

Who was Herod?—Jerry Trevino

Herod is mentioned forty times within the first five books of the New Testament.* The first time we read of Herod is before Christ's birth (Luke 1:5). The last mention of Herod is in the Acts of the Apostles (Acts 13:1). Who was Herod? Upon closer examination we discover that the better question is, who were the *Herods*? Six different individuals in the New Testament shared the name of Herod. These men were—a father, his four sons, and one grandson. Though not all scholars are in agreement concerning the facts about these men's lives, their history is none the less rich and intriguing. For the sake of brevity, we will define how these men relate to Scripture and include a few pertinent facts about them. Let's begin with the progenitor, Herod the Great.

Herod the Great

Herod the Great began his rule over Galilee about 37 BC. He came from an Idumean (Edomite) family that had converted to Judaism sometime before his birth. When he was twenty-five years old, he was appointed governor of Judea by his father who was the overseer (epitropos) of Judea. He rebuilt the temple of Jerusalem and was a political proponent to Rome for the Jews. Herod the Great had many sons. Out of fear for his throne, two of these sons along with their mother, were executed by the decree of Herod himself. This is the Herod that we first are acquainted with in the New Testament (Matt. 2:1,3,7; Lk. 1:5). He met with the Magi seeking Jesus (Matt. 2:7) and was responsible for the slaughter of the innocents (Matt. 2:16). When he died, Joseph, having fled to Egypt (Matt. 2:13-14), was told in a dream that it was safe to return to Israel (Matt. 2:19). In his will, Herod the Great divided his governorship between three of his sons: Antipas, Philip, and Archelaus.

Herod Tetrarch (Antipas)

Antipas was given the governorship of Galilee and Perea. He was the son of Herod by Malthace, a Samaritan. In the New Testament he is always referred to as Herod and is the Herod that we read of the most. Antipas married the infamous Herodias, who was his half-niece (daughter of Aristobolus [executed by Herod the Great]) and his half-brother's (Herod Philip) ex-wife. For this indiscretion he was condemned by John the Baptist (Mk. 6:18). This condemnation brought on the ire of Herodias (Mk. 6:19). When her daughter, Salome, was rewarded for her erotic dance, she counseled her to ask for the head of John the Baptist (Mk. 6:22-25). Herod loathingly conceded. It was Antipas who feared that Jesus was John the Baptist resurrected (Mk. 6:14-16; Mt. 14:1-2). During his trial, Jesus was sent by Pilate to Herod Antipas to be judged (Lk. 23:7).

Herod Philip

Philip was the son of Herod the Great and Mariamme II. Herod Philip is never rightly called Herod, however, it is assumed that he did indeed hold that title. He was Herodias' first husband (Mk. 6:17). It is assumed that he was the father of the above mentioned Salome by Herodias. There is another son of Herod also by the name of Philip mentioned in Luke 1:3. It is thought that this Philip was not Herod Philip but another son of Herod the Great by Cleopatra; he was a tetrarch of Iturea, and is sometimes referred to as Herod Philip II.

Herod Archelaus

Archelaus was the eldest son of Herod the Great by Malthace, making him Antipas' full brother. He was ruler over Judea and Samaria, and having received half of his father's territory, he was Herod the Great's principal successor. It was Archelaus that Joseph feared, and being warned in a dream, avoided Judea and journeyed to Galilee (Matt. 2:22).

Herod the King (Agrippa I)

Agrippa I was the son of the executed Aristobolus. His mother was Bernice—making him the grandson of Herod the Great. He is the Herod of the book of Acts. He persecuted the church, killed James the brother of John, and intended to kill Peter also (Acts 12:1-5). At a certain festival the people proclaimed him a god. He did not deny the acclamation and was smitten by God and died soon thereafter (Acts 12:22-23). Worth mentioning here, is Agrippa II. He was the son of Herod Agrippa I. It was he who Paul almost persuaded to be a Christian (Acts 26:28). Agrippa II did not hold the title of Herod, but was a tetrarch. He died childless. Through this study we see that the Herodian line was affected by and affected the Christian movement significantly, beginning at Jesus' birth. It is with great hope that the above information will enlighten the mind and help the reader to better understand who the Herods were.

* Herod is not mentioned in the Gospel of John.

The Divine Right of Tithes

We are not only to worship God with our lips and give Him praises with our tongue (Prov. iii: 9); but He has required that we should pay Him an active honor, that is, worship Him with our substance.

This is a necessary part of that glory which we must give to God, and as much preferable to verbal praises as deeds are more than words. The Psalmist describes this plainly (Psalm xcvi: 8), "Give unto the Lord the glory due unto His name," or, "the glory of His name," as our margin reads it. What is that glory? The next words show it, "Bring an offering and come into His courts."

Hence that command is so oft repeated that none should appear empty before the Lord. (Exod. xxiii: 15; xxxiv: 20; Deut. xvi: 16, 17.)

When we approach to worship God, we must sacrifice more or less of our Mammon before Him; to show that we depend upon God for our whole subsistence, and that Mammon is not our God.

"I will not offer unto the Lord my God," said David, "of that which doth cost me nothing" (2 Sam. xxiv: 24).

All Christians grant that some part of our substance is due to God. Nay, this is a notion wherein all mankind do agree, and have, since the beginning of the world. No nation was ever so barbarous that did not sacrifice to some god or other. And though the outward typical bloody sacrifices have ceased among Christians, since Christ, the true and only propitiatory sacrifice, offered His own blood for us upon the cross, yet I hope there is not any Christian to be found who thinks that we are therefore released from the command of honoring the Lord with our

substance, and disposing of some part of our money, though not in beasts for sacrifices, yet in the service of God, which never did consist wholly in the sacrifice of beasts.

It being, therefore, granted, that some part of our substance is due to God, let us inquire what that part is, or whether God has left us to give what part we please, and in what manner we think fit.

Our offerings, being a part of God's worship, cannot be paid after our fancies, but as God has appointed.

To give alms to a poor man is an act of charity and commanded by God, but it is not a direct act of worship or devotion. Every good act we do may be construed to be a worship of God, as being done in obedience to His command; and thus every act of our life may be counted an act of worship, because "whether we eat or drink, or whatever we do," we are commanded to "do all to the glory of God" (1 Cor. X: 31). But all these acts have ever been distinguished from the acts of direct worship, which are to be regulated strictly according to the positive command of God in Scripture, and are to be done absolutely to God, without reference to any other being.

In general actions of morality we are left to the general guidance of our reason, according to the general directions of the Scripture, and the ordinary assistance of the Holy Spirit.

But in the more direct acts of worship commanded by Revelation, there are particular and peculiar promises annexed to the performance, and a more than ordinary assistance of the Holy Spirit of God.

Therefore, what part of our substance God has reserved as a part of His worship is not to be reckoned among bare acts of charity, but must be offered in such manner and method as He has commanded.

Citing section iv — *The Divine Right of Tithes*, by Charles Leslie.

INSIDE THIS ISSUE	
Babylonian Religion	3
Evangelism in ACTS	4
Comparison of Councils	6
Present Confusion of Thought	7
Who was Herod?	8

APOSTOLIC VOICE PUBLICATIONS
P.O. Box 61
Madera, California
USA 93639-0061
(559) 673-3233

APOSTOLIC VOICE PUBLICATIONS, INC.

Board of Directors

E. W. Wheeler—President
 Galen Gregg—Secretary
 Dennis Garza—Treasurer

STAFF

E. W. Wheeler—Editor-in-Chief/Publisher
 Dennis Garza—Editor
 Kiva Panggabean—Assistant Editor
 Robert Sailer—Project Manager
 Galen Gregg—Legal Department
 Taruli Guerrero—Secretary

APOSTOLIC MISSIONS

Board of Directors

E. W. Wheeler—Chairman/Founder
 Ron Garrett—Secretary
 Gary Howard—Tulsa, OK
 Jim Lee—Pascagoula, MS

Board of Advisors

Steve Stoltzfus—Las Vegas, NV
 Phil White—Burbank, CA
 Don Hyler II—Atwater, CA
 Dennis Garza—Madera, CA

Apostolic Missions
P.O. Box 702375
Tulsa, OK
USA 74170-2375

BOOKS & BIBLE STUDIES

An Apostolic View of Grace
by Elder E.W. Wheeler

The Young Sabellius (A Historical Novel)
by William Chalfant
Call: (913) 773-8318

After the Way Called Heresy **by Thomas Weisser—\$12.00**
History of Baptism **by Thomas Weisser—\$8.00**

Against Tertullian:
A Compilation of Rare Theological
Writings Unmasking the Errors of the Trinity
by Thomas Weisser—\$10.00

BIBLE STUDIES

The Acts 2:38 Bible Study—\$2.00
Baptism in Jesus' Name Bible Study—\$2.00
Keys to the Kingdom Bible Study
(Basic Bible Interpretation)—\$2.00

BOOKLETS

Man in the Shadows **by Galen Gregg—\$5.00**
Holiness as a Principle **by Elder Wheeler—\$6.50**
Booklet & Cassette—\$12.00

To Order Call: (559) 673-3233

Mission Statement

Since our first publication in the early eighties, our mission has been to provide "doctrine and instruction in righteousness" to the churches in the Philippines (2 Timothy 3:16). By request, we are expanding our circulation, trusting that God will bless and use it for the benefit of His kingdom.



Present Confusion of Thought—C. J. Sodergren

The average church member may say at once, But what need is there of discussion? We all believe that Jesus is God. To this we reply, Perhaps; and then again, perhaps not. Possibly most of us think so and say so, but it does not necessarily follow that it has become the content of a living faith.

"Three In One"

We may think of "three persons in the Godhead" without at all truly believing in one God. And it is possible to say "One God," and still as a matter of fact practically believe in three Gods. In any other religion this would be called polytheism—a belief in several gods. That is, thought and word may have parted company and be moving in different directions. The heart may be right, but the head may be out of gear with the heart. A dear old lady was asked how many Gods there are. She promptly answered, "Seven."

When asked to explain she said, "Why, the God of Abraham, and the God of Isaac, and the God of Jacob; and the Father, and the Son, and the Holy Ghost." When reminded that this only made six she added, "O yes—well, and then the dear God in heaven, of course." Even if we reduce the number of her Gods to three, such theology spells confusion.

If the Father is God, and the Son is another God, and the Holy Spirit a third God, we have three Gods, no matter how much we may deny it. And if the Son is not another God, it would seem that He is either the same God as the Father, or else not God at all. For both Scripture and reason tell us that there is and can be only one God. There appears to be no escape from the logical conclusion.

Or shall we say that the Son is God only in a derived and relative sense? Hardly, unless by the term of God we are to understand some sort of element, a diffused atmosphere, in which the Trinity moves and in which each Person shares, as the birds in the air and the fishes in the sea. We see at once that such a conception either reduces God to a mental mist, or makes each of the Persons of the Trinity only one-third God.

On this phase of the question Bushnell makes the following reflections: ". . . A very large proportion of the Christian teachers, together with the general mass of disciples, undoubtedly hold three real living persons in the interior nature of God; that is, three consciousness, wills, hearts, understandings. Certain passages of Scripture supposed to represent the three persons as covenanting, co-operating, and co-presiding, are taken accordingly so to affirm in the most literal and dogmatic sense."

"But our properly orthodox teachers and churches, while professing three persons, also retain the verbal profession of one person. They suppose themselves really to hold that God is one person. And yet they most certainly do not; they only confuse their understanding and call their confusion faith. No man can assert three persons, and still have any intelligent meaning in his mind when he yet asserts that they are yet one person . . . When he does it, his words will of necessity be only substitutes for sense . . . It is polytheism in fact, and not the clear simple love of God. There is true love in it doubtless, but the comfort of love is not here No soul can truly rest in God, when God is two or three in such a sense that a choice between them must be continually suggested."

Excerpted from C. J. Sodergren's—*Is Jesus God? A Conspectus on the Deity of Christ*. Sodergren was a Lutheran minister.

Evangelism in ACTS—E. W. Wheeler

Pentecost: Who Was There?

“Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls” (Acts 2:41).

The outpouring of the Holy Ghost on the day of Pentecost was an epochal day in the history of the church, marking its birth. It stands with the crucifixion of our Lord and His resurrection as the most important dates in the history of this glorious church. As such, the day of Pentecost serves as a model to be studied and understood. What lessons can be gleaned from this momentous event?

An understanding of who was present for the outpouring of the Holy Ghost will help us to better interpret the events of this vitally important day.

“And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven” (Acts 2:5). It is interesting to note that these men were “dwelling” at Jerusalem. While they were from other countries, they were now “dwelling” at Jerusalem. We do not know just how long they had been in Jerusalem, nor just how long they may have stayed. It is unlikely that they would have stayed any longer than the great persecution some seven years later. “And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles” (Acts 8:1). Since they were not just visiting, but were “dwelling” in Jerusalem, they had ample time to be indoctrinated and assimilated into the new church. Since these men were “out of every nation under heaven,” at its birth, the church had the people who could later evangelize the world.

Historians estimate that before the great persecution, the Jerusalem church grew to several thousand people. Some estimates are as high as ten thousand. The picture we get is that once the Holy Ghost was poured out, people did not want to leave Jerusalem. Luke gives us glimpses of the problems created by this great influx of people. Many sold their possessions to help fellow brothers and sisters who had been displaced because they wanted to be part of the great outpouring of the Spirit that probably lasted a few years. There were also problems feeding the widows. We would expect that many of this great group that stayed over in Jerusalem were made up of this group of “devout men, out of every nation under heaven.”

Luke lets us know that the apostles were busy preaching. “It is not reason that we should leave the word of God, and serve tables” (Acts 6:2). The Amplified renders this passage as “preaching” the Word. To whom did they preach? The apostles were committed to indoctrination, just as Jesus taught them. Jesus spent three years teaching committed believers, men who were faithful to the teachings of Moses. Just as Jesus taught these believers, the apostles (all eighty-one??) taught these committed believers.

Another interesting point is that these men were “devout.” This word comes from a Greek term *eulabes* (Strong’s # 2126) that is used to describe accomplished spiritual leaders such as Simeon who blessed the infant Jesus (Luke 2:25), Ananias who baptized Paul (Acts 22:12), and the devout men who carried Stephen to his burial. All other instances of “devout” in the New Testament come from different Greek terms such as in the case of Cornelius. (See Acts 10:2,7; 13:50; 17:4, 17.) Notice that the other “devout” people were not prominent spiritual leaders. These men who came to Jerusalem from all the known world were spiritual leaders. They were so spiritual that the Spirit led them to Jerusalem for this momentous occasion.

Throughout the Scriptures, we see that God has always had priests, prophets, and wise men. Such was the case at this point in Jewish history. There were many spiritual Jewish leaders at Pentecost. We would expect that the eighty-one disciples of Jesus would have been very active in teaching these people.

Repentance is the big first step in the plan of salvation. Teaching repentance to these devout men would have been very easy. Unlike the people we reach today, these devout men were living a life devoted to the teachings of Moses. Their separation from the world would closely resemble that of conservative Apostolics. No doubt there were many of this group who could say as did the apostle Paul: “touching the righteousness which is in the law, blameless” (Philippians 3:6). That is a strong statement about behavior.

Luke records Peter’s message in Acts 2:38 in which he told the great crowd to be baptized in the name of Jesus. Since Jesus produced eighty-two disciples and we have record of one failing, there would have been many men qualified to baptize this multitude. Jerusalem had many pools that were used for ceremonial purposes. Since they were spiritual leaders and since they were “dwelling” in Jerusalem, this great crowd was probably quite familiar with the pools used for ceremonial cleansing. Eighty-one men using the many baptismal locations could have baptized that crowd in one day. Divided equally, no one would have needed to baptize more than forty people for everyone to be baptized.

Acts 2:10 informs us that “proselytes” were also present on the day of Pentecost. These would be men who converted to the Jewish faith. No doubt these men added to the evangelistic potential of the new church.

History records great numbers of Jews living outside Judea. James addressed his book to “the twelve tribes which are scattered abroad” (James 1:1). As pastor of the very large church in Jerusalem, he would have known about the twelve tribes even though they were scattered. Paul said the twelve tribes were “instantly serving God” (Acts 26:7). The council in Jerusalem noted that the Law was read “in every city” (Acts 15:21). Peter referred to himself as an “apostle” to those who were “scattered.”

Besides those taken captive because of Jewish backslidings as recorded in the Old Testament, secular history also records the dispersion of the Jews. Around 63 BC, Pompey took hundreds of Jews to Rome. Between 210 and 205 BC Antiochus III relocated some two thousand Jewish families. Philo reported one million Jews living in Egypt in the first century AD. They constituted about one-eighth of the population of Alexandria alone. Syria also had a great number of Jews at this same time who were concentrated in Antioch and Damascus. It is estimated that between forty and sixty thousand Jews lived in Rome at this time.

It is interesting to note that we have no record of any lost people on the day of Pentecost. We only have record of “devout Jews” and “proselytes.” We believe they were saved by the same standard that we believe Moses and the Prophets were saved. Since those present were “devout” in the stricter sense, they were not only serving God; they were spiritual leaders. Pentecost has many lessons to offer, but it is not the model for our evangelism today. We are not reaching anyone of the spiritual background of these devout Jewish leaders.

Looking to Pentecost as a model of evangelism can either cause us to become discouraged because we are performing so poorly by those standards, or it can cause some to accept very poor standards of behavior to accommodate those unwilling to repent. Evangelism is an essential element of a truly Apostolic Church, but Pentecost is not our model. That model can be found later in Acts when the gospel went to the Gentiles.

A truly Apostolic Church must have four basic elements: a pure and comprehensive doctrinal foundation; a free and unfettered flow of the Spirit; good government; and an evangelistic zeal. Each of these is essential to a strong healthy church. A misunderstanding of evangelism can be detrimental to an Apostolic Church.

Comparison of Councils—Thomas Weisser

In the early church, debate over the inclusion of Gentiles and whether or not they should be circumcised seems to be the greatest concern. In Acts 10, Peter is sent from Joppa to preach to the Gentile Cornelius and his household. It is interesting to note that this is the same place where Jonah got on a boat to escape preaching to the Gentiles in Nineveh. Peter had six Jews with him at Caesarea who were shocked upon seeing these Gentiles receive the Holy Ghost with the evidence of speaking in tongues just as they had. Peter then commanded these Gentiles to be baptized in Jesus' name. Upon his return to Jerusalem, he was confronted by believing Jews and asked to explain. His explanation is given in Acts 11. After this; "they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life" (Acts 11:18).

Later, after Paul and company had reached many Gentiles with the gospel, a council was held again in Jerusalem. Many Jewish Christians were wanting to impose circumcision on the new Gentile Christians. Peter reminded them of what happened in Caesarea. The conclusion was that they would not require the Gentiles to be circumcised. Some interesting conclusions can be made from Luke's summation of these councils. First, there was no involvement of political leaders whether Roman or Jewish. Second, no violence accompanied the discussion and the aftermath. And thirdly, after a consensus, there was a return to unity. These points must be kept in mind when comparing the gatherings in the first century with those in the fourth and fifth centuries.

For the church itself, the New Testament paints a picture prophetically, that is not encouraging. Paul wrote to Timothy after affirming that God was manifest in the flesh; "that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils" (1 Tim. 4:1). Jesus explicitly said after comparing the strait gate that leads to life with the broad gate that leads to destruction that; "ye shall know them by their fruits" (Mt. 7:16). Those who use violence, involve carnal political leaders, and sow seeds of discord, are not displaying good fruit and are broadening the way to destruction. All of these characteristics are evident in the councils of the fourth and fifth centuries. God is not the author of confusion, but these councils were filled with the worst kind of confusion. They not only introduced pagan ideas into their discussion of the Godhead, but made the audacious claim to be the original church that Jesus is building. Major problems arise when one asserts that something or someone distinct from the one Spirit of God constituted the divine part of Christ. This is unfortunately what happened in the fourth and fifth centuries in the Roman Empire.

Fifth Century

Two major councils held during this century were Ephesus 431, and Chalcedon 451. The three elements not present in the councils of Acts 11 and 15 were present in both these. Political involvement, rampant violence, and a lack of consensus after the councils is very evident. The violence alone, among the various interests should cause us to question the validity of their conclusions. A recent writer says this about the violence accompanying these councils. "Each side persecuted its rivals when it had the opportunity to do so, and tens of thousands . . . perished" (Jenkins, *Jesus Wars*, p. 11). This kind of violence was unthinkable among first century Christians. Jenkins says again on page 25; "Bishops debated theological points in the incense-filled back rooms of the councils, but their decisions had a deadly impact in the streets and villages . . . the councils led to outrageous violence in many parts of the empire."

The councils of the fourth and fifth centuries were accompanied by heavy political involvement, unbelievable violence, and a lack of consensus afterwards. An obvious degradation from the behavior of first century Christianity had taken place. Church councils in the fifth century endeavored to explain the relationship of the human and the divine in Jesus Christ. Their conclusions moved decidedly in the direction of accommodating pagan concepts. This is especially true in their assertion that Mary was Theotokos or Mother of God. The old mother-goddess worship so common among pagans was incorporating itself into the so-called Universal Church. This was so far removed from original Christianity, you would think a group would be embarrassed to claim an affinity with the apostles while embracing these pagan substitutes to true Christian belief.

Babylonian Religion—William Chalfant

Even after the fall of political Babylon in 539 BC, Babylon retained its intellectual supremacy in the ancient world. The "powerful sacerdotal caste ruling it . . . survived."¹ Cumont notes that much of the religion in the ancient world was strongly influenced by "the powerful clergy officiating in the temples of Babylon."² The Magi noted in the book of Matthew came from this ancient culture. I do not believe that their worship of the newborn Messiah was insincere or that they had no relationship with God, but God did not need their stamp of approval. He wanted the corrupt world of Herod to know that a true king had been born (Matthew 2:2) and so these wise men came.

Cumont states that the "ascendancy of that erudite (Babylonian) clergy affected all surrounding regions."³ The Babylonian 'triad' of chief gods would become the Syrian 'triad', and eventually the Roman 'triad' of Jupiter, Venus, and Mercury." When Paul and Barnabas preached in Lystra and a cripple was healed, the people cried out, "The gods are come down to us in the likeness of men!" They tried to worship Barnabas as Jupiter, the chief god, and Paul as Mercury, the "messenger" or "logos" of the gods, because Paul did the speaking. The influence of Babylon pervaded the ancient world, including the veneration of the Great Mother, whose statue and worship went from Babylon to Asia Minor and then to Rome, where the Great Mother later was worshiped as the Virgin Mary.

As John Ferguson notes, "The hunger for adoration of the power of woman was not quenched within orthodox Christianity. In parts of Italy today, the statue of Mary is ceremoniously washed, and the Mother of Christ has attracted the devotion once attached to the Great Mother of the gods."⁴ Her worship is a survival of the ancient Babylonian system, which has spread throughout the world.

Porphyry (c. AD 234—305), the Phoenician neo-Platonist philosopher, admitted that the writings of the earliest neo-platonic philosophers introduced Persian-Babylonian demonology into their systems.⁵ This demonology became disguised in the writings of such men as Philo of Alexandria, who identified the Logos (the Word) as an "archangel", the "second god" who like the Platonic demiurge acted as an intermediary between the distant unknown god and the world. This teaching devolved into that of the philosopher Christians (e.g., Justin Martyr, Tertullian), who taught that God the Father (the unknown god) and the Son (the Logos), along with the Holy Spirit, make up the "Triad" or the "Trinity." Surprisingly, some Oneness Christians today still believe that the pre-incarnate Jesus is "the angel of the Lord" in the Old Testament. The tenets of Babylonian religion infiltrated the teachings of the philosopher Christians (the Ante-Nicene "Fathers"), and this is how the developing "Trinity" was thrust into Christianity.

Morris Jastrow notes that Babylonian astrology was introduced into the ancient world through the Greeks, and hence into the modern world.⁶

The influence of Babylon is much more insidious than one might think. For example, R. M. Johnston tells us that the Great Mother of Babylonian and subsequent pagan worshipers had her male priests castrated. Her festival of *hilaria* later morphed into the modern carnivals.⁷ I think a parallel might be drawn here with Catholicism's insistence that her priests be celibate even though the excuse is that Christ was celibate.

Many Babylonian practices and other influences have infected churchianity. Not every pagan practice is inimical to divine worship, but it is wise to look around us and see whether or not it draws us away from God. For example, naming the days of the week after pagan deities is not harmful to us. It is a part of our Gentile heritage. But things like the Trinity, the worship of the Great Mother, and using astrology or other pagan aspects of divination, are always harmful.

Footnotes:

1. Franz Cumont, *The Oriental Religions in Roman Paganism* (Chicago: Open Court Pub, 1911), 129.
2. *Ibid.*, 146.
3. *Ibid.*, 124.
4. John Ferguson, *The Religions of The Roman Empire*, (Ithaca, NY: Cornell Univ Press, 1970), 31.
5. Cumont, *op. cit.*, 152.
6. Morris Jastrow, *Aspects of Religious Belief and Practice in Babylonia and Assyria* (NY: G. P. Putnam's Sons, The Knickerbocker Press), 214.
7. R. M. Johnston, *The Holy Christian Church* (Boston: Houghton-Mifflin 1912), 117-119.