race was the story of Masonry, beginning with the migration from the Garden of Eden; (b) that Freemasonry sprang from the Patriarchal period; (c) that the society was the successor of the ancient mysteries of the Orient; (d) that the temple of Solomon was its cradle; (e) that the Crusaders and the Knights Templar car-

ried it forward from their times; (f) that the Roman colleges of artificers and builders of the Middle Ages handed down the craft to posterity.

Workmen's Guilds

When we examine the form and ceremony of Freemasonry, we find a marked resemblance between it and the old guild systems which flourished in Europe at the time Freemasonry came into existence.

These guilds played an important part in the social, religious, and political life. They, in turn, were patterned after the earlier Roman guilds or fraternities. The Roman guilds seem to have been chiefly religious and political societies, while the associations of workmen known as the Roman colleges of artificers were hereditary castes enjoying certain privileges and bound to certain duties—*Encyclopedia Americana*, caption, "Guild." Even these Roman guilds and colleges are not the oldest forms of such societies, but seem to be a connecting link between ancient pagan societies and the more modern ones.

Freemasonry is merely a modern fraternity carrying on the outward form of these older societies. One did not necessarily develop into the other, but each has had a part in maintaining the early pagan doctrines and social practices. Some of the practices commonly found among them are: oaths of admission, strict requirements for admission and continued membership, special privileges for the initiates which are zealously protected from outsiders, closed meetings for members which are often of social and religious nature, tokens and secret signs by which they recognize one another, and mutual assistance among members in time of need.

Since these practices are so common to Freemasonry, and since Freemasonry, as we know it, apparently came into being at the time the guilds were going out of style, the Lodge has obviously borrowed their structure. It is a convenient framework in which to conceal the practice of the ancient mysteries.

It was not until 1717 A.D. that the Mother Grand Lodge of England was formed. This central lodge was established in order that there might be central authority and standardization of practice. The smaller local lodges might have existed for several centuries prior to the establishment of this Mother Grand Lodge.

Shortly after the local lodges became organized into grand lodges, Freemasonry came into the contempt of the Roman Church.

Offended Roman Church

Their independent attitude toward church authority, which had supported the earlier guilds, undoubtedly brought about the schism. The *Old Charges of Masonry* written about 1738 states: "In ancient times the Christian Masons were charged to comply with the Christian (Roman Catholic) usages of each country where they traveled and worked: but Masonry being found in all nations, even of diverse religions, is now generally charged to adhere to that religion in which all men agree."

This attitude, along with the threat it imposed, infuriated the Roman Church. Forbidding loyal Catholics to join Masonic ranks was not enough, for to do so cut off its source of information and the Catholic Church no longer knew what went on behind Masonic doors. Lodges could then be a real threat to Catholic supremacy and could become foreign outposts in Catholic countries.

In 1738, the same year that the Masonic charge was written, Pope Clement XII issued a Bull of excommunication entitled, *The Condemnation of the Society of Conventicles de Liberi Muratori*, or of the *Freemasons*.

The reasons for the condemnation are printed in the *Catholic Encyclopediu* under the caption, "Masonry," and repeated in abbreviated form in a booklet entitled, *May Catholics Be Masons?*, as follows:

(1) "Freemasonry has peculiar *unsectarian, naturalistic* character, by which

theoretically and practically it undermines the Christian faith (or Catholic faith) . . . creating religious indifference and contempt for *orthodoxy and ecclesiastical authority*.

(2) "The inscrutable secrecy, and the oaths of secrecy and fidelity of Masonry and Masonic work, cannot be justified in their scope, their object, or their form, and cannot, therefore, induce any obligation.

(3) "Such societies involve a grave danger for the *security and tranquility of the state and for the spiritual health of souls*."

From the time of Clement XII, seven supreme pontiffs of the Catholic Church have repeated the condemnation of Freemasonry for substantially the same reasons. This accounts for the enmity between the two organizations.

There may very likely have been another *more important* reason for the Catholic action which the Pope would not dare mention. The Masonic devotion toward searching out the ancient mysteries makes him immediately aware of the great similarity between these Catholic mysteries and that of the Ancients. Rome could not afford to encourage such an open exposure of the source of her doctrine. Her symbols of crosses, circles, trinities, holidays and statutes begin to reveal secrets not allowed outside her most private chambers.

Modern Masonic History

Soon after the formation of the Mother Grand Lodge in England in 1717, grand lodges were set up in Ireland, 1725, and in Scotland, 1736. These lodges became the centers of Masonry and began to establish other grand lodges all over the world.

The Grand Lodge of England instituted its first lodge in Paris in the year 1732, but one was formed still earlier on the Continent at Gibraltar 1728-1729. Others were also opened in North America in 1730, Germany 1733, Portugal 1735, Holland 1735, Switzerland 1740, Denmark 1745, Italy 1765, Russia 1771, and Sweden 1773. In most of these countries, grand lodges were subsequently created and continue to this date, except in those countries, such as Italy, where no Masonic Lodges are permitted.

Lodges were constituted in India from 1730 (Calcutta), 1752 (Madras), and 1758 (Bombay); in Jamaica 1742, Antigua 1738, and St. Christopher 1739, by the grand lodges of England, Ireland, and Scotland.

Shortly afterward these grand lodges had representatives at work throughout the whole civilized world.

In North America, Masons flourished in individual lodges from a very early date. They had little regard for warrants

and charters, and no attempt at organization was made until the Grand Lodge was established in Pennsylvania in 1730. This grand lodge, the first in America, was over the territories of New York, New Jersey and Pennsylvania.

It was under the direction of Daniel Coxe, who was appointed "Provincial Grand Master" on June 5, 1730 by the Duke of Norfolk, Grand Master of the Premier Grand Lodge of England.

It became known as the York, or American, Rite.

The rival grand lodges in England, together with those of Ireland and Scotland, chartered lodges everywhere in the new country.

After flourishing for almost a century, Freemasonry in the United States suffered a severe setback in 1826.

William Morgan Murder

In this year (1826) an ex-Mason named William Morgan attempted to reveal the mysteries of Freemasonry and give to the outside world a description of the ceremonies observed in the Masonic Lodges of the first six or seven degrees.

Morgan had presented the material to a printer by the name of David C. Miller to be published in book form when the thing became known. The contents of this exposé are still available from the Ezra A. Cook Company in a book entitled *Freemasonry Exposed*, by Captain William Morgan.

The mere rumor that such a book was to be published created much astonishment and indignation among the Masonic fraternity of western New York. Particularly incensed were those who had associated with Morgan in the meetings of the Lodges.

Great efforts were immediately made by a large number of Freemasons to stop publication of the book. First, they had Morgan arrested for debt, then they swore a complaint against him for larceny. While he was being prosecuted, they searched his apartments for the manuscript, but in vain. Finally, they kidnapped him from a jail at Canandaigua and took him forcibly by means of a closed carriage to Fort Niagara, which was then unoccupied, and there murdered him in cold blood.

Even this drastic action of the Masonic brethren did not succeed in suppressing Morgan's exposé. Part of it had already been put to press by Miller, and the remainder of the manuscript remained undiscovered by the Masons, who searched his premises. This and other outrages, among which were the burning of the printing office, alarmed the citizens of western New York. Several arrests of the supposed kidnapers took place, and persons arrested were brought to trial. These records could

be verified by checking the court files.

Among those arrested, five men, including the *sheriff* of Niagara County, were found guilty of participation in the abduction, and were sentenced to various terms of imprisonment. The murderers, however, remained *unpunished*.

Meantime, the whole book had been published, and its contents had made public the somewhat ferocious oaths of Freemasons. Excitement was immediate and immense. It spread all over the country and lasted many years. Freemasonry became unpopular and many persons, including a great number of ministers, withdrew from the Lodge. Many lodges and chapters were disbanded, while their officers and members publicly renounced all future connection with the Masonic order.

The murderers of Morgan, although known, were never prosecuted. This fact, kept before the people by a powerful political party which arose at that time, fanned the growing anti-Masonic feeling.

Patience and perseverance on the part of the few remaining Masons paid off, however. A few years later the thing died down and Freemasonry began again to flourish. It was explained that the murderers of Morgan were simply ruffians and by no means representative of the main body of the fraternity.

As the years passed and the Society once again gained repute, its membership grew to nearly six million members and boasted some of the most famous and important men of our nation. Most presidents of the United States have been Masons. In its ranks today we find ministers, doctors, lawyers, jurists, politicians; in short, the most influential men of our time. Freemasonry is no *inconsequential* secret Society!

Masonically Preferred History

While this is all that history gives us on the origin of Masonry, the accepted origin among Masons varies from lodge to lodge. The origin accepted by any particular group seems to be the one *preferred* by most of the members in that group. Most of the lodges in the United States claim to be Christian in character and therefore claim a Biblical origin. Even here they cannot agree as to specific time or founder. Some say Adam was its founder, others say Moses or Solomon.

Some of the more earnest, and serious-minded claim the Ancient Essenes originated Masonry largely because of the similarity of their doctrine. The Essenes were noted for their early practice of mixing Old Testament teaching with the traditions of the ancient mysteries. They apparently followed the Cabalistic

doctrines, the written form of which is referred to by Masons as the *Kabala*, and is admittedly a chief source of Masonic doctrine. The *Kabala* is admired by Masons as being "a doctrine so logical, so simple, and at the same time so absolute" (*Morals and Dogma*, p. 745). They picture the Bible (Old Testament) as containing "allegories expressed in an incomplete and veiled manner and as being the *religious science* of the Hebrews." "The Pentateuch and the prophetic poems (Psalms) were merely elementary books of doctrine, morals, or liturgy"; according to them, "and the true secret and traditional philosophy was only written afterward (in the *Kabala*)."

Today in modern "Christian" lodges it is becoming more popular to accept the two Johns—John the Baptist and the Apostle John—as the ones who started the first lodge. This absurdity comes from a confusion of *modern* interpretations of the symbols pictured in Figure 11, with their ancient meaning.

With tongue in cheek Lodge "Masters" teach their "Christian brethren" that the Lodge is dedicated to St. John the Baptist and St. John the Evangelist, who are pictured on the border of a circle.

The large circle supposedly circumscribes the candidate who is represented by the dot in the center. These so-called patron saints of Masonry represent two "perfect parallels" in Christianity as well as Masonry. Upon the vertex of the circle rests the book of the "Holy Scriptures" which points out the whole duty of man. They moralize that a Mason should guard his actions so that he does not stray outside the guidance of these great authorities. "If he keeps himself thus circumscribed," they reason, "it is impossible that he should materially err."

If this were the true meaning of these symbols and if Masons lives were truly patterned by them, the Lodge would have the upright character of which it boasts. In reality it is only the popular meaning used to satisfy the large numbers who go through the Lodge without seeking the deeper meanings of Masonic philosophy. These are only "vulgar" members who, according to Masons, have swarmed into the Temple for selfish gain (see the work by Pike, p. 37) and are not capable of learning the deeper meanings.

Adept Claim Paganism "Polluted" by the Bible

Most of these modern Bible additions came into the Blue Lodge through the York Rite. The adept of the Scottish Rite deplore their introduction as pollutions of the ancient (pagan) rites.

Albert Pike, the great Scottish Rite

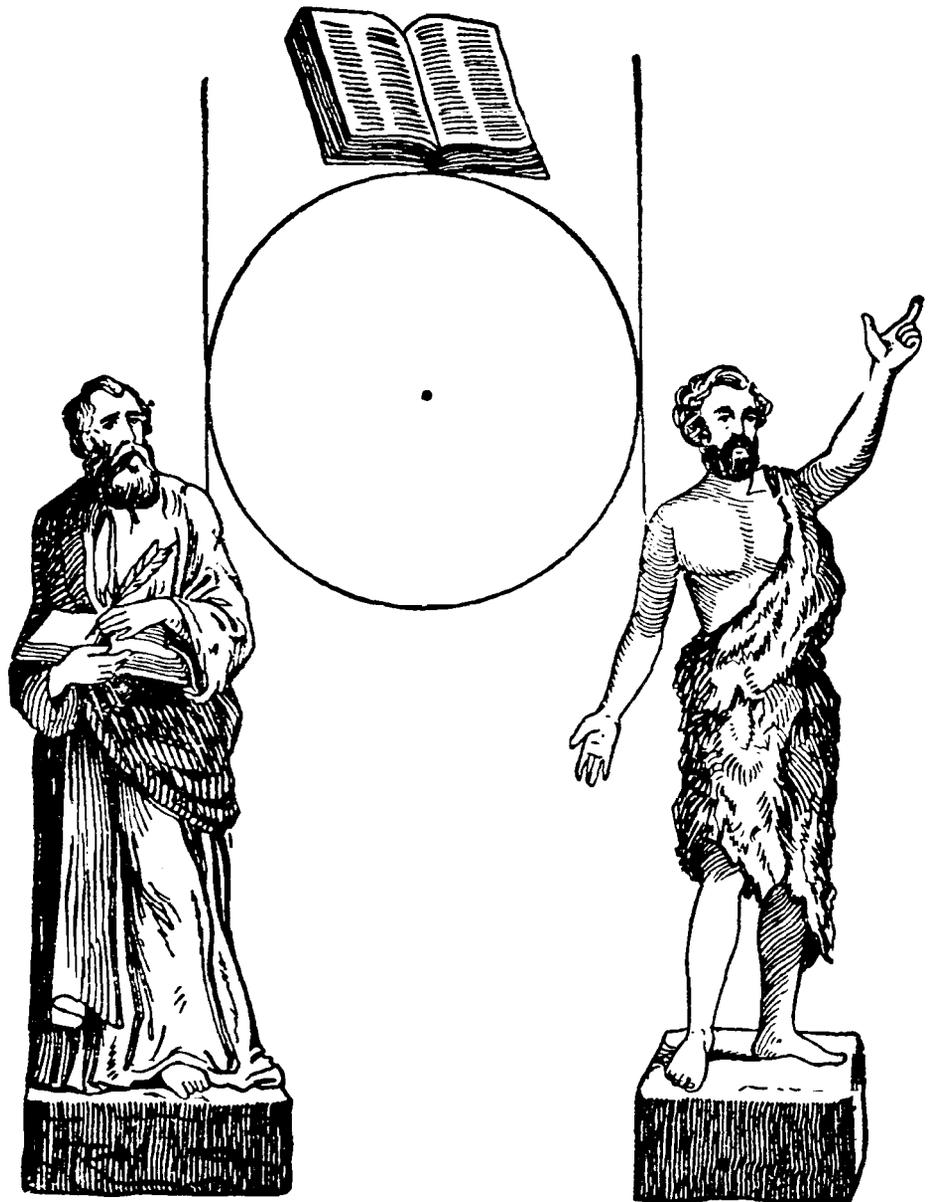


Figure 11

The Two Johns—So-Called

authority, said in his book, *Morals and Dogma*, p. 17, that it was a waste of time even to comment upon this incongruous (Bible) meaning. He showed (p. 105) that the parallel lines do not represent the two Johns at all and that the Bible was added only recently. He said the parallel lines represent the same thing that the two columns, Jachin and Boaz, do. All have a more recondite and *fruitful* meaning in ancient symbol. For the true answer he suggests that the adept should look in the *Kabalah* (the supposedly entire, "perfect," unique theology in secret traditions which are expressed by the half-pagan *Kabala*, or *Cabala*).

Later in his book (p. 429) Pike revealed that "two parallel lines which support the circle of the Lodge" are

from an ancient symbol consisting of a ring supported by two serpents. This was supposedly "emblematical of the world, protected by the power and wisdom of the Creator."

You and I of course know that a serpent represents Satan the Devil. This symbol then shows that the ancient pagans were actually worshiping Satan as the creator and sustainer of this world!

Pike further shows (p. 506) that the two columns called Jachin and Boaz and the parallel lines actually represent older pagan symbols: the solstices, Cancer and Capricorn, the two gates of heaven, the two pillars of Hercules. He further showed that the point in the circle represented the sun god (Osiris). These parallel lines represent limits—good and bad, positive and negative, active and

passive, light and darkness—beyond which the sun god will not go.

This proves conclusively where Masonic symbols come from and that their leaders *know* where they come from. Their meaning is derived from the same diabolical tenets by which Satan has posed himself as an angel of light to rule over men. Men of all ages have flocked into these temples to worship him; many in ignorance, but some knowing full well what they were doing.

Why would they do such a thing? Because men of this understanding and ability can become "Masters" and even "Grand Masters" of the Lodge. They can gain great power and influence in this world which they could not accomplish in any other way. It is the price they pay for greatness.

Why the Wolf Wears Sheep's Clothing

Albert Pike expressed Masonic understanding of the practice which cloaked the Ancient Pagan Mysteries in Christian sounding names. In his instructions (*Morals and Dogma*, p. 247) to the *Knights of the East and West*, the seventeenth degree of Masonry, he said that at the time of John the Baptist the old philosophical and religious systems were growing much alike because, in the great world ruling empires which existed since Alexander, the walls of separation between Greece, Egypt, Persia, and India were thrown down and the people intermingled everywhere.

He claimed the West eagerly connected their faith with those of the East (this should not have been too difficult because they both came from the same old Babylonish source) and the Orient hastened to learn the traditions of Rome. The Jews and Egyptians—before, the most exclusive of all peoples—yielded to that eclecticism which prevailed among their masters, the Greeks and Romans.

Thus men who embraced Christianity began to mingle the old mysteries with the new—a mixture of Christianity and Philosophy, or Apostolic teaching and traditions of Mythology.

Truth for the Simple—Mystery for the Wise

Pike went on to explain the Masonic view (p. 248) that the Apostles, speaking to mankind in general, stressed only the articles of the *vulgar faith*; but transmitted the *mysteries* to "superior minds" from generation to generation in esoteric traditions. To this new science of mysteries was given the name Gnosis (or Gnostic).

Pike confirms the fact that their basic doctrine and ideas were derived from Plato, Philo, the *Kabalah*, and the sacred books of India and Egypt.

What this amounts to is a bold-faced admission that most Christian and Masonic doctrine is a mixture of Bible teaching and pagan mysteries, and that the wise among them favor the mysteries as being deeper and wiser and spurn the plain Bible Scripture as being fit only for the vulgar masses. A rite, parable, letter, number, figure, word, etc. became a symbol, and he who had the *key of science* would interpret each according to the light he possessed.

The uneducated and narrow-minded within their ranks heedlessly take them at face value while those who have ears to hear receive the "divine mysteries" because they have received the "sacred initiation" and have the intelligence to understand the deeper meaning.

This thinly veiled admission by Masonry's most famous apostle, Albert Pike, explains why Masons call their temple Solomon's Temple when it was in actuality patterned after the greatest of pagan temples—the earth covered by the cloudy canopy of the heavens. The divinity which they worship within its walls is the sun, of which they blandly write.

"There is no splendor beyond that which sets its morning throne in the golden East; no dome sublime as that of Heaven; no beauty so fair as that of the verdant, blossoming earth; no place, however invested with the sanctities of old time, like that home which is hushed and folded within the embrace of the humblest wall and roof."

By the same practice they call Hiram Abiff the *widow's son* and quote I Kings 7:13-14. His name and situation have certain similarities which can be twisted until they *almost* appear to fit, even though many absurdities exist.

Hiram was a very skilled artificer, and the building of the temple would be a convenient project for the characters of the legend to be engaged in, since the early Lodge was supposed to have been engaged in the building and decorating of splendid stone structures.

A careful study of the Holy Scriptures, however, reveals that this Hiram Abiff has nothing in common with the Hiram mentioned in I Kings. Neither is the temple around which the legendary story unfolds, the temple of Solomon. The temple of God, built by Solomon, was *finished*, but the one in the legend remained *unfinished*. The names were just added in "friendly" pagan-Christian tradition.

There is a temple in antiquity, however, which is famous because it was never completed. The account is given in Genesis 11. It is the *tower of Babel!* It was built so that its top (also the head or ruler) might reach unto heav-

en (rule supreme), and to make for its builders a name, lest they be scattered abroad upon the face of the earth (see verse 4).

Over the incomplete state of this tower, one *so-called* virgin may well afford to weep, because it wrecked, for a time, her plans and those of her husband who hoped to be that head. These two are the Nimrod and Semiramis mentioned earlier.

Virgin, Column and Time Significant

The symbol of the Virgin, Column and Time presented at the end of the legend (represented in Figure 10 in the last installment in the GOOD NEWS) is also quite significant. In Masonic allegory, "The beautiful virgin (Semiramis) weeping over the broken column, denoted the unfinished temple (tower) and the untimely death of our Grand Master Hiram Abiff (Nimrod)."

Albert Pike continues: "The book open before her, [means] that his *virtues* there lay on perpetual record."

"The sprig of acacia (the pagan symbol of *life* which, in one account, led her to discover her husband's grave) in her right hand denotes the timely discovery of the body." (The body which the ancient pagans tried to preserve, and which action gave rise to another pagan philosophy—that *so long as a body remained in a state of preservation, the person's spirit continued to exist.*)

"The urn in her left, that his ashes were there safely deposited (attempts to preserve the body otherwise must have failed) to perpetuate the remembrance of the amiable, distinguished, and exemplary character." (It was explained earlier that this fallen god was supposedly raised to immortal life and became the sun god.)

"And Time behind her standing, unfolding her ringlets (she grew older) and counting her hair (Other, more secret accounts show him anointing her with Ambrosia, the food of the gods, which supposedly gave her eternal life.), that *Time* (the god of time, Osiris), *patience and perseverance will accomplish all things.*" Thus it was that pagans made a noble attempt to cover up their disgrace, and Satan patched up his counterfeit that he might continue to palm himself off as the god of the universe.

Pagans have continued to use the idea that *time, patience and perseverance* will accomplish all things. By it (theory of evolution) they try to deny the creation of the universe by a Supreme Creator, and in so doing they practice their teaching by patiently forcing the theory upon a gullible, hapless generation.

(To be concluded in the next issue)

Church Goes Forward

(Continued from page 6)

take up teaching duties and aid Mr. Ted Armstrong. Returning to Pasadena at the ministerial conference in January, Mr. Billingsley was again called into service in the local visiting program, and again became the local elder co-ordinating most of the program. In doing his job, he has helped scores of people and—as we have seen—he was the one who recently helped prepare the way for the new Church of God at Sherman Oaks, California.

He is an outstanding example of a competent lay-member in God's Church having *pushed* himself and studied and prepared—not being able to attend college full-time—and qualifying for an important office in the ministry of Jesus Christ today.

So with this introduction, *meet Mr. Don Billingsley*. He may have opportunity to help many of you in the future, so give him your prayers and your support and co-operation in every way. He is an important member of the "team" on which all of us have a marvelous opportunity to serve the living God!

Meet Mr. Leroy Neff

Another key man at God's headquarters is Mr. Leroy Neff. Mr. Neff came into God's Church in Portland, Oregon, back in 1952. He came in as an ordinary but faithful member, and was making a success of his job as an insurance investigator. He was soon noted as a real STUDENT in the Portland Church—one who was quickly learning and saturating his mind with the Word of God, and who soon acquired a very superior knowledge of the scriptures. However, he did not become puffed up by this knowledge, but rather used it in a quiet, helpful way to serve and upbuild others. In due time, God made it possible for him and his family to move to Pasadena so that he could enter Ambassador College. He and his family had to sacrifice many living comforts in order to do this, but they were willing to pay the price. Soon, Mr. Neff was employed in the Letter Opening and Mail Reading Department. He was a faithful and a zealous worker, and constantly *using his head* to think of ways to do the job better and more efficiently. Later on, when the man then in charge of the department left to become a minister in the field, Mr. Neff was placed in charge of this entire department.

Since he has assumed this responsibility, the department and God's entire work have multiplied many times in the number of letters received each day

and the amount of work there is to do. Mr. Neff has grown *with* the department. As an older man, he has proved both an outstanding student and a spiritual leader on God's campus. Consequently, he has long been sought out as a spiritual counselor to help others. So last June Mr. Leroy Neff also was ordained—because of Christ's calling and his outstanding "fruits"—as an elder in the Church of God. Since then, many more responsibilities have come his way—as seems to be the lot with all of God's ministers. In addition to his other duties, he is now helping to write many letters and solve many problems having to do with the draft status of the young men in the church.

He will graduate and receive his A.B. degree in June, but because of the importance of his position and his outstanding ability to handle it, he will probably remain here at headquarters. So he, too, is another lesser known but "key" man in God's Church today. Let us all give him our thanks and most of all give God thanks and pray that God will continue to use and inspire Mr. Neff and all His called and chosen servants!

We may also be thankful that both of these men are assisted by *faithful* wives who play an important part in their ministry! And Mr. and Mrs. Neff have been blessed with three fine children who are growing up in the atmosphere of God's Church and will be receiving the blessings of being taught in Imperial Schools here in Pasadena.

What About You?

Learning about how these men—as well as many others—have come into God's Church and *made themselves* able to serve, ought to inspire all of you to do your part to prepare for greater service in God's Church. Are you hav-

ing a vital part in God's work today?

Ask yourself these questions: How important a servant of Jesus Christ are you? How much "fruit" do you bring forth as a "light" in your neighborhood, as a Co-Worker and tithe payer in God's work, as one who spends time in really earnest *prayer* for God's work, as one who really helps and upbuilds others in his local church—if you attend one? There is plenty of room to GROW, isn't there?

God inspired Paul to tell us: "For by one Spirit are we all baptized into one body" (I Cor. 12:13). He went on to say: "But now hath God set the members everyone of them in the body, as it hath pleased Him" (Verse 18). Yes, *we* are the body of Christ today—the *physical instrument* that Jesus Christ is using to accomplish His work of spreading His truth as a witness to the nations, and the feeding of the little flock whom He calls! But we are not only a physical instrument, but a *spiritual organism* through which Christ works, and *in* which He dwells. As this chapter in I Corinthians indicates, we are given various gifts of *wisdom, knowledge, faith, healings, miracles, prophecy, discerning of spirits, kinds of tongues and interpretations of tongues*.

We are to constantly *grow* in character and ability, and to exercise all of these gifts or "tools" of service in LOVE as chapter 13 of this marvelous book teaches us. So do *your* part! *Pray* and *study* and GROW. Then ask for *wisdom*—the first "tool" mentioned in this chapter. Learn to improve *your* God-given abilities to serve as an *instrument of Jesus Christ* wherever you are now—and wherever God may call you in the future.

Rejoice in the news we have given you. *Pray* for these ministers we have told you about—and for *all* of God's ministers and His work as a whole. But then *strive* to prepare yourself as a *living, vital instrument* in the hands of the living Christ!

Did Christ Die of a BROKEN HEART?

(Continued from page 4)

the reason Christ died. He shed—as Isaiah said—His blood, or His soul. He poured it out unto death.

Further, notice that John tells us that there came out "blood and water." Matthew worded it "water and blood." Many have tried to claim that the verse in Matthew was added from John, but if it were just copied from John, then it would have read "blood and water."

But Matthew doesn't put it in that order. He says out came "water and blood." Matthew is writing as God led him to write it. He wrote it decades before John wrote his gospel.

Why Blood and Water?

When the spear cut that gaping hole in Jesus side, it literally ripped Him up and cut His bladder open, and out poured water. The word "water" is no

