


# Knight Templar



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# Knight Templar

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Cover photo is of the ruins of an ancient pagan temple at Philadelphia, one of the cities of the Decapolis, now in Jordan and was taken by the editor.

# Grand Master's Message

**U**our Grand Encampment officers have been working diligently to provide additional benefits to Templar membership. In addition to the lessons contained in the orders of Templary, fellowship obtained through participating in Commandery activities and events, and camaraderie provided by participating in drill competitions, we are exploring providing further educational and travel opportunities for our members.

The Grand Encampment currently sponsors the Knights Templar Holy Land Pilgrimage Program for Christian ministers. The mission of this program is to send Christian ministers who would not otherwise have the opportunity on an intensive study pilgrimage to the Holy Land. We sent two groups this past February, and the next two groups are scheduled for February of 2020. We have been doing this since 1977, for over forty years.

Now, based upon your feedback and suggestions, we are expanding this program to make the tours available to Sir Knights, their ladies, friends, and guests, essentially anyone. The "In the Footsteps of Jesus Holy Land Pilgrimage" will be offered in mid-November of each odd-numbered year. The good news is that the first tour will be this upcoming November of 2019, the good and bad news is that it is already filled. The next tour in this category will be in November of 2021.

Additionally, we are offering a second tour – "The Knights Templar Holy Land Pilgrimage for Seniors." This tour is specifically designed for seniors and those with mild mobility issues and will be somewhat less strenuous. Although the itinerary will be adjusted to accommodate those with mild physical limitations, it will still include visits to the Wailing Wall, Dome of the Rock, Sea of Galilee, Garden of Gethsemane, Masada, a baptismal renewal in the Jordan River, and Church of the Holy Sepulcher. The "seniors tour" will be offered in mid-November of every fourth even-numbered year. The first tour in this category is scheduled for November 9-19, 2020. Please check the Grand Encampment's website at [www.knightstemplar.org](http://www.knightstemplar.org) for additional information.

We hope you will take advantage of these educational travel and tour opportunities. We are developing several other educational "products" that we hope to announce in the near future.

Courteously,  
Jeffrey N. Nelson, GCT  
Grand Master



Photo by Sir Knight Stephen Kroman

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## IN MEMORIAM



Johnnie Deen Savage  
Arkansas  
Grand Commander 1991  
Born: July 2, 1930  
Died: April 21, 2019

Dennis Lee "Pete" Cook  
North Carolina  
Grand Commander 2002  
Born: September 25, 1951  
Died: April 8, 2019

Harold Hill Young  
Louisiana  
Grand Commander 1991  
Born: July 20, 1924  
Died: May 11, 2019

# Prelate's Apartment

by

Reverend Arthur F. Hebbeler, III,  
right eminent grand prelate of the Grand Encampment

*And [Jesus] said to them, "Follow me, and I will make you fishers of men." Immediately they left their nets and followed him. (Matthew 4:19-20, English Standard Version)*

**F**ollowership is not a word one will find in most dictionaries. When one does, it normally carries a definition along the lines of "the act of following a leader." Some help that is, eh?

At the start of his ministry, Jesus sought out several men and women to be part of his inner circle. They came from many walks of life, and none of them would be considered the cream of the societal crop of first century Jerusalem. History hasn't

always been friendly to their backgrounds, either. However, these were the people Jesus chose and with whom he would travel, teach, heal, eat, and live for about three years. Jesus would also teach them how to be followers by being a follower himself.

"Wait a minute," you say. "Jesus was a *follower*?" Yes, he was, even as he was the teacher and leader of his disciples. Jesus followed the path set before him by the Father. His life and ministry focused on a single idea—to bring the people of God's creation into unity, fellowship, and faithfulness with their Creator. Jesus, through his preaching and teaching, focused the attention of his followers on this single theme. By his example of following his calling, he taught his disciples and others how to be good followers as well. Jesus demonstrated how to be a follower while leading the people around him.

As Christians, and especially Knights Templar, we are called to lead others even as we are followers of the Risen Christ. We should act and carry ourselves in such a manner that those who see our actions are encouraged to join us in our common work and see us as models of faithful followership of the one true and living God. Treat one another fairly. Tend to the wounds of the afflicted. Care for the widows and orphans. Defend the faith. Most importantly, live each day with the admonition Jesus gave to us and recorded in the Gospel of John, "A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another." (*John 13:34 ESV*)

Be leaders, my friends, by being experts as followers.



# The Avenging Angel of Phillip IV (the Fair): Guillaume de Nogaret

By

Sir Knight George L. Marshall, Jr., PGC, KGC

**G**uillaume de Nogaret (English: “William of Nogaret”), councilor and agent of the French king Philip IV “The Fair,” played a major role in carrying out the destruction of the Knights Templar, along with his king and the pope, Clement V. This article will present a brief biography of this notorious and perhaps justly maligned individual.

He was born sometime around 1260 at Nogaret, a hamlet near Saint-Félix-Lauragais, Toulouse, South West France. (Nogaret is a variation on the word *noyer*, or “walnut tree.” It is interesting that a (walnut?) tree appears on the Nogaret family coat of arms and seal. His father was a middle-class landowner of comfortable means. However, he was descended from a family that had been somehow implicated in the Cathar heresy in southern France. This irregular form of Christianity had been condemned as heretical by the papacy which unleashed the Albigensian Crusade against the Cathars. At its height, not just the ordinary people but also the aristocracy had supported this religion that refused to recognize the authority of the Church and its sacraments. In fact, it was said that some members of the Nogaret family had been among the heretics killed in this Crusade. It’s not clear if this is true or not. However, it was a charge that was said of him more than once during his lifetime, and it must have had an adverse effect on him and may have played a significant part in his



later life, causing him to see heresy practically everywhere he looked, to prove that his brand of religion was orthodox and pure.

Evidently, Guillaume’s family had enough money to educate him. He may have studied for a time at Toulouse before going to the town of Montpellier around 1281 to study law. By 1287 he was a doctor of (Roman) law, with a heavy dose of canon law included in his curriculum. After a term as a university lecturer, he was appointed a judge in the royal court in 1296, successfully carried out some important negotiations for Philip, and by 1299 was a confidante of the king and was created a member of the “noblesse de robe” (this was the ennobling of non-military men who were dependent upon the king who created them for their maintenance, rather than having inherited lands to fall back on.)

By 1302 he had risen to chief adviser to Philip, and in September of 1307, he was appointed Keeper of the Seals.

His rise to power was surely at least partly attributable to his study of Roman law, which endorsed the doctrine of the absolute supremacy of the king; thus, no scruple restrained Nogaret when royal authority or privilege was questioned. Additionally, he had developed a strong contempt for the papacy — and one pope in particular, Boniface VIII.

King Philip had been engaged in a prolonged dispute with Boniface. Philip demanded the right to tax the church as he saw fit and halt the export of riches from bishoprics in France to Rome. The king believed that the Catholic church in France had a patriotic duty to financially support his wars, but the pope disagreed. Further, in the Middle Ages, the popes felt that kings should not be allowed to appoint their

friends and family to bishoprics and other high church offices. On the other side, the kings wanted the clergy of the realm to be subject to the same laws as everyone else. So, besides monetary issues, a power struggle was involved.

Boniface wanted to continue to exert traditional church power and didn't accept the premise that kings could tell the church how to spend its money or what to do regarding its clergy. Of extreme alarm in the French court was the rumor that the pope planned to excommunicate King Philip — an act that was perilous for any monarch in the medieval world. A king was, at least in theory, someone who ruled by divine sanction, and to be expelled from the church undermined his very legitimacy.

Philip reasoned that if the pope was found to be corrupt, then it was up to secular power to remove him. No one could be above God's law. However, it would require a shrewd use of dialogue and persuasion to convict Boniface in the court of public opinion before he could be arrested. In all this, Nogaret proved to be an adept propagandist and henchman. According to his defense of the king's actions, Boniface was a heretic, idolater, mur-



Philip



Boniface VIII

derer, and sodomite. He also practiced usury, bribed his way into his office, and made trouble wherever he went. These charges were never proved but they convinced many. (They also gave Nogaret good material and practice for presenting the king's case against the Templars four years later.)

In Philip's confrontation with the pope, Nogaret was apparently the prime instigator and was the one who personally led a party of French soldiers and anti-Boniface followers in an attack on the pope in his retreat at Anagni in September of 1303. It was Nogaret's intention to bring the pope back to France to face trial on trumped-up charges. The coup failed when the pope's friends and allies rallied to rescue him. The beleaguered pope died soon afterward.

After the death of the pope, Nogaret wrote to the College of Cardinals justifying his actions.

*"If some antichrist were to invade the Holy See, we must oppose him; there is no insult to the Church in such opposition. . . . If, in the cause of right, violence is committed, we are not responsible."*

The next pope, Benedict XI, had witnessed the attack on Boniface. When, as part of a deal, he issued absolution for the deed to King Philip and some of the other troublemakers, Nogaret was not among them. He headed the pope's guilty list, as the head of the "sons of perdition, of the first-born of Satan." Benedict acted in April of 1304 to excommunicate Nogaret and twelve others on charges of sacrilege, but the pope suddenly and mysteriously died in July of 1304. Nogaret stated that Benedict's

untimely death justified his cause and his innocence. (Although suspicion was widespread about more sinister reasons for the pope's demise.)

Prior to the arrest of the Templars in October of 1307, Nogaret, upon consultation with Philip and with his approval, had drawn up the full list of accusations against the Knights. Soon after their arrest, he gathered a crowd in the gardens of the royal palace in Paris and announced what these charges were, which included the denial of Christ, spitting on the cross, kissing the preceptor on the mouth, belly and buttocks, homosexuality, and the secret worship of an idol (called Baphomet).

Nogaret not only activated the arrest of the Templars, he also worked hard to influence and control the clerical and secular interrogations. In 1309, when Jacques de Molay was being questioned for the third time, the inquisitors were interrupted by Nogaret, "who arrived unexpectedly." He confronted the master and told him that the chronicles of the abbey of St. Denis said that at the time of Saladin, the Templars had paid homage to the sultan and that at that time, Saladin had said publicly that the Templars had done this because they "worked at the vice of sodomy and be-



cause of this they had lost all their faith and their law.” However, one modern historian has stated that this accusation was not found in the text of the chronicles of St. Denis that he had examined.

At the Council of Vienne in 1311-12, Nogaret was again eager to prove that all he and Philip had done was for the good of Christendom. He sug-



Clement V

gested a projected crusade to regain the Holy Land, financed not only by the confiscated wealth of the Templars but by the entire Church hierarchy, leaving the clergy only those funds needed for their daily subsistence. On March 22, 1312, despite the lack of proof of the charge of heresy, Pope Clement V issued the bull *Vox in excelso*, which dissolved the Order of the Temple. (Needless to say, he did not adopt Nogaret’s crusading idea.)

Even though he had won the contest with the Templars, one vexatious problem remained for Nogaret. He was still under the liability of excommunication. Nogaret was horrified that he would die under this sentence — not absolved by Clement V, thus upholding the action of Benedict XI.

Nogaret went to the king’s brother, Charles de Valois, to put pressure on Clement V. Nogaret even authored a document for the pope to sign that ex-

plained how he had acted only for the good of the church. It was whispered that a bribe was proffered to effect this decree. At last, in April of 1311, Clement signed a decree stating that all those involved in the attack on Boniface VIII were reconciled with the church. However, a penance was assigned to Nogaret. He had to go on a pilgrimage

to the shrine of St. James of Compostela in Spain as well as to seven shrines in France and then complete a pilgrimage to the Holy Land. As it turned out, he did not survive to complete his assignment.

Guillaume de Nogaret died in April of 1313 in Paris. He was probably buried, per his request, at the monastery of the Dominicans near Nîmes. His death thus preceded that of the last two central characters of the Order of the Temple—Jacques de Molay and Geoffroi de Charney, burned at the stake in Paris in March of 1314.

Right Eminent Sir Knight Marshall is currently chairman of the Grand Encampment Knights Templar History Committee, a holder of the Knight Grand Cross of the Grand Encampment, and a frequent contributor to the *Knight Templar* and *Royal Arch Mason* magazines. He can be reached at [geomarsh@yahoo.com](mailto:geomarsh@yahoo.com).

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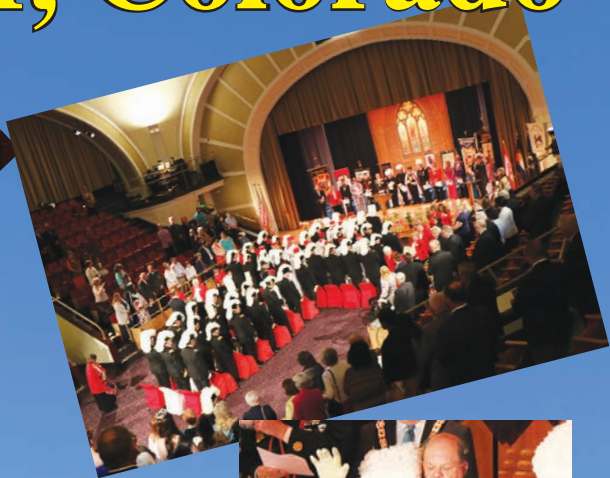


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# Easter 2019 Western States Denver, Colorado



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## Knights Templar Holy Land Pilgrimage for Christian Ministers

It is not too early to begin planning for the 2020 *Knights Templar Holy Land Pilgrimage for Christian Ministers*. Send donations and nomination forms to you state Committee on the Holy Land Pilgrimage or your grand recorder. Information, details, and forms are available via the Grand Encampment web site: <http://www.knights-templar.org/>. Click on Holy Land Pilgrimage.

### *Reflections from a previous Pilgrim Minister*

My preaching will have a renewed level of insight. The stories on which I preach are not abstract fairy tales in some far-away, fictional place. They are concrete and real. Obviously, going to Israel by itself does not prove that Jesus was the Son of God, but it does make it clear that this is not a made-up tale. This “stuff” really happened.

Beyond that, it has deepened my personal devotional life. I have a renewed excitement for reading Scripture simply for the sake of soaking in the story.

I cannot begin to say how grateful I am for this experience. The generosity and thoughtfulness that made this trip a reality have brought the *Bible* to life for me in ways that I never imagined possible. My ministry, and the people it touches, will be blessed for years to come because of it.



Pilgrimage group receiving instruction on the use of the tricladium table while at the ruins of Chorazim.

# ***“Knights Templar Senior Pilgrimage”***

**a Pilgrim’s Journey for Sir Knights, Ladies, Friends,  
and Guests with mild mobility limitations**

**November 9 – 19, 2020**

- **This pilgrim’s journey is sponsored by the Knights Templar Holy Land Pilgrimage Committee of the Grand Encampment.**
- **The itinerary will be adjusted to accommodate those with mild physical limitations. There is still an amount of walking involved. We cannot accommodate wheel chairs or those with significant limitations. Participants must be able to manage themselves, and their luggage and to have general mobility on their own.**

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**Or see our information attached to the  
Pilgrimage site, see Activities -  
[www.knightstemplar.org](http://www.knightstemplar.org)**





Prayers at the Wailing Wall



Dome of the Rock



Sea of Galilee



Scale Model of the 2<sup>nd</sup> Temple



Garden of Gethsemane



Masada



Baptismal Renewal, Jordan River



Church of the Holy Sepulcher



At the Grand Commandery of Georgia 2019 Annual Conclave, Sir Knight Jeffrey Bolstad, grand captain general of the Grand Encampment and vice president and trustee of the Knights Templar Eye Foundation, along with Sir Knight Bobby Simmons; past grand commander of Georgia, treasurer, and trustee of the Knights Templar Eye Foundation; presented a Sword of Merit to Frankie F. Yawn, potentate of Al Sihah Shrine in Macon, Georgia, for their outstanding support of the Foundation and their generous contribution to the Knights Templar Eye Foundation.

# NEW CONTRIBUTORS TO THE KTEF CLUBS

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# General Supplement

The space on these two pages is provided by the *Knight Templar* magazine to be used by the Grand Commanderies to communicate with the individual Sir Knights in their jurisdictions on a monthly basis. From time to time and for various reasons, we fail to receive any material from the editor of the state supplement for a given month. When this happens, we take the opportunity to offer you the information below. – The Ed.



The ruins of the ancient city of Philadelphia, one of the cities of the Decapolis, now in Jordan. Photo by the editor.



# *Knights Templar Eye Foundation, Inc.*

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## **How to join the Grand Commander's or the Grand Master's Clubs**

Any individual may send a check in the amount of \$100 or more specified for the purpose of beginning a Grand Commander's Club membership and made payable to the Knights Templar Eye Foundation. This initial contribution will begin your Grand Commander's Club membership. In addition, members of the Grand Commander's Club pledge to make annual contributions of \$100 or more. Once contributions total \$1,000, the individual is enrolled in the Grand Master's Club. Membership is open to individuals only, and Commandery Credit is given for participation.

## **Qualified Charitable Distributions Can Yield Big Tax Savings**

Congress has now made the qualified charitable distribution (QCD) option permanent for those who wish to make direct contributions from their IRA to charity. The tax law allows individuals age 70 ½ or older to transfer up to \$100,000 a year from their IRA to a qualified charity. This distribution counts toward their required minimum distribution but isn't added to their adjusted gross income the way a normal IRA distribution is. This can provide a tax savings of up to 40% depending upon an individual's tax situation.

## **Planned Giving – Create a Charitable Legacy**

Your Foundation now has a full web site dedicated to Planned Giving which you can access from our web site, shown at the bottom of this page. So if you're thinking of ways to make a lasting legacy for yourself please check out the tab on the home page that says "Planned Giving". Leaving your mark on the future is so simple with a gift in your will. To leave a gift in your Will or Trust it is as easy as asking your attorney to include a sentence that says:

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**[www.knightstemplar.org/ktef/](http://www.knightstemplar.org/ktef/)**

# TEMPLARY'S "FACE" ON THE \$500 BILL

by

Sir Knight James A. Marples

**M**ost people are aware of the common paper currency that is currently in use in the United States — \$1, \$2, \$5, \$10, \$20, \$50 and \$100. Currency is defined as paper money as opposed to coinage, which as the name suggests are coins minted from metal.<sup>1</sup> Technically, our *United States Constitution* expressly stipulates that only silver and gold coin can be accepted as Legal Tender in payment of debts.<sup>2</sup> It is an innovation which created paper currency to circulate and be accepted. However, although the saying goes: "Backed by the full faith and credit of the United States," paper remains paper. It is subject to burn. It is subject to devaluation overnight. It is lightweight, and it is also subject to being abolished.

Today, large denominations of paper money above a \$100 bill are not printed and have not been circulated by the United States Treasury since 1969. In today's world, a penny doesn't purchase much in the way of goods or services. Neither does a \$1 bill. What once had buying power, even a couple decades ago, won't buy much in today's world. That is, coins or paper money of a lower face-value. The opposite also holds true, since higher-value federal reserve notes have been discontinued, they aren't accepted at most businesses. However, their value to collectors for any "uniqueness" can be astronomical, far beyond their face value.

Sir Knight William McKinley, K.T. has his face imprinted on the unique \$500 bill printed from 1928-1934. McKinley studied to be a minister; however, the Civil War in-

tervened. He ultimately became the 25<sup>th</sup> president of the United States of America and was assassinated six months into his second-term of office in 1901. McKinley's successor, Brother Theodore Roosevelt (also a Master Mason, but not a Templar) took over as president.

This is not meant as a biography, but a quick reminder of how McKinley became a Mason is appropriate. He fought on the Union side of the United States Civil War and saw a doctor treating soldiers and handing out small sums of money (including to Confederate soldiers). McKinley was puzzled and asked the doctor who replied: "Well, if they are able to pay me back, they will, but it makes no difference to me. They are Brother Masons in trouble, and I am only doing my duty."<sup>3</sup> McKinley was impressed, and in due time, William McKinley joined Freemasonry, affiliated with Canton Lodge 60, later became a charter member of Eagle Lodge 43 (afterward renamed after him), and was knighted in Canton Commandery 38. I am especially impressed that on December 23, 1896, McKinley became a life member of Washington Commandery 1, in the nation's capital city.<sup>4</sup>

Many people wonder why McKinley's likeness was chosen to be on the \$500 bill. Basically, he was an enormously popular President who was gunned down by an extremist using an arm sling to conceal a gun as he shook McKinley's hand in Buffalo, New York. McKinley was friendly and affable. He was known to be a good man and a good Mason and was proud to appear



in his Knight Templar regalia.<sup>5</sup> Yet, he was murdered for being courteous to his eventual assassin.

As noted, McKinley \$500 bills were printed between 1928 and 1934. The most valuable is the 1928 series (which I have pictured here). Some 1928 notes have a five-pointed star printed at the end of the eight digit serial number. Some of those bills can be worth up to \$10,000 due to their rarity.

Although I am a firm believer in the *United States Constitution* spelling-out that only Congress shall have the power to mint silver or gold coins, at least the pictured McKinley \$500 bill has the wording: "REDEEMABLE IN GOLD ON DEMAND AT THE UNITED STATES TREASURY OR IN GOLD OR LAWFUL MONEY AT ANY FEDERAL RESERVE BANK." Back then, people had confidence that paper or fiat money was backed by something tangible. Even many \$1 paper notes were Silver Certificates. Sadly, such wording has long since been discontinued.

William McKinley's face instilled confidence as well as a remembrance. This sentiment was expressed in other ways. Even the First National Bank of Lyndon, Kansas (near Topeka) put William McKinley's full name and face on their paper \$10 bills in the year 1904. McKinley's up-

right stature, combined with the unique style of his necktie and collar, almost made him resemble a Catholic priest or Protestant Minister (which he originally studied to be). In short, his facial expression had an earnestness about it. That look of sincerity is hard to mask or duplicate. Hence, William McKinley was one Knight Templar who was perfect for representation on paper money with the wording "WILL PAY TO THE BEARER ON DEMAND," which was wording a customer could believe in.

The \$10 bills were mainly only used in Kansas and soon were replaced by other currency. The \$500 bills with McKinley's face went out of circulation in 1969, because the public rarely used them. However, for perspective on this, in 1969 the Federal minimum wage was roughly \$1.15 per hour. Naturally, few people had a need to carry around paper bills that large. By contrast, in the year 2018, the minimum wage is \$7.25 an hour to well over \$10.10 per hour and climbing in some states. Some laptop computers can easily cost \$500 or more, making the renewal of the \$500 bill totally sensible in today's world. However, by the same token, most people today pay for big-ticket items with a credit or debit card or by online banking with a smartphone.

However, there is obviously a need for \$500 bills for those people who still rely on cash.

Another slight drawback is that many businesses won't accept paper money in denominations of \$50 or \$100 for fear of counterfeiters. Thus, the renewal of the \$500 bill would be met with hesitancy by some establishments.

Yet, it would be nice to see Sir Knight William McKinley's face back in monetary circulation again. It would offer convenience to those who do need cash of that sum in a moment's notice and would be easier to carry than a wad of \$20 paper bills.

Even William McKinley's political foes described him as a congenial, honorable man worthy of trust. His friends knew him as a faithful Christian who sang *Nearer My God to Thee* with his wife, Ida, as he lay dying. That hymn, incidentally, was played at his funeral. Those traits alone are befitting anyone pictured on

the \$500 bill.

For many citizens, the name McKinley was synonymous with trust. My great uncle, Guy McKinley White, who only lived to the tender age of nine years, was given his middle name in honor of the president. The ancient Templars developed an efficient banking system. It is only fitting that the memory of Sir Knight William McKinley is perpetuated by his face being on the \$500 bill. His countenance exemplifies strength, chivalry, even temperament, mercy, and magnanimity. It is hard to beat those traits, and I firmly believe that nearly everyone wishes that they had some \$500 bills in their pocket right now!

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6. Image of William McKinley on year 1904 \$10 bank note of The First National Bank of Lyndon, Kansas.
7. Image of William McKinley on Series 1928 Federal Reserve Note which had an original face value of \$500.

## **Grand Encampment**

### **Membership Awards**

1190 Larry Quentin Hall  
Hermit Commandery 24  
Lebanon, Pennsylvania

1191 Thomas James Wiest  
Hermit Commandery 24  
Lebanon, Pennsylvania

1192 Jerry E. Whitney  
Ranier Commandery 28  
Renton, Washington  
Bronze

1193 Donald J. Beck  
Ranier Commandery 28  
Renton, Washington

1194 Alexander J. Jordan  
Ivanhoe Commandery 4  
Tacoma, Washington

1195 Darryl Lynn Chapman  
Chevalier Commandery 21  
Oak Ridge, Tennessee



1196 Harlan Wesley Petty  
Chevalier Commandery 21  
Oak Ridge, Tennessee

1197 John Calvin Spencer  
Cumberland Commandery 26  
Crossville, Tennessee

1198-1199 Alvin E. Just  
Oriental Commandery 61  
Johnston, Pennsylvania  
3<sup>rd</sup> & 4<sup>th</sup> Bronze.

# Jesus – The Missing Years

First in a Series of Two

by

Sir Knight Jeffrey Kuntz

Since I became editor of the *Knight Templar* magazine, it has become even more obvious to me that we, as Christians, hold a great variety of differing beliefs of exactly what it means to be a Christian and of what God's Word says to us about our faith. Nevertheless, as Templars, we are united by what our belief systems have in common rather than estranged by our belief differences.

I find that the thoughts of those who differ from what I have always believed make me think about my own beliefs and look at things from different perspectives. Studying what others believe is interesting and intellectually stimulating for me and in no way threatens my faith.

This is the first in a series of articles about the life of Jesus of Nazareth which I have found extremely interesting, although I do not necessarily agree with all that is said herein. I hope you will enjoy reading it and thinking about it as much as I have.

The editor

**F**rom the age of twelve, when He was discussing religious philosophy with temple leaders, to the age of thirty when He began His ministry, there is absolutely no mention of Jesus in the *Bible*. What was He doing and where was He during that time period? How often have you heard these questions come up in a sermon or a Sunday School class? The common assumption seems to be that Jesus worked in His earthly father's carpentry shop.

To some of the deeper thinkers along the lines of theology and religious philosophy, it would seem somewhat bizarre that the man who was to become the Messiah, the Savior, the Hope of the world, would fritter away eighteen years of His life as a carpenter's assistant, especially after astoundingly proving Himself to the Temple authorities to be an exceptionally precocious twelve-year-old Jewish boy, full of great knowledge

and wisdom.

Jesus' distraught parents were astonished as well when they finally found Him preaching at the Temple, following a three-day frantic search after realizing He was not among their group returning home from the Passover feast. After His mother mildly scolded Him, the young Jesus then added to all the amazement by retorting, "How is it that ye sought me? Know ye not that I must be about my Father's business?" This incident is recounted in the last part of the second chapter of Luke's gospel. The last verse states, "And Jesus increased in wisdom and stature and in favor with God and man." So, just where and how did this growth take place?

There are some clues, as vague as they may be, in all four of the gospels, as to Jesus' activities and whereabouts during those "unknown" years. Each gospel describes John the Baptist as the "voice

of one crying in the wilderness.” Another clue is the place where John the Baptist performed his baptisms — in the Jordan River, or at Bethabara beyond the Jordan, as verse 28 tells us. The possible connection of these scriptural passages to the

“missing” years of Jesus is made clearer a little later herein.

Before proceeding further, it is behooving to encourage the reader to have an open mind. Much of this article expounds upon things that are new and



This recently discovered site is thought to be the ruins of a first century Christian church built over the fork in the River Jordan where Jesus was baptized. The river has moved, and the site is on the Jordanian side of the river. Photo by the editor.

even strange to many, although much has been written about the “unknown” matters involving Jesus Christ that would seem to some believers to be rather controversial. It is human nature to reject that which seems strange.

In early 1947, something took place that caused many religious scholars to rethink the questions concerning Jesus’ activities during those “missing” years. In a cave near the northwest edge of the Dead Sea, a couple of young Bedouin shepherds stumbled over some clay jars, which contained ancient manuscripts in the form of leather scrolls. These documents became known, of course, as the *Dead Sea Scrolls*. More jars of scrolls were found in other nearby caves in following months and years. As it turned out, they included fragments of every

book of the Old Testament except *Esther*. Some of the Jewish Pseudepigrapha, such as *Jubilees* and *Enoch*, and several copies of manuscripts of the book of *Isaiah* were also among the findings.

The story of the journey of the *Dead Sea Scrolls* after their discovery is too complicated to relate here, but they ultimately arrived in the hands of some worthy scholars, including an American, Dr. John C. Trever, professor of religion at Baldwin-Wallace College in Berea, Ohio, and a respected expert on archaeology and paleography as well as biblical studies. After learning of the discovery, Dr. William F. Albright, an internationally known archaeologist, biblical scholar, and authority on ancient writings, wrote Dr. Trever, “In my opinion, you have made the greatest manuscript discovery of modern times.”

Carbon-14 age-determining tests and paleographic examinations of the involvement of the Hebrew characters determined that the manuscripts dated roughly from around 250 B.C. to 100 A.D. This was the time period during which the ascetic Jewish sect known as the Essenes are known to have occupied what are now excavated ruins located at Khirbet Qumran near the northwestern shore of the Dead Sea. This archaeological site is now managed by Israel’s Qumran National Park.

The Essenes were extremely devout and made strict observance and obedience to the laws of their covenant with God. They established their community at Qumran to remove themselves from the worldly environment of Jerusalem and the corrupt Hasmonean leadership. The existence of the Essenes is acknowledged not only by students of occult and Christian mysticism, but also by the



Valley of the ancient village of Qumran of the Essenes in Israel. Photo by the editor.



Cave where the Dead Sea Scrolls were discovered. Photo by the editor.

Roman Catholic and Orthodox Christian Churches, the Orthodox Jewish community, the Rosicrucians, and the Freemasons. Several of the great ancient writers such as Plato, Philo, Plotinus, Josephus, and Eusebius described some of the history, teachings, and customs of that very devoted companionship. Nevertheless, the average person on the street knows little or nothing about them.

At the time Jesus walked the earth, all young Jewish men living in Judea were obliged to join one of three Jewish sects—either the Pharisees, the Sadducees or the Essenes. As we read in the four gospels, Jesus often rebuked the Pharisees and the Sadducees but never the Essenes. This is one reason why some historians and biblical scholars believe He had at least some association with that sect. Historians are generally more inclined to believe that John the Baptist was a member of the group.

Albert Pike (1809-1891), a Freemasonic scholar and a man of encyclopedic knowledge, wrote in his extensive treatise, *Morals and Dogma*, that John the Baptist “preached in the desert and therefore in the country where the Essenes lived, professing the same doctrines.” Regarding Jesus, Pike wrote, “He never once mentioned the Essenes, between whose doctrines and His there was so great a resemblance, and in many points, so perfect an identity.”

Many would be surprised to know that Pope Benedict XVI, in his 2007 Easter message, stated that he believed that Jesus celebrated the Passover Supper according to the beliefs and customs of the Qumran community. Theologians of various denominations were stunned by this announcement by the head of the Roman Catholic Church, casting dampers on the traditional belief that Jesus was of a Pharisaic background. In

fact, it put a whole different perspective on the origin of Christianity. While he did not outrightly admit it, Benedict XVI gave some indication that he believed that Jesus might have had some kind of relationship with the Essenes.

It has been well established that the *Dead Sea Scrolls* did, indeed, belong to the Essenes. Some scholars believe that they deposited the manuscripts in the caves during persecution, possibly when the Romans invaded Jerusalem in 70 A. D. In addition to the aforementioned manuscripts, and equally importantly, some of the Qumran community's own sectarian writings were also discovered, such as *The Manual of Discipline*, *The Damascus Document*, and *The Genesis Apocryphon*, as well as commentaries on several biblical books of the minor prophets and *Psalms* 37 and sectarian liturgy, hymns, and prayers.

*The Manual of Discipline* contains one passage in particular that is strikingly reminiscent of a passage recorded in the early part of each of the four Gospels. In a section of that document entitled "Rules of the Order," it reads, "When these things came to pass for the community in Israel, by these regulations they shall be separated from the midst of the session of the men of error to go to the wilderness to prepare there the way of the Lord; as it is written, 'In the wilderness prepare the way of the Lord; make straight in the desert a highway for our God.'" That pronouncement was, of course, made by John the Baptist, who was quoting the passage from the fortieth chapter of *Isaiah* as he was harbingering Jesus' imminent ministry.

There is another rather interesting passage in *The Manual of Discipline* that warrants attention: "There shall be in

the council of the community twelve men,...and three priests who are perfect in all that has been revealed...to practice truth and righteousness...to preserve faithfulness in the land with sustained purpose..." There is surely a possibility that those twelve men are correspondent to the twelve apostles whom Jesus invested at the onset of His ministry to assist Him and to carry on His work after the resurrection and ascension.

Some of the early Christian writers recorded in their patristic writings that a form of baptism was included among the practices of the Essenes. In the rules and regulations of *The Manual of Discipline*, it states, "And when his flesh is sprinkled with purifying water and sanctified by cleansing water, it shall be made clean by the humble submission of his soul to all the precepts of God."

The Essene community was organized as a communal society. Prospective members were required to surrender all their possessions into a common treasury. It is interesting to point out here that when the Apostles were preparing to carry on Christ's ministry after His ascension, the same was required of aspirants for that group, whether they were one of the twelve or any of those outside the inner circle. This is told in the last several verses of the fourth chapter of the book of *Acts*. (In the fifteenth verse of the first chapter of *Acts*, it is indicated there was a total of 120 followers, the disciples being the inner circle.) Thus, we have yet another similarity between the Essenes and Jesus' early followers.

At this point, it is necessary to address the question as to why Jesus never mentioned the Essenes and, for that matter, why they are not even mentioned any-

where in scripture. Whether or not Jesus was a full-fledged member of that community, it is firmly established among scholars that the sect was an esoteric brotherhood, which means that it was a secret society. It was and is the belief of some savants of esoteric knowledge and the history of such secret fellowships that Jesus made profound vows never to speak of the Essenes.

An intellectually honest perusal of the *New Testament* would give evidence that Jesus kept certain teachings secret from the multitudes, sharing them only with His inner circle. A good illustration of this is in the thirteenth chapter of the *Gospel of Matthew* when the disciples asked Him why He spoke in parables. Jesus answered, "...Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." (vs. 11) Later in that chapter, He further explained, "That it might be fulfilled which was spoken by the prophet saying I will open my mouth in parables; I will utter things which have been kept in secret from the foundation of the world."

Prospective members of the Essene brotherhood were subject to the strictest scrutiny as to their character. There was no class distinction, but they had a system of degrees in their teachings, much of which was in the form of symbolic instruction. Candidates were admitted into the community by way of solemn initiation. In actuality then, the Essenes were not so much a religious sect, but rather more a fraternal brotherhood.

The question may well be asked if Jesus was a member of the Essene brotherhood, why did not any of the aforementioned early Christian writers mention that in their works? The first

and most obvious answer goes back to the austere secrecy of the order, despite the fact that some of these savants lived after the group abandoned Qumran. They and the Christian writers who lived decades and even a couple centuries or so after that and who knew the real essence of that esoteric society, realized that the leaders of what developed into the established Christian Church would consider the brotherhood and its teachings in conflict with the church. After Constantine officially instituted Christianity as the religion of the Roman Empire, the more sublime teachings would not have been comprehended by the masses and would have been subject to ridicule and harsh opposition by orthodox church leaders. Some historians believe that the earliest church leaders did hold the loftier secret teachings but later rejected them for the above mentioned reasons. Roman Catholic Cardinal John H. Newman (1801-1890) wrote that there was a secret tradition handed down from the Apostles and perpetuated in symbols.

So then, just what exactly was and is this matter of secrecy concerned with? It mainly boils down to what are called the "ancient mysteries." Novelist Dan Brown, perhaps more than any other present day writer, unveiled to the general public at least some of what the ancient mysteries were and are about and how they; the *Holy Bible*; the various religions, especially Christianity; and yes, Freemasonry are interrelated. Brown, a non-Mason, did this by way of his blockbuster novel, *The Lost Symbol*, released in 2009. The work is one of fiction, of course, but Brown did exhaustive research on esoteric, mystical, and metaphysical studies before writing it. In fact,

the novel came out a year later than originally anticipated, to allow more research time.

In *The Lost Symbol*, Brown mentions a maxim that, until then, was kept rather well concealed within the realm of mystical studies, “as above, so below.” This phrase seems to paraphrase a line from The Lord’s Prayer, “Thy will be done on earth as it is in heaven.” He also used two other quotes of Jesus to make the case for the interrelationship between Jesus Christ and the scriptures with the ancient mysteries. In chapter seventeen of the *Gospel of Luke*, we read of the leper being healed by his faith, after which the Pharisees interrogated Jesus about when and where the kingdom of God would come. Jesus retorted, “...the kingdom of God is within you.” (vs. 21b)

An even more remarkable statement was made by Jesus as He was giving a heartfelt and heartrending talk to His disciples: “Verily, verily, I say unto you, he that believeth on me, the works that I do he shall do also; and greater works than these shall he do;...” (*John 14:12*) Note that Jesus said this when He knew His death was imminent, and it is a quote which is very seldom discussed, even by church leaders.

**To be continued next month.**

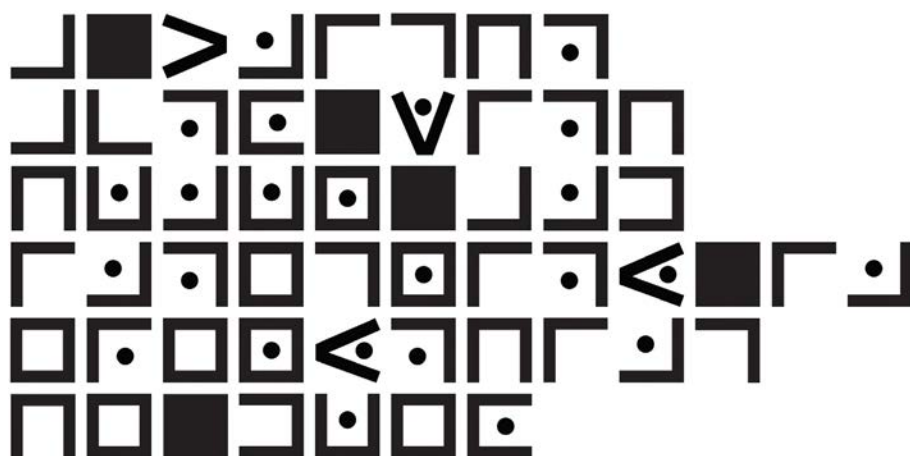
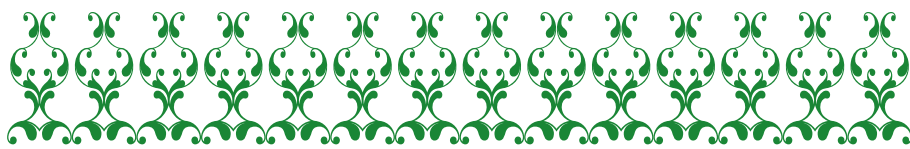
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# Beauceant News



(Mrs. Kenneth) Mona Wofford, president of Dallas Assembly 63, presided at the official visit of Supreme Worthy President Ms. Kim Burnett.

(Mrs. Clarence) Elisa Laney was initiated at the meeting.



President (Mrs. Kenneth) Stacey Hightower presided at Melrose Assembly 204's official visit of Supreme Worthy President Ms. Kim Burnett. Beauceant sisters welcomed Ms. Angela Ruth Harvey who was initiated at this meeting.

**In the course of my  
life, I have often had  
to eat my words, and  
I must confess that I  
have always found it  
a wholesome diet.**

**Winston Churchill**

Subscriptions to the *Knight Templar* magazine are available from the Grand Encampment office at a rate of \$15.00 per year. Individual issues in quantities of less than ten can be obtained for \$1.50 each from the office of the managing editor if available. Inquire via e-mail to the managing editor for quantities in excess of ten. Some past issues are archived on our web site. <http://www.knightstemplar.org>.



# Knights



## at the Bookshelf

By  
Sir Knight David L. Price

*A Mosaic Palace, Freemasonry and the Art of Memory*, by Martin Faulks, Lewis Masonic, 2018, ISBN-10: 085318562X

Among the most mispronounced words in Masonry is “catechetical.” Unless a boy grows up in a faith that requires him to learn the responses to a catechism, he is probably not familiar with the term. So when he joins a Lodge it may not dawn on him that “catechetical” is derived from “catechism” and so it frequently comes out as “kitty-cat-ical.”

In Blue Lodge, we are required to respond correctly to a series of questions in each of the degrees; this is a form of a catechism or a catechetical lecture.

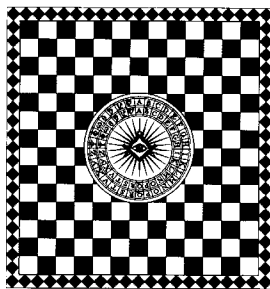
As long as people have been required to memorize, they have used devices to help them. My father once told me that the names of the Great Lakes could be recalled by the word “homes”: Huron, Ontario, Michigan, Erie and Superior, and a cheeky schoolmate of mine once observed that “George eats old gray rats and paints houses yellow” spells “geography.”

The day I took the Chapter degrees, a companion pointed out that “High tempered women should strive to keep silent” might help me with the letters on the keystone, and in Blue Lodge, you might have heard a rubric that begins, “Ruth came to school very slowly.”

In this small volume, Brother Faulks discusses the importance of learning Masonic lectures since the earliest days. Going back as far as the second William Schaw Statutes of 1599 governing the activities of operative masons in Scotland, the duties of the warden of the Lodge included “taking trial” of the art

### A MOSAIC PALACE

Freemasonry and the  
Art of Memory



Martin Faulks

july 2019

of memory of fellow crafts and apprentices. This early memory work was often accomplished by “mnemonics” or memory by association, what Dale Carnegie called “memory pegs.”

One school of memory suggested that one create in his mind a “memory palace” to house the various pegs needed to memorize whatever was required, then imagine walking through the palace and seeing various objects which remind you of a particular part of the lesson. Several schools of memory are discussed, but I mention the memory palace as it relates to the title of the book. One early Masonic exposé refers to the Lodge as the “Grand building termed a Mosaic Palace,” an apparent reference to using the Lodge itself for this purpose.

Certainly, in learning the several catechetical lectures in Blue Lodge, it helps to picture the layout of the Lodge as one circumambulates during the conferral of one’s degrees.

Brother Faulks covers his subject very well and provides us with a background of the importance of memory throughout Masonic history.



Beautiful stained glass window in Notre Dame Cathedral in Paris before it was damaged by fire. Photo by the editor.

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“The pillars of  
heaven tremble and  
are astonished at  
His reproof.”  
Job 26:11

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