

Can A Christian Be A Mason?

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Part I

We shall attempt to answer the above question in the light of the holy Scriptures. As I begin, I want to make it clear that I have no animosity whatsoever against Masonry. I have no "beef" or "ax to grind;" I wish simply as an honest inquirer to make a sincere investigation of the facts about Masonry.

I am aware of the fact that some brethren who are in the Lodge might not like anything being said about Masonry. However, the attitude of the true Christian is that above all he wants to be right so that heaven will be his home in eternity. Thus, he is eager for study and investigation and invites those who differ to point out where they think he is wrong. He never closes his mind to additional information, for he knows such an action might cost him his soul. The Scriptures demand this attitude of all who would be pleasing to God. "Prove all things; hold fast that which is good." (1 Thess. 5:21). "Examine yourselves, whether ye be in the faith; prove your own selves." (2 Cor. 13:5). "Wherefore the rather, brethren, give diligence to make your calling and election sure..." (2 Pet. 1:10).

Some will argue that since I am on the outside, I am not in the position to give the facts about Masonry. However, one could give the facts about Methodism and Mormonism without being on the inside. He could do so by quoting from recognized books which described such organizations. We will do the same to show the facts about Masonry. Though Masonry is often thought of as a secret organization, one can obtain all the fundamentals about it from books written by their own prominent leaders and authorities.

Brother A.C. Grider, a faithful gospel preacher, in a bulletin article (**Westvue Messenger**, Vol. 10, No. 5) stated that he called the Masonic Home Journal, and they told him that the following books "fairly represented" Masonic teaching:

1. **Kentucky Monitor**, by Henry Pirtle.
2. **Morals and Dogma**, by Albert Pike.
3. **Encyclopedia of Freemasonry**, by Albert G. Mackey.

Brother Grider stated that he also wrote a letter to the Grand Lodge of Kentucky in Louisville and specifically asked if these three works fairly represented Masonic teaching. The Grand Secretary of the Lodge answered that these works not only fairly represented Masonic teaching, but that they were "standard and recommended." After purchasing the above mentioned books, I, too, wrote a similar letter to the Grand Lodge of Kentucky, and received the same reply as did brother Grider.

The question, "Can a Christian be a Mason?" seems to hinge around whether or not Masonry is a religion. I feel that members of the church who are Masons would come out of Masonry if it could be proven that it is a religion. They realize that if it is a religion, they could no more be a Christian and a Mason than be a Christian and a Catholic.

For one to deny that Masonry is a religion does not necessarily make it so. It is possible that he has been deceived from the very time he went into Masonry. Notice the following quote from **Morals and Dogma** by Albert Pike, page 819:

- ! "Part of the symbols are displayed there to the initiate, but he is **intentionally misled by false interpretations**. It is not intended that he shall understand them, but it is intended that he shall **imagine** he understands them. Their true explication is reserved for the Adepts, the princes of Masonry...It is well enough for the mass of those called Masons, to imagine that all is contained in the Blue Degrees; and **whoso attempts to undeceive them will labor in vain...**" (**Morals and Dogma**, p. 819; emphasis mine, D.R.).

Hence, the initiate (the candidate for membership) is **mislead** and only **imagines** he understands the symbols of Masonry. In other words, he might think that he knows all that is represented in Masonry, but be deceived and not know at all. It is the responsibility of those who are members of the church to not be deceived, but to know fully the organizations they have chosen to be a part of and to represent. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2:8).

I submit the following ten facts which establish that Masonry is a religion.

1. Leading Masons declare that it is a religion.

- ! "This is because Masonry is a religious institution..." (**Kentucky Monitor**, p. 28).
- ! "Freemasonry is a charitable, benevolent, educational, and religious society." (**Indiana Monitor**, p. 35).
- ! "On the contrary, we contend, without any sort of hesitation, that Masonry, is, in every sense of the word, except one, and that its least philosophical, an eminently religious institution--that it is indebted solely to the religious element which it contains for its origin and for its continued existence, and that without this religious element it would scarcely be worthy of cultivation by the wise and good." (**Encyclopedia of Freemasonry**, p. 847).
- ! "Masonry, then, is indeed, a religious institution; and on this ground mainly, if not alone, should the Mason defend it." (Ibid., p. 848).
- ! "Every Masonic Lodge is a temple of religion; and its teachings are instruction in religion." (**Morals and Dogma**, p. 213).

Please notice that these are quotes from the **friends** of Masonry, not its enemies. The **Kentucky Monitor** says of Albert Pike: "The editor has not found sufficient grounds to differ from Brother Albert Pike, than whom there was never a more profound student of the arcane of our Order, nor from Brother Joseph Fort Newton, than whom there is no greater Masonic scholar today..." (page xi of the introduction). We have heard from Albert Pike (above), now hear Mr. Newton:

- ! "Masonry is not a religion, but **Religion**: not a church, but a worship, in which men of all religions may unite..." (**Religion of Masonry**, by Joseph F. Newton, p.11).
- ! "Everything in Masonry has reference to God, implies God, speaks of God, points and leads to God. Not a degree, not a symbol, not an obligation, not a lecture, not a change but finds it meaning and derives its beauty from God, the Great Architect, in whose Temple all Masons

are working men. Every Lodge is erected to God and labors in His name, seeking to make His will the design upon its Trestle-Board." (Ibid., p. 59).

Thus, you have the most "profound students" and the "greatest Masonic scholars" declaring plainly that Masonry is a religion. To show that it is a religion is enough to show why Christians cannot be a part of it. In the New Testament the church is the body ordained by God in His divine plan (Eph. 3:9-11). There is only **one** body in God's plan (Eph. 4:4) and that one body is the church (Eph. 1:21-23). Hence, another religious body conflicts with the one body in God's plan; it cannot be part of His plan for He ordained only one. For one to belong to the church and another religious body is running contrary and in opposition to God's plan.

2. Masonry claims to contain all truth.

- ! "All Masonry is devoted to unbuilding of the individual--the common man. It is the repository of whispering of ancient truths discovered in the oldest religions which once ruled the minds of men..." (**Kentucky Monitor**, p. xiii-xiv).
- ! "It is the Great Light of Masonry which unfolds the beauties of God's Eternal Truth." (Ibid., p. 11).
- ! "It is the province of Masonry to teach **all** truth--not moral truth alone, but political and philosophical, and even religious truth..." (**Morals and Dogma**, p. 148).
- ! "Masonry, when properly expounded, is at once the interpretation of the great book of nature, the recital of physical and astronomical phenomena, the purest philosophy, and the place of deposit, where, as in a Treasury, are kept safely all the great truths of the primitive revelation, that form the basis of all religions." (Ibid., p. 625).

Hence, Masonry claims that it is the "repository of truth" and that all truth including "religious truth" are found in Masonry. It claims that it has kept safely "all the great truths of the primitive revelation." Every child of God knows that all religious truth is found in the Bible, not in Masonry. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." (2 Tim. 3:16-17). The apostles were guided into all truth (John 16:13); they wrote it (Eph. 3:1-5) and we cannot go beyond it (1 Cor. 4:6) or add to it (Rev. 22:18-19).

No doubt, the Christian who is a Mason will answer by saying, "I don't believe that all religious truth is found in masonry; I believe it is found in the Bible. We reply, "Nevertheless, you are fellowshiping a group which teaches these errors." Your own Monitor which represents and describes your organization, teaches these things. By your membership and payment of dues, you are giving sanction to that which is taught and practiced in Masonry; you are supporting a Monitor which teaches these errors. Eph. 5:11 says, "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

3. Masonry claims to give light and truth and make sons of light.

- ! "He knocks at the door of the Lodge of his own free will and accord...and comes as a earnest seeker for Light and Truth. (**Kentucky Monitor**, p. 23).

- ! "There you stood without our portals, on the threshold of this new Masonic life, in darkness, helpless, and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outer and profane world, you came inquiringly to our doors, seeking the new birth, and asking a withdrawal of the veil which concealed the divine truth from you uninitiated sight." (Ibid., p.26).
- ! "Masons from time immemorial have been called "Sons of Light." (Ibid., p. xiv).
- ! "The Entered Apprentice is to emerge from darkness to light; the Fellow Craft is to come out of ignorance into knowledge. This degree, therefore, by fitting emblems, is intended to typify these struggles of the ardent mind for the attainment of truth, moral and intellectual, and above all that Divine Truth, the comprehension of which surpasseth human understanding." (**Tennessee Craftsman**, p. 39).

How could one go to the Masonic Lodge seeking light and truth, when it is to be found only in Christ, "the way, the truth, and the life" (John 14:6)? Jesus said, "I am the light of the world: he that followeth me shall not walk in the darkness, but have the light of life." (John 8:12). Only those in Christ are in the kingdom of light and are children of light. The Father "...Delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1:13), and "...Called you out of darkness into his marvelous light" (1 Pet. 2:9). "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light..." (Eph. 5:8). Masonry, a man-made organization, does not give light and truth and does not make sons of light. These false claims of Masonry should open the eyes of all Christians who are in Masonry. Fellowship with such an institution, makes one a partaker of their error. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." (2 John 10-11).

4. Masonry claims to be of divine origin.

- ! "...King Solomon, inspired by Deity, conceived that grand idea, which culminated in speculative Masonry, a system which, entering into abstruse investigations of the soul, reminds us of a higher and better life, and eternity beyond the grave; a profound Science that takes from the operative Art its technical terms, its implements and its rules, clothes them in symbolism and teaches the speculative Mason their spiritual use." (**Kentucky Monitor**, pp. 94-95).
- ! "The true Philosophy, known and practiced by Solomon, is the basis on which Masonry is founded." (**Morals and Dogma**, p. 785).
- ! "Hail, Masonry divine,
 Glory of ages shine;
 Long may'st thou reign!
 Where'er thy lodges stand,
 May they have great command,
 And always grace the land;
 Thou, art divine.
 "Great fabrics still arise,
 And grace the azure skies--
 Great are thy schemes;

Thy noble orders are
 Matchless beyond compare;
 No art with thee can share;
 Thou, art divine."

(**Kentucky Monitor**, Second Installation Ode, p. 387).

In view of the above, Masonry has either come through the inspiration of God or it has not; it is either of divine origin or it is not. If it is of divine origin, then it must be believed and practiced by all who wish to please God.

How could Masonry be of divine origin when it is not in the Scriptures? Through the Scriptures the man of God is thoroughly furnished unto all good works (2 Tim. 3:16-17). Since Masonry is not in the Scriptures, it cannot be a good work in God's sight. Likewise, it cannot pertain to life and godliness because God has given to us **all** things that pertain unto life and godliness (2 Pet. 1:3) and Masonry was not included. Those who transgress the doctrine of Christ do not have God (2 John 9-10). Since Masonry is not in the doctrine of Christ, those who believe and practice it as though it came from God, do not have God. Accordingly, since Masonry is not in the Scriptures, all of the following statements are true concerning Masonry:

1. It is not a good work (2 Tim. 3:16-17).
2. It does not pertain to life and godliness (2 Pet. 1:3).
3. It causes one to not have God (2 John 9).
4. It is not authorized by Christ (Col. 3:17).
5. It cannot be done by faith (2 Cor. 5:7; Rom. 10:17).
6. It is going beyond what's written (1 Cor. 4:6).
7. It is not as the oracles of God (1 Pet. 4:11).
8. It is not according to the pattern (Heb. 8:5).
9. It does not pertain to the seed of the kingdom (Luke 8:11).
10. It is not of righteousness (Rom. 1:16-17; 10:1-3).
11. It is of "no such commandment" (Acts 15:24).
12. It is iniquity (Matt. 7:23).
13. It is of men (Matt. 15:9; Col. 2:8).
14. It is not of truth (John 4:24).
15. It is another gospel (Gal. 1:6-9).
16. It is adding to the Word of God (Rev. 22:18; Deut. 4:2).

I am aware of the fact that some will reply that they don't believe that Masonry is divine. My answer is the same as before. Even though they don't believe it is divine, they are associating with a group that claims it to be divine. A denial of a certain error does not free one from all responsibility in the matter. Can one close his eyes and willingly stay in a group that he knows teaches error? Titus 1:13-14 says, "Wherefore rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth." Thus, one cannot continue to have fellowship with those who are believing and practicing error. Instead, he has the responsibility to reprove and warn them. If one raises no voice in opposition, by silence he gives consent and thereby is also a partaker in iniquity.

How can one repent of an error while at the same time be a member of a group which believes and practices that error? For one to repent of an error he must completely give up that error. As long as a person is a member of a group that has error, he is associated with error and is identified with error.

As Catholicism rests on Peter being a Pope, masonry rests on the story of Solomon and Hiram. Mackey says, "There is no rite in Masonry, practiced in any country or language, in which the essential elements of this legend are not taught...The legend of the Temple Builder constitutes the very essence and identity of Masonry." (**Jurisprudence of Masonry**). When one shows from the Scriptures that Peter was not a Pope, the whole system of Catholicism falls as a false organization. Since the story of Hiram is the very essence of Masonry, if it can be shown that it is contrary to the Scriptures, the whole system of Masonry falls.

The Masonic story has it that Hiram, a widow's son from Tyre, and a man of extremely upright character and a third-degree Mason, was murdered by three second-degree Masons before the building of the temple was completed. Hiram possessed a certain sacred word, and this word was desired by the three men, but Hiram refused to reveal it; hence, they killed him. They proceeded to bury him and when the grave was finally discovered, the Worshipful Master, who is said to have been king Solomon, raised him from the dead by a certain grip (lion's paw) and whispered a certain word (Mah-hah-bone) into his ear. This story is reenacted by the lodge members when a Mason is raised to the third or Master's degree. The murder is dramatized along with the search for the killers, the discovery of the body, the opening of the grave and the raising from the dead.

Now, let's hear what God's word has to say about this event which is "the very essence of Masonry." 1 Kings 7:40 says, "And Hiram made an end of doing all the work that he made king Solomon for the house of the Lord." 2 Chron. 4:11 says, "And Hiram finished the work that he was to make for king Solomon for the house of God." Thus, the "very essence and identity of Masonry" is based on the story that Hiram was killed in the midst of the work, but God's word plainly says that he finished his work. "Let God be true, and every man a liar." (Rom. 3:4).

The following Mason authority freely admits that the story of Hiram is only a legend built upon oral traditions:

- ! "There is no character in the annals of Freemasonry whose life is so dependent on tradition as the celebrated architect of King Solomon's temple. Profane history is entirely silent in respect to his career, and the sacred records supply us with only very unimportant items. To fill up the space between life and death we are necessarily compelled to resort to those oral legends which have been handed down from the ancient Masons to their successors. Yet, looking to their character, I should be unwilling to vouch for the authenticity of all; most of them were probably at first symbolical in their character; the symbol in the lapse of time being converted into a myth, and the myth, by constant repetition, having assumed the formal appearance of a truthful narrative." (**Masonry Defined**, p. 148; **Masonry Defined** is a Masonic book compiled principally from the writings of Albert G. Mackey, and is described as, "A Liberal Masonic Education, information every Mason should have.").

So the very essence of Masonry rests entirely upon oral traditions most of which cannot be trusted. How can one associate himself with such traditions? Paul said, "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ." (Col. 2:8).

5. Masonry has a redeemer.

- ! "All antiquity solved the enigma of the existence of evil by supposing the existence of a Principle of Evil, of demons, fallen angels, an Ahriman, a Typhon, A Sivi, a Loki, or a Satan, that, first falling themselves, and plunged into misery and darkness, tempted man to his fall and brought sin into the world. All believed in a future life, to be attained by purification and trials; in a state of successive states of reward and punishment; and in a Mediator or Redeemer by whom the Evil Principle was to be overcome and Supreme Deity reconciled to His creatures. The belief was general that He was to be born of a virgin and suffer a painful death. The Hindus called him Krishna; the Chinese, Kiountse; the Persians, Sosiosch; the Chaldeans, Dhouvanai; the Egyptians, Horus; Plato, Love; the Scandinavians, Balder; the Christians, Jesus; Masons, Hiram." (**Kentucky Monitor**, pp. xiv, xv).

To show that all the Monitors of the various States or jurisdictions are essentially the same, I quote from the **Tennessee Craftsmen**, the Monitor for the State of Tennessee; these words are said concerning Hiram in the ceremony of raising a Mason to the third or Master's degree:

- ! "You have coldly and basely - - , and thus - - out - - one of the brightest images of the eternal and invisible God that ever adorned any province of His vast and glorious Universe. You have desecrated this Temple, erected for the indwelling of God, with - - of your own benefactor, whose pure and blameless - - was devoted to the service of Jehovah and to your own sanctification." (**Tennessee Craftsman**, pp. 77-78; the words in the missing blanks above are to be supplied by those participating in the ceremony. The **Alabama Manual**, the Monitor of the State of Alabama, teaches the same about Hiram on page 62).

The **Kentucky Monitor** (pp. xiv, xv) gave a list of redeemers or mediators of the various religions of antiquity. The following will emphasize its claim:

Name of Religion Name of Mediator or Redeemer:

- ! Hindus -- Krishna
- ! Chinese -- Kiountse
- ! Persians -- Sosiosch
- ! Chaldeans -- Dhouvanai
- ! Egyptians -- Horus
- ! Plato (Greek) -- Love
- ! Scandinavians -- Balder
- ! CHRISTIANS -- JESUS
- ! MASONS -- HIRAM

Hiram, therefore, is to Masons what Jesus is to Christians--Mediator, Redeemer, Sanctifier, and Reconciler. If a Christian is also a Mason, he has two redeemers, Christ and Hiram, and is in the position

of trying to serve to masters. Jesus said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." (Matt. 6:24). This point alone should convince everyone that no one can be a Christian and a Mason any more that he can be a Christian and a Muslim or Hindu.

There is only one mediator between God and man: "For there is one God, and one mediator between God and men, the man Christ Jesus..." (1 Tim. 2:5). Likewise, there is only one reconciler and redeemer. **All** things whether in heaven or on earth have been reconciled through Christ (Col. 1:20-23). The Christians "were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot..." (1 Pet. 1:18-19). Furthermore, Christians are complete in Christ. "And ye are complete in him, which is the head of all principality and power..." (Col. 2:10). Masonry cannot add one thing to the Christian's spiritual or moral welfare. It does not fill up that which the Christian lacks in Christ, because he lacks nothing; he is **complete** in Christ.

As before, the Christian Mason no doubt is quick to reply, "I don't believe in Hiram as the redeemer; I believe in Christ." Our answer is still the same, "Nevertheless, you are having fellowship with an organization which exalts Hiram as a redeemer." The Bible says, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11). Thus, the Christian who is a Mason must demand that the Monitors be rewritten and that Masonry's beliefs and by-laws be changed. He must boldly proclaim that until such changes are made, he will have no part of it.

6. Masonry claims that it saves.

- ! "The speculative Mason therefore, is a moral builder for eternity, fitting immortal nature for that spiritual building which shall exist when earth's proudest monumental piles shall have crumbled in dust, and the glory and greatness of earth shall have been forgotten." (**Kentucky Monitor**, pp. 73-74).
- ! "What, in fact, are the true wages of a Master Mason? They are rewards of a well-spent life, a glorious immortality..." (Ibid., p. xiii).
- ! "Heaven, the future life, the higher state of existence after death, is the **foreign country** in which the Master Mason is to enter, and there he is to receive his wages in the reception of that Truth which can be imparted only in that better land." (**Encyclopedia of Freemasonry**, p. 363).
- ! "Let him who toils complain not, nor feel humiliated! Let him look up, and see his fellow-workmen there, in God's Eternity; they **alone** surviving there." (**Morals and Dogma**, p. 343).

Consequently, Masonry claims not only to be a religion, but a religion sufficient within itself to carry those who embrace it to heavenly rest. The author of the **Kentucky Monitor** closes his introduction on "The Spirit of Masonry" with a poem the last line of which represents Masonry as saying, "I am a way of common men to God" (p. xxi). If masonry is a way, what becomes of Him who is "the way, the truth, and the life" (John 14:6)? How can a Christian believe that Christ is "**the way**" and that Masonry is "**a way**"? The brother who is a Mason will say, "But I don't believe that part of the Monitor." We reply, "But you

are in a Lodge which uses the Monitor and lets the Monitor represent its teaching to the world. By your payment of dues, you support the use of the Monitor which teaches these errors."

The following quotes show that all Monitors in Masonry teach essentially the same:

- ! "Perform the duties of your respective stations...and you will receive from your Almighty Father an inheritance incorruptible and undefiled, that fadeth not away." (**Tennessee Craftsman**, p. 126).
- ! "If you wear it without soil or blemish, you will be received at the pearly gates of heaven and there be presented with the pure white robe of righteousness, which will glisten in brightness, increasing in glory even unto the perfect day." (Ibid., p. 61).
- ! "...As Master Masons, we may enjoy the happy reflection consequent on a well-spent life, and die in hope of a glorious immortality." (Ibid., p. 95).
- ! "...The lambskin is therefore to remind him of that purity of life and conduct, which is essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme architect of the universe presides." (**The Freemasons Monitor** by Z.A. Davis, p. 60).
- ! "In youth, as Entered Apprentices, we ought to occupy our minds in the attainment of useful knowledge; in manhood, as Fellow Crafts, we should apply our knowledge of the discharge of our duties to God, our neighbor and ourselves, so that, in old age, as Master Masons, we may enjoy the happy reflection consequent upon a well-spent life, and die in the hope of a glorious immortality." (**Taylor-Hamilton Monitor**, p. 103).
- ! (Also, in the various Monitors and publications of Masonry are some very shocking words which are to be said at the grave side in behalf of the departed Mason).

Masonry teaches that eternal life or a glorious immortality can be enjoyed by a good Mason. The Bible teaches that it can be enjoyed **only** by the faithful Christian. Since the Scriptures do not reveal anything about being a good Mason to obtain eternal life, again, the following principles automatically apply:

1. It is not a good work (2 Tim. 3:16-17).
2. It does not pertain to life and godliness (2 Pet. 1:3).
3. It causes one to not have God (2 John 9).
4. It is not authorized by Christ (Col. 3:17).
5. It cannot be done by faith (2 Cor. 5:7; Rom. 10:17).
6. It is going beyond what's written (1 Cor. 4:6).
7. It is not as the oracles of God (1 Pet. 4:11).
8. It is not according to the pattern (Heb. 8:5).
9. It does not pertain to the seed of the kingdom (Luke 8:11).
10. It is not of righteousness (Rom. 1:16-17; 10:1-3).
11. It is of "no such commandment" (Acts 15:24).
12. It is iniquity (Matt. 7:23).
13. It is of men (Matt. 15:9; Col. 2:8).
14. It is not of truth (John 4:24).
15. It is another gospel (Gal. 1:6-9).
16. It is adding to the Word of God (Rev. 22:18; Deut. 4:2).

Masonry either carries men to heaven or it does not. If it does not, it makes false claims and is therefore a deceiving institution, deceiving its adherents and giving them a false hope. If Masonry saves anybody as it claims, Christianity cannot be true, for it claims to be the **only** religion wherein is salvation. The Lord adds Christians (the saved) to His **one** body and He is the **one** Savior of that **one** body (Acts 2:47; 4:11-12; Eph. 1:22-23; 4:4-6; 5:23). The Masonic hope of salvation is apart from Christ, His name, His blood, and His church. Can a Christian scripturally and consistently belong to a Lodge that teaches and practices such deception? The Christian Mason no doubt says he does not think one can be saved in and through the Lodge. Nonetheless, as long as he is a member of Masonry, he upholds and bids God's speed to the false deceptions presented in Masonry. He is thereby a partaker of their evil claims. (See 2 John 9-11).

7. Masonry teaches fellowship with all religions.

Masonry not only teaches that any good Mason can be saved--i.e., a good Mason who is not a member of any church, but also it teaches that any good Mason can be saved regardless of what religion he is in. Please notice the following:

- ! "Be assured,' says Godfrey Higgins, 'that God is equally present with the pious Hindu in the temple, the Jew in the synagogue, the Muhammadan in the mosque, and the Christian in the church.'" (**Encyclopedia of Freemasonry**, pp. 409-410).
- ! "We do not tell the Moslem that it is only important for him to believe that there is but one God, and wholly unessential whether Mahomet was his prophet. We do not tell the Jew that the Messiah whom he expects, was born in Bethlehem nearly two thousand years ago; and that he is a heretic because he will not so believe. And we do not tell the sincere Christian that Jesus of Nazareth was but a man like us, or that his history is but a revival of older legends. To do either is beyond our jurisdiction. Masonry, of no one age, belongs to all time; of no one religion, it finds its great truths in all." (**Morals and Dogma**, p. 524).

Thus, in Masonry, the Jews, Methodist, Moslems, or whoever are all left with the impression that they are on their way to the heavenly city regardless of their disobedience to Christ. How can a Christian be part of an institution which teaches such? Jesus said, "If ye believe not that I am he, ye shall die in your sins." (John 8:24). 2 Thess. 1:7-8 says, "...The Lord Jesus shall be revealed from heaven with his might angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

The following quotes show that Masonry seeks to unite all men of all religions upon itself:

- ! "It makes no profession of Christianity, and wars not against sectarian creeds or doctrines, but looks forward to the time when the labor of our ancient brethren shall be symbolized by the erection of a spiritual temple whose moral grandeur shall be commensurate with civilization; a temple in which there shall be but one altar and but one worship; one common altar of Masonry on which the Veda, Shastras, Sade, Zend-Avesta, Koran, and Holy Bible shall lie untouched by sacrilegious hands, and at whose shrine the Hindoo, the Persian, the Assyrian, the Chaldean, the Egyptian, the Chinese, the Muhammadan, the Jew, and the Christian may kneel with one united voice celebrate the praises of the Supreme Architect of the Universe."

(**Kentucky Monitor**, p. 95).

- ! "Under the shelter of this wise provision, the Christian and the Jew, the Muhammadan and the Brahmin, are permitted to unite around our common altar, and Masonry becomes in practice as well as theory, universal." (**Jurisprudence of Masonry**, by Mackey, p. 57).

So then Masonry speaks of its common altar where all men of all faiths can kneel with one united voice to celebrate the praises of the Supreme Architect. Again, how can a Christian be in an institution which so teaches? Matt. 17:5 thunders from heaven that men are to "HEAR YE HIM!" Eph. 1:10 reveals God's plan to "gather together in **one all things in Christ**, both which are in heaven, and which are on earth; **even in him.**" (Emphasis mine, D.R.) Men are defeating the eternal purpose of God when they seek to unite in anything other than Christ. To unite in Christ means to unite on the basis of His terms. His terms are revealed in Eph. 4:4-6, which says, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

Masonry leaves the impression that all regular Masons are children of God and able to pray. For example, as on page 4 of the **Tennessee Craftsman**, "Pardon, we beseech thee, whatever thou has seen amiss in us since we have been together." Or, as on page 5, "May the blessings of Heaven rest upon us and all regular Masons!" And, as in the prayer on page 1, "Grant, O God, that our conduct may tend to Thy glory, to the advancement of Freemasonry, and finally to our salvation in that blessed kingdom where the righteous shall find rest. Amen." Again, on page 20, the Masons speak of the "proper temple of the Deity whom we serve..." The **Kentucky Monitor** likewise has such prayers (e.g., p. 215, 294-295) and the impression is undoubtedly made on all Masons of every religion that they are serving God **as they are**. How can the Christian participate in the fellowship and ceremonies which so encourages such errors? The Bible very plainly reveals, "God heareth not sinners." (John 9:31; 1 Pet. 3:12). Prov. 28:9 says, "He that turneth away his ear from hearing the law, even his prayer shall be abomination."

Furthermore, we ask, "How can the Christian attend the services of the church wherein he is taught to convert his friends from religious error, and then attend the meetings of the Lodge where he is taught **not** to convert his friends from error? Is not this playing the part of the hypocrite?"

In the following, the "Master" of the Lodge is charged to teach his brethren:

- ! "To respect all forms of worship, to tolerate all political and religious opinions; not to blame, and still less to condemn the religion of others; not to seek to make converts; but to be content if they have the religion of Socrates; a veneration for the Creator, the religion of good works, and grateful acknowledgment of God's blessings..." (**Morals and Dogma**, p. 333).

The apostles and early Christians sought to make converts and they boldly condemned all other religions (Acts 15:1-2; 17:2-3, 22-23; 18:28; 19:8-9). Paul said, "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." (Phil. 4:9). We are to "earnestly contend for the faith" (Jude 3) and "fight the good fight of faith." (1 Tim. 6:12). In contrast, how can the Christian be part of an institution that leaves the impression that men can be saved no matter which religion they are in? How can he be in an institution that seeks unity of all religions upon its one common altar, and not in Christ? How can he be in an institution and actually continue to participate in ceremonies

which leave the impression that men of all religions can pray to the Father? How can he be in an institution which encourages people to be active in their religions, when he knows they are in false religions? Furthermore, how can he be in the Lord's church where error is exposed and where people are taught to abandon error, and at the same time be in an institution where the opposite is encouraged?

Notice still another quote:

- ! "The Bible is used among Masons as a symbol of the will of God, however it may be expressed. And, therefore, whatever to any people expresses that will may be used as a substitute for the Bible in a Masonic Lodge. Thus, in a Lodge consisting entirely of Jews, the Old Testament alone may be placed upon the altar, and Turkish Masons make use of the Koran. Whether it be the Gospels to the Christian, the Pentateuch to the Israelite, the Koran to the Mussulman, or the Vedas to the Brahman, it everywhere Masonically conveys the same ideas--that of the symbolism of the Divine Will revealed to man." (**Encyclopedia of Freemasonry**, p. 104; see also **Lightfoot's Manual**, grand Lodge of Texas, p. 186, and **Kentucky Monitor**, p. 11).
- ! Every Christian knows that the Bible is not a **symbol** of the will of God, but it **is** the will of God. Can one continue in an organization which regards the Bible as only a **symbol** and even allows other writings to be used as a substitute for it? This point is the very thing that convicted "Alpha" in the great written debate that took place in 1952 and was carried by **The Preceptor Magazine**. This debate was between two former Masons. At the time of the debate, one of the men was an active Mason and entered into the affirmative position to defend his right as a Christian to be a Mason. In order that the debate might be carried on free of all personality clashes, the men didn't know who their respondent was. The affirmative argument was simply identified as "Alpha," the negative as "Omega." As they went through the debate and made their arguments, alpha closed with the following statements:

"This will bring to close my part of this discussion. I think the readers are due the explanation. When I agreed to debate this issue I held the position I have been affirming, but, while making preparation for the debate I came upon the statement quoted by Omega that Masons look upon the Bible as a 'symbol' of the will of God. I immediately asked to be released of my obligation of debating the proposition stating that I could not, and had no desire to, defend such a position. After talking it over we agreed to proceed as planned until Omega introduced the statement; then we would close the discussion. Accordingly we presented Masonry in as favorable a light as possible, (that of an opinion). But it can't be defended on that ground. A Christian can't assent to the Bible being 'one' of God's revelations. If **any Mason** can give a reasonable scriptural answer to this Masonic utterance; I want to see it. As long as that proposition stands there is but one conclusion: Christians can't consistently be Masons.

"I believe I was 'sold' on Masonry as much as any man who ever entered it. I did not appreciate criticism of it or my relation to it. I didn't realize its weakness until I began preparation to defend it; the more I read the more certain I was it couldn't be defended by a Christian. You Christians who are in the lodge start reading your books, note carefully, judge them fairly, and I assure you, you won't stay in the lodge.

"I have enjoyed very much this exchange of ideas with Omega. I am glad he could put his finger on the very point that decided me against the lodge. I wonder who talked to you? I hope to meet you some day. Until then.

I am

Sincerely yours,

Alpha

(Taken from: **Can a Christian be a Mason?** by Alpha and Omega with Preface and Appendices by Pat Hardeman, p. 65)

8. Masonry has ceremonial songs.

! "Lord of all! below--above--
Fill our hearts with truth and love,
When dissolves this earthly tie,
Take us to Thy lodge on high."
(**Kentucky Monitor**, Funeral Dirge, p. 371).

! "Spirit of power and might! behold
Thy willing servant here,
With Thy protection him enfold,
and free his heart from fear.

"Tho' darksome skies o'er him lower,
And dangers fill thy way,
Support him with Thy gracious power,
And be his constant stay."
(Ibid., Old edition, Invocation ode, p. 387).

! "Hail, Masonry divine,
Glory of ages shine;
Long may'st thou reign!
Where'er thy lodges stand,
May they have great command,
And always grace the land;
Thou, Art divine."
(Ibid., Old edition, Second installation ode, p. 387).

Inasmuch as Masonry has ceremonial songs which give honor and praise to God, it shows that masonry is a religion, functioning as a religion. Our question here is the same as before, "How can the Christian take part in such things?" When a Christian sings the songs of Masonry with his fellow Masons, it is **not** the

same as a Christian singing secular songs with his non-Christian friends. In the invocation ode he describes the entered apprentice as "Thy willing servant." He further sings, "Support him with Thy gracious power." How could the Christian sing such songs when he knows full well that he is **not** God's servant? How can he sing, "Take us to Thy lodge on high" with his fellows Masons when he knows by the holy Scriptures that such won't be the case at all? How could he sing, "Hail, Masonry divine...Thou art divine," etc., when he claims that masonry is purely a human organization and not a religion? This again verifies what Masonry claims for itself and shows that the Christian Mason has misunderstood what his organization really is.

The Christian by the singing of such ceremonial songs is having direct fellowship with the unfruitful works of darkness. He is directly taking part in something which utters falsehood, which gives false impressions and false hopes.

9. Masonry has a new birth.

! "There you stood without our portals, on the threshold of this new Masonic life, in darkness, helplessness, and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outer and profane world, you came inquiringly to our doors, seeking the new birth, and asking a withdrawal of the veil which concealed the divine truth from your uninitiated sight. And here, as with Moses at the burning bush, the solemn admonition is given, 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.' Ceremonial preparations surrounded you, all of a significant character, to indicate to you that some great change was about to take place in your moral and intellectual condition. There was to be not simply a change for the future, but also an extinction of the past; for initiation is, as it were, a death to the world and a resurrection to a life." (**Kentucky Monitor**, pp. 26-27; for a similar claim, see **Manual of the Lodge** by A.G. Mackey, p. 20).

Jesus speaks of the new birth as being born of water and of the Spirit (John 3:2-5). To be born of water is to come forth from the watery grave of baptism (Rom. 6:3-4) and to be born of the Spirit is to be born of the teaching of the Spirit--the Word of God. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." (1 Pet. 1:23). Consequently, to say the least, the "new birth" of Christ is **not initiation into the Masonic Lodge** as Masonry claims. The Christian who is a Mason is actually having fellowship with **two** new births.

The above claims of Masonry necessarily imply that all who are not in Masonry are in "darkness, helplessness, and ignorance...wandering amid the errors and covered over with the pollutions of the outer and profane world." Masonry represents those who are outside of Masonry as "profane." (In addition to the above quote, see **Kentucky Monitor**, p. 159; **Masonry Defined**, pp. 48, 60, 317). Are those who have been washed by the precious blood of the Lamb in such a condition? The Christian Mason will answer, "I don't believe they are." Again, "But you are in an institution which declares such. Your own Monitor which represents the teaching of your institution to the world makes these claims."

The Masonic claim is either true or false. If it is true, it makes the precious blood of Christ worthless for Masonry is not conditioned upon it. However, the Scriptures declare that without His blood there is no

remission (Heb. 9:12,22). How can the Christian be a part of an institution which through its baseless assumptions robs the blood of Christ of its saving effectiveness?

10. Masonry has a temple.

- ! "Every Masonic Lodge is a temple of religion; and its teachings are instructions in religion." (**Morals and Dogma**, p. 213).
- ! "Every Lodge is erected to God and labors in His name, seeking to make His will the design upon its Trestle-Board." (**The Religion of Masonry**, by Joseph F. Newton, p. 59).
- ! "...Lodges, which are but temples to the Most High, are consecrated to sacred purposes for which they are built, by strewing corn, wine, and oil upon the 'lodge,' the emblem of the Holy Ark." (**A Lexicon of Freemasonry**, by Albert G. Mackey, p. 98).

The New Testament teaches that the body of Christ (the church, Eph. 1:22-23) is the temple of God (Eph. 2:19-22). The church is the house of God (1 Tim. 3:15). Jesus Christ built the church (Matt. 16:18) and shed His blood for it (Acts 20:28). The church is the body of the saved (Acts 2:47; Eph. 5:25). The wisdom of God is expressed in the church (Eph. 3:9-10). God is glorified in the church (Eph. 3:21). In view of this, where does Masonry stand in its claim that Lodges are temples of God? When another organization claims to have temples of God, it stands in conflict with the church and supplants it. In reality this is what Masonry does. Good Masons seek in the Lodge what the Christian seeks in the church. The "charge at initiation into the first degree" includes these words to the entered apprentice: "no institution was ever established on nobler principles, nor were ever more excellent rules and maxims laid down than are inculcated in the several Masonic Lectures." (**Tennessee Craftsman**, p. 35; see also **Kentucky Monitor**, pp. 53-54; **Taylor-Hamilton Monitor**, p. 58). Thus, as we said, masonry stands in opposition to the church. It is true of **the church** that "no institution was ever established upon nobler principles," not Masonry. **The church** is the temple of the living God, **not Masonic Lodges**.

This is just another Masonic error for which they will answer before the great Judge on the judgment day. Our appeal to the Christian Mason is to "come out from among them" (2 Cor. 6:17) and not uphold and give God's speed to their falsehoods. As long as one is a member of Masonry, he is thereby a partaker in their evil. John said, "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." (2 John 10-11). John's principle applies whether one is fellowshiping only one individual in error, or a multitude of individuals in error.

Conclusion to Part I

I'm sure that the Mason who is striving to be a Christian is sincere in his regard of Masonry as nothing more than a fraternal organization. Nevertheless, his own personal attitude about the Lodge doesn't change the facts in the matter. As a wise man once said, "If something looks like a duck, swims like a duck, quacks like a duck, and walks like a duck, we must conclude that it **is** a duck." Accordingly, if Masonry claims to be a religion, speaks like a religion, looks like a religion, and functions like a religion, we must conclude that it **is** a religion. Notice again the facts that we have considered about Masonry:

1. Leading Masons declare that it is a religion.
2. Masonry claims to contain all truth.
3. Masonry claims to give light and truth and make sons of light.
4. Masonry claims to be of divine origin.
5. Masonry has a redeemer.
6. Masonry claims that it saves.
7. Masonry teaches fellowship with all religions.
8. Masonry has ceremonial songs.
9. Masonry has a new birth.
10. Masonry has a temple.

In view of these facts, how could one claim that Masonry is not a religion? It is indeed a religion, a false religion! It teaches a Christ-less universalist religious philosophy and as long as one remains identified with it, he is lending his support with it. Regardless of the personal attitude one might have about the Lodge, Masonry's conception of itself still remains the same, and as long as one remains identified with it, he is lending his support and influence, **not** to his own conception of Masonry, but to the false religion that it really is. Therefore, as long as a Christian is in it, he is having fellowship with a false religious organization which in reality stands in opposition to the one time for all time blood sacrifice of Christ, and to the one body, the church, which is God's only temple.

I hope I have said enough to convince the Christian Mason. I plead with you on behalf of your soul: leave the Lodge and be a Christian and nothing more; follow Jesus and none other; be a member of Christ's church, nothing else.

Can a Christian be a Mason?

By David J. Riggs

Part II

In this section we will consider the arguments that the Christian Masons raise in favor of being both a Christian and a Mason. We will deal with the objections that are usually raised by the Christian Mason when he is confronted with the facts about Masonry such as are presented in Part I of this work.

1. Those men you quoted just don't know Masonry.

The Christian Mason will affirm that Masonry is not a religion, and anyone who says it is just doesn't know what he's talking about. Nevertheless, as I pointed out in the beginning of this work, I am not quoting from the enemies of Masonry, but the friends. I haven't just manufactured statements out of the air, but have quoted from their own reputable leaders and authorities. **Encyclopedia of Freemasonry** was written by Albert G. Mackey, M.D., 33 degree; and it was published by the Masonic History Company of Chicago, New York and London. **Morals and Dogma** of the Ancient and Accepted Scottish Rite of Freemasonry was written by Albert Pike, 33 degree, and prepared for the Supreme Council of the Thirty-Third Degree for the Southern Jurisdiction of United States and was published by its authority. If anyone should be able to give the facts about Masonry, these men should. The **Kentucky Monitor** highly endorses these men (p. xi), and so does **Lightfoot's Manual of the Lodge** (Texas Monitor) on pages 170 and 219). The things taught in the Monitors collaborate and harmonize with the things taught by these men. The grand Secretary of the Grand Lodge of Kentucky said that he felt that there are no others who would better describe Masonry.

For one to deny that Masonry is a religion does not change the facts in the matter. I have had several Baptists deny that the Baptist Church taught that one is saved before baptism, but regardless of what the individual Baptist believes, the facts about the Baptist Church remain the same. So it is with Masonry. Masonry claims to lead men from darkness to light, administers a new birth, makes men sons of light, etc., and at the end preaches its members into the Heavenly Lodge. Their best authorities say that it is a religion and its chief aim is religious. What else can we honestly conclude but that it is a religion?

Brother H. Scott Owen, a gospel preacher, in his work on Masonry on pages 1 and 2 stated that every time he has asked a Mason who was not a member of the church, "Is Masonry a religion?" they replied, "Yes," but every time he has asked a Mason who was a member of the church, "Is Masonry a religion?" they answered, "No." Now doesn't that seem strange? In all fairness, however, we don't question the sincerity of the Christian who is a Mason. No doubt the reason he denies that Masonry is a religion is because he has never given thought of any serious study about Masonry. He has been told that it is merely a social and fellowship organization and has come to accept it as fact. Nevertheless, as the pioneer preachers ably stated, "Anyone can be honestly mistaken; but when he is confronted with the truth, he either ceases to be mistaken or ceases to be honest."

2. Masonry is a secret organization.

It is argued that Masonry is a secret organization and therefore no one, especially those on the outside, could give the facts about Masonry. As one can easily see, this is very similar to number one above which we have already considered. It is another effort to evade the truth about what Masonry really is.

One would not need to be on the inside of a denominational church to show the facts about it. For example, one would not need to be in the Baptist Church to reveal all the fundamentals about it. He could study the various creed books and recognized works produced by the Baptist. So it is with Masonry. There are a multitude of books on Masonry edited by Masons who to the best of their ability strive to give an honest explanation of what Masonry really is.

I want to affirm here that there is nothing in the secrets of Masonry that can help the Christian at all. They cannot add **one** thing to either his spiritual or moral welfare. Why? Because God says we are **complete** in Christ." And ye are complete in him, which is the head of all principality and power..." (Col. 2:10). Masonry does not fill up that which a Christian lacks, because he lacks nothing; he is complete in Christ. Notwithstanding, Masonry makes some very high sounding claims about its secrets. Notice the following:

- ! "Endue him with a competency of Thy divine wisdom that by the secrets of this art, he may be better enabled to display the beauties of godliness to the honor of Thy holy name. Amen." (**Tennessee Craftsmen**, p. 17).
- ! "The secrecy of this Institution is another and most important landmark. The form of secrecy is a form inherent in it, existing with it from its very foundation, and secured to it by its ancient landmarks. If divested of its secret character, it would lose its identity, and would cease to be Freemasonry..." (**Masonry Defined**, by Albert G. Mackey, p. 137).

2 Timothy 3:16-17 says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." If the "Scriptures" furnish unto **all** good works, how could the "secrets" of Masonry profit the man of God? I affirm that the so-called "secrets" of Masonry do not contain **one** single thing that is of any value to anyone. One would not need to know the "secrets" of Masonry to be able to affirm there is absolutely nothing of any moral or spiritual value in them that is not already contained in the Bible. Peter said, "According as his divine power hath given unto us all things that pertain unto life and godliness..." (2 Pet. 1:3). Thus, in spite of Masonry's claim, its "secrets" do not contain **one single thing** that pertains to either life or godliness, but that any searcher of truth can find in God's Word. If there is any moral goodness at all to be found in the "secrets" of Masonry, it came from the Bible, for the Bible is the only place it is to be found. The Bible contains **every** work that is good before God and **all** things that pertain to life and godliness.

Let me pose a question here. Where did those so-called valuable secrets of Masonry come from? Where did Masonry get them? The serious student of the Bible has no problem answering this; if they are not in the Bible, they are of men. Nevertheless, let's call on leading Masons to answer our question:

- ! "Each of the Pagan gods, says Warburton (Divine Legation I, ii, 4), had, besides the public and open, a secret worship paid to him, to which none were admitted but those who had been selected by preparatory ceremonies called **Initiation**. This secret worship was termed the Mysteries.

- ! "On the subject of their (the Pagan Mysteries, D.R.) relation to the Rites of Freemasonry, to which they bear in many respects of remarkable a resemblance, that some connection seems necessarily implied..." (**Encyclopedia of Freemasonry**, pp. 689, 690).
- ! "The editor has not found sufficient grounds to differ from Brother Albert Pike, than whom there was never a more a profound student of the arcane of our Order, nor from Brother Joseph Fort Newton, than whom there is no greater Masonic scholar today, in their beliefs that Freemasonry has come to us from the ancient religious mysteries, and particularly from the ancient Mysteries of Osiris and Isis as celebrated in Egypt; that we owe much of our ritual to those old systems, and that from them and through them to even more remote sources we trace much of our doctrine." (**Kentucky Monitor**, p. xi).
- ! "Masonry gather the Truths of old religious and philosophies." (From the Digest of **Morals and Dogma**, p. 117).

Thus, the very best of men that Masonry has ever produced, all plainly reveal the shocking truth of the origin of the so-called secrets of Masonry. They are nothing more than what has been gathered from ancient mysteries of the ancient pagan religions and philosophies. The mysteries of Osiris and Isis are the idolatrous religions which Israel combated when they dwelt in the land of Egypt. Don't forget it, according to the best of Masons, **Masonry came from idolatry!**

Let me pose another question here. "Why doesn't Masonry reveal its secrets?" Bear in mind that we have already showed that one can know all the fundamentals of Masonry by studying their own books; also, we have affirmed that there can be absolutely nothing of worth in them--if one denies this, he denies the Bible. Nevertheless, "why so much emphasis on secrecy?" Is it not strange that an organization that claims to have so much value to all people, that offers unity of all religions around its common altar (**Kentucky Monitor**, p. 95), would hold its most valued principles as secrets? It is not strange that this order which claims to have kept "safely all the great truths of the primitive revelation" (**Morals and Dogma**, p. 625) would at the same time claim to conceal certain things? Why keep all the good things of the Lodges secret, if they are good and wonderful? Why not let the masses have them? This fact alone shows why the Christian cannot be a partaker of Masonry. It reveals vividly that Masonry from its very foundation is the opposite of Christianity. Christ so desired that Christianity should be known to man that He sent His messengers into all the world to preach the gospel. He always taught openly, and "in secret he said nothing" (John 18:20). Paul said, "...I kept back nothing that was profitable unto you...I have not shunned to declare unto you all the counsel of God." (Acts 20:20, 27).

3. Masonry does good works.

We would not deny that Masonry does good works. Everyone knows that Masons do good works in helping one another, in caring for widows and orphans, and the like. Personally, I feel they put many Christians to shame in this matter. Nevertheless, the fact that Masonry does good works does not give one a right to be a part of it. The Catholic Church does good works--charity, children's homes, hospitals, and so on. Does that make it right for one to be a Catholic? There are many organizations that do great benevolent works, yet are within themselves contrary to God's law. This is true of all denominational churches. Do their benevolent works cancel out their false doctrines? The fact still remains that God has authorized only one religious organization through which His people can function together in worship and

benevolence. "Unto him be glory in the church by Christ Jesus through all ages, world without end." (Eph. 3:21).

The failure on the part of Christians to do their God-given duty, does not authorize a institution such as Freemasonry. If the church does not do as many good deeds as that of the Masonic Fraternity, the failure on the part of the church does not authorize a human institution to do the work God has commanded the church to do.

Let me ask some basic questions here. Why does the Masonic Lodge encourage its members to do good works? What is the purpose of those works? Why should one do good works in Masonry or why do them as a Mason? An honest answer to those questions will reveal why the Christian cannot be a Mason. The Masonic leaders very plainly answer the above question. Please notice:

- ! "...There he is to receive his wages in the reception of that Truth which can be imparted only in that better land." (**Encyclopedia of Freemasonry**, p. 363).
- ! "Let him who toils complain not, or feel humiliated! Let him look up, and see his fellow-workmen there, in God's Eternity; they alone surviving there." (**Morals and Dogma**, p. 343).
- ! "Endue him with a competency of Thy divine wisdom that by secrets of this art, he may be better enabled to display the beauties of godliness, to honor of Thy holy name. Amen." (**Tennessee Craftsman**, p. 7; also see **Kentucky Monitor**, p. 7).
- ! "If we could cut off from any soul all the principles taught by Masonry, the faith in a God, in immortality, in virtue, in essential rectitude, that soul would sink into sin, misery, darkness, and ruin." (**Morals and Dogma**, p. 196).

Thus, the good works done in Masonry are "for wages...in that better land," "to display the beauties of godliness," "to honor God's holy name" and if one is cut off from the principles taught in Masonry, his soul sinks "into sin, misery, darkness, and ruin." Bear in mind that the above Masonic leaders are claiming the blessings for good works done in Masonry regardless of whether one is a Christian or not. Thus, it is easy to see that Masonry causes one to seek in Masonry what one should seek in the church. The good works done in Masonry are to provide the very blessings that are provided in the kingdom of Christ. This causes masonry to stand in conflict with the church and to supplant the church.

Let me ask a few more questions here. Why would the Christian want to do good work in Masonry as a Mason? Why not do those same good works in the kingdom of Christ as a Christian? The Bible contains every good work that is pleasing to God (2 Tim. 3:16-17), and the church is God's only organization through which His people can function as a group to glorify Him and to receive His blessings (Eph. 3:20; 4:4). It appears to me that the Christian Mason by his good works in Masonry is seeking to glorify God through the wrong institution. No one can glorify God and receive His blessings through fellowship in an institution of men. Such an endeavor violates a host of divine principles, e.g., all of the following:

1. It is not a good work (2 Tim. 3:16-17).
2. It does not pertain to life and godliness (2 Pet. 1:3).
3. It causes one to not have God (2 John 9).
4. It is not authorized by Christ (Col. 3:17).

5. It cannot be done by faith (2 Cor. 5:7; Rom. 10:17).
6. It is going beyond what's written (1 Cor. 4:6).
7. It is not as the oracles of God (1 Pet. 4:11).
8. It is not according to the pattern (Heb. 8:5).
9. It does not pertain to the seed of the kingdom (Luke 8:11).
10. It is not of righteousness (Rom. 1:16-17; 10:1-3).
11. It is of "no such commandment" (Acts 15:24).
12. It is iniquity (Matt. 7:23).
13. It is of men (Matt. 15:9; Col. 2:8).
14. It is not of truth (John 4:24).
15. It is another gospel (Gal. 1:6-9).
16. It is adding to the Word of God (Rev. 22:18; Deut. 4:2).

4. Masonry doesn't make one go against his convictions.

Masonic leaders do not hesitate to impress upon people's minds that Masonry will not interfere or conflict with one's duties to God. Notice the following:

- ! "We arraign no man's political opinions, nor do we interfere with his religious creed. To himself and his country we leave the one, and to his conscience and his God we commit the other." (**Encyclopedia of Freemasonry**, p. 194).
- ! "Yet, I am free to inform you that these obligations contain nothing which can conflict with the duties you owe to God, your country, your neighbor, or yourself, neither will they conflict with any religious or political opinions you may have, be they what they may." (**Kentucky Monitor**, p. 9).

The **Kentucky Monitor** seems to endeavor to continually keep the above thought before its readers for the same words are often repeated (e.g., pages 9, 65, and 121). No doubt this is why some Christians have been deceived into becoming Masons and why some remain in Masonry. They have been misled into believing the above statements and no doubt have repeated them to others. Nonetheless, the question still remains, "How can a Christian be part of an institution which openly teaches people to be active in their religions?"

How could the Mason leaders know that the obligations in Masonry do not conflict with the Christian duties, when in reality they do not know the Christian's duties? If they know what man's duties to God are, why don't they become New Testament Christians in order to be pleasing to God? If they don't know enough to become Christians, how could they know what conflicts with the Christian's duties and what doesn't? All denominational preachers, Baptist, Methodist, Mormons, etc., would likewise emphatically affirm that there is nothing in their organizations that would interfere or conflict with the obligations the Christian owes to God! Would we take their word for it?

There are certain obligations in Masonry which do conflict with the Christian's obligations and in the following we suggest several of them.

A. Uses flattering titles.

The Jews of old "loved the praise of men more than the praise of God" (John 12:42-43) and the same appears to be true in Masonry with its multitude of flattering titles. Job 32:21-22 says, "Let me not, I pray you accept any man's person, neither let me give flattering titles unto man, for I know not to give flattering titles; in so doing my maker would soon take me away." Paul said, "Let nothing be done through strife or vainglory..." (Phil. 2:3; emphasis mine, D.R.).

The **Kentucky Monitor** says of the head of the local Lodge, "The Master is addressed, 'Worshipful Master,' but he is referred to as 'the Master.'" (p. 210). On page 337 it says, "He is entitled to the honorable title of 'Worshipful' from his brethren because of the high office..." The further one goes into Masonry, the worse it becomes with the flattering titles of men, e.g., 3rd degree: "Master Mason," 4th degree: "Mark Mason," 5th degree: "Past Master," 6th degree: "Most Excellent Master." On pages 92-93 of the **Texas Monitor**, these titles are used: "Right Worshipful Grand Master," "Right Worshipful Deputy Grand Master," "Most Worshipful Grand Master," "Right Worshipful Grand Senior Warden," and "Right Worshipful Grand Junior Warden."

God alone is to be worshiped; He alone is a "Worshipful" being. The Lord Jesus said, "Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4:10). He also said, "And call no man your father on the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ." (Matt. 23:9-10). Men commit a grave error when they take the titles and designations which belong to Almighty God and place them on mere men.

The obligations of Masonry, therefore, most assuredly do conflict with the obligations of the Christian. If the Christian Mason addresses a man with such titles as "Master" or "Worshipful Master," he disobeys the Lord; if he doesn't use the titles, he's not living up to what is expected of him in Masonry. Furthermore, if the Christian Mason could honestly say that he himself has never called any man in Masonry by their flattering titles, he still has the problem that he is in an organization that allows and encourages such. He is thereby having fellowship with the unfruitful works of darkness (Eph. 5:13) and is a partaker of their evil deeds (2 John 10-11).

B. Practices idolatry.

The following shows that Masonry is filled with many idolatrous practices and symbols:

- ! "The symbolical Letter G 'That hieroglyphic bright which none but craftsmen ever say,' also alludes to the sacred Name of Deity, the Great Geometrician of the Universe, before whom every true Mason, from the youngest Entered apprentice, who stands in the northeast corner of the lodge, to the Worshipful master, who presides in the East, reverently uncovers and bows his head. It is a perpetual condemnation of profanity, impiety, and vice. No brother who has in his heart bowed before that emblem can be profane." (**Kentucky Monitor**, pp. 101-102; see also **Tennessee Craftsmen**, pp. 51-53).
- ! "The common gavel is described as an instrument made use of by operative Masons (i.e., common brick masons, D.R.) to break off the rough and superfluous parts of stones, the better to fit them for the builder's use; but we as Free and Accepted Masons are taught to make use of it for the more noble and glorious purpose of divesting our minds and consciences

of the vices and superfluities of life, thereby fitting us as living stones for that spiritual building, that house not made with hands, eternal in the heavens." (**Tennessee Craftsman**, p. 12; see also **Kentucky Monitor**, pp. 17-18).

- ! "...The lambskin is therefore to remind him of that purity of life and conduct, which is essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme architect of the universe presides." (**The Freemasons Monitor**, by Z.A. Davis, p. 154; see also **Kentucky Monitor**, p. 59; **Encyclopedia of Freemasonry**, p. 97).

Anyone who participates in the above (i.e., bowing before emblems or placing a spiritual significance to material objects) is guilty of idolatry. God commanded, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them..." (Ex. 20:4-5). When one studies the Old Testament, he cannot help but be impressed with the fact that God utterly hates idolatry. The same is equally true in the New Testament. "Be not deceived; neither fornicators, nor idolaters...shall inherit the kingdom of God." (1 Cor. 6:9). "Little children, keep yourselves from idols." (1 John 5:21).

How could the Christian Mason consistently speak out against Catholics or condone preaching against Catholics for their idolatrous practices of putting spiritual significance on material things (crucifixes, metals, rosaries, etc.), when his is in an organization which does the same (letters, gavels, lambskins, etc.)? Brother H. Scott Owen in his work on Masonry on page 11 made a good point with regard to the Lambskin or Apron, the emblem of innocence. He said,

- ! "Can a Christian help put one of these emblems on a Baptist preacher who denies Acts 2:38?...What does it mean, an emblem of innocence? I know brethren go into that organization, and they do these things and they never think about some of the things they're doing. But you just answer that question to yourself. If that doesn't mean what I'm implying that it means, this lambskin which is an emblem of innocence, you just tell yourself, what does it mean? That's what it's called, and you help put it on some sectarian preacher who will deny the gospel of Jesus Christ and tell him that he's not to sully the purity of that emblem."

The Christian Mason might try to reply by saying that he has never been required to bow before an emblem or has never been required to put any spiritual significance to a material object as long as he has been a Mason. Nevertheless, even if that be true, he is still in an organization which has an abundance of those things. How can he justify being in an organization which so goes against the will of God?

C. Does not pray in the name of Jesus.

All prayers must be made in the name of Christ. "At that day ye shall ask in my name..." (John 16:26). "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus..." (Col. 3:17; see also Eph. 5:20). The sacrifice of praise and thanksgiving must be "by him" (Heb. 13:15). "For there is one God, and one mediator between God and men, the man Christ Jesus..." (1 Tim. 2:5).

Aude McKee, a gospel preacher, said, "What may be the practice in any particular Lodge meeting we are

unable to say, but we have checked the **Indiana Monitor**, the **Kentucky Monitor**, and **Lightfoot's Manual of the Lodge** (Texas), and we have not found one prayer therein, made in the name of Christ." (From a series of articles on Masonry by Aude McKee, in **Valley Tidings**, Vol. 21, No. 30, p. 2). A gospel preacher by the name of Norman Fultz said, "I have heard many Masonic prayers at grave side, but never have they used the name of Christ." (From an article entitled, "Masonry and the Religion of Christ are Inconsistent; therefore a Christian must not be a Mason," in **Southeast Sower**, Vol. 10, No. 17, p. 2).

We would readily admit that no doubt occasionally in certain Lodges prayers are made in the name of Christ, but by far this is not the common practice. You will not find prayers in the name of Christ in the monitors of Masonry. The reasons for this is obvious. They have many Jews, Deists, and Unitarians in their order which would not permit it. Albert Mackey and Joseph Newton, two of Masonry's most profound scholars were both complete modernists. They would not, if alive, permit the addition of the "name of Christ" to the monitorial prayers. That would shut out the Jews, Buddhists, etc., and would destroy Masonry as "a worship, in which men of all religions may unite." (**Religion of Masonry**, by Joseph Newton, p. 11).

A prayer on pages 82 and 83 of the **Kentucky Monitor** closes with the words, "Yet O Lord, have compassion on the children of Thy creation; administer them comfort in time of trouble, and save them with an everlasting salvation. Amen. Response: So mote it be." I am not especially picking on the **Kentucky Monitor** here; many such prayers abound in all monitors. Now imagine a Christian saying "So mote it be" to prayers like these! They are not offered in the name of Christ, and further, every Jew and denominationalist gets the impression that the Christian is saying "Amen" to their prayers of salvation. They are not Christians; their prayers are not offered in the name of Christ; hence, they are neither heard nor answered. This is why we constantly affirm that the Christian is putting himself in an unequal yoke with unbelievers in Masonry (2 Cor. 6:14-18). The Christian must tell his fellow Masons that he cannot participate in nor endorse such unscriptural prayers, the end of which could only result in leaving the Lodge.

The Christian Mason might try to reason that he could pray differently in his own heart when prayers are made in the Lodge. In other words, if a prayer was made without the name of Christ, he could add it in his own heart, or if an unscriptural one was made, he could say a different one in his own heart. However, doesn't this amount to mere "lip service" rather than standing for God's truth and righteousness? The Bible says, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11). Furthermore, could a Christian join a Jewish synagogue and pray different prayers in his own heart when they prayed? Would this make it right to fellowship them in the very prayers which omit Christ's name, or to be a member of that group which so prays? If a Christian were to join a Jewish synagogue and fellowship them in prayers, songs, and Bible readings omitting the name of Christ, it would be parallel to a Christian's membership in Masonry.

D. Takes oaths.

Another area wherein the Mason's obligation conflicts with the Christian's is the matter of swearing or taking oaths. The taking of an oath is not the same as making a resolution. We all resolve in our hearts

from time to time to do better in serving God and this is good. However, taking an oath or swearing is a **solemn declaration** of what one will or will not do. Webster's Dictionary defines "swear" as "to utter or take solemnly (an oath)" (**Webster's New Collegiate Dict.**, p. 888). Jesus said, "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." (Matt. 5:33-37). This teaching of the Lord is plain. James likewise commanded, "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation." (James 5:12).

It is hard in the light of the above teaching to understand why Christians join the Masonic Lodge which very initiation requires an oath. The first thing that the entered apprentice is asked in the initiation ceremony, is "Do you solemnly declare...?" (**Kentucky Monitor**, p. 4). The entered apprentice ceremony closes by having the one initiated to say:

! "All this I most solemnly, sincerely promise and swear, with a firm and steadfast resolution to perform the same, without any mental reservation or secret evasion of mind whatever, binding myself under no less penalty than that of having my throat cut across, my tongue torn out by its roots, and **my body buried in the rough sands of the sea**, at low-water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly violate this Entered apprentice obligation. So help me God, and keep me steadfast in the due performance of the same." (**Duncan's Ritual of Freemasonry**, Part I, pp. 30-31).

Such oaths as the above abound in the Monitors of Masonry. They have them for nearly every degree (e.g., when made a 1st degree Mason, 2nd degree, etc.) and even the move from one Lodge to another requires an oath. The **Kentucky Monitor** on page 320 says, "Before any strange and unknown visitor can gain admission into a Masonic Lodge, he is required in America to take the following oath: 'I _____, do hereby and hereon solemnly and sincerely swear that I have been regularly initiated...'"

In the light of these things, how could you, the Christian Mason, argue that you have never been required in Masonry to do anything against the will of God? If you have never been required in Masonry to do anything against the will of God, how did you get into Masonry? Even if you got into it without an oath, the fact still remains that you are in an organization that requires the taking of oaths. As we said before, those who lead you to think that there is nothing in Masonry that causes you to go against the will of God, really didn't know the will of God. As result, no doubt you went into Masonry without proper investigation and forethought. But whatever might be your reasons for going into it, our prayer is that now, upon learning the truth in these matters, you will disassociate yourself with it before it is eternally too late.

E. Is to aid especially a Mason.

Gal. 6:10 says, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Thus, it is plain in the Word of God that the Christian is to aid especially

those of the household of faith. However, Masons are to aid "more especially a brother Mason" (**Kentucky Monitor**, p. 16), "particularly a Mason" (**Kentucky Monitor**, p. 29) "extend benevolence...particularly to a brother Mason" (**Kentucky Monitor**, p. 133). Masons are even bound to other Masons by oath. Notice the following:

- ! "The obligations which we have assumed toward every Mason that lives, requiring of us the performance of the most serious and onerous duties toward those personally unknown to us until they demand our aid--duties that must be performed, even at the risk of life, or our solemn oaths be broken and violated, and we be branded as false Masons and faithless men..." (**Morals and Dogma**, p. 109; see also **Duncan's Ritual of Freemasonry**, Part II, p. 83).

Thus, again, the obligations required in Masonry and those required in Christianity most assuredly do conflict. If a Mason puts a Christian ahead of a Mason, he violates his Masonic oath. The sin is not in breaking such oaths, but in taking them. If a Christian puts a Mason ahead of his fellow Christians, he violates his obligations as a Christian.

The Christian Mason might try to argue here that he sees no problem in this. When he sees a fellow Mason in need, he helps him and when he sees a Christian in need, he helps him. However, the problem in this matter is centered around which one he will try "especially" to help. Jesus said, "Ye have the poor with you always..." (Mark 14:7). Will the Christian Mason use his funds to aid especially needy Christians or especially needy Masons? Thus, his membership in Masonry places before him a severe conflict, and even more so if he has only a limited amount of funds that he can use for benevolence. However, whether he has enough funds for every situation or not, it is evident that the Christian Mason is trying to serve two masters. He is to aid in Masonry "especially fellow Masons," but in Christianity "especially the household of faith." Jesus said, "No man can serve two masters: for either he will hate the one, and love the other, or else he will hold to the one, and despise the other." (Matt. 6:24).

Masonry, therefore, most certainly does make one go against his convictions. It has many things which interfere and conflict with the duties that one owes to God, e.g., using flattering titles, practicing idolatry, not praying in the name of Jesus, taking oaths, and aiding especially a Mason. Therefore, I plead with you, my brother in Christ, come out of the Lodge, have no fellowship with it, and reprove it as a sinful institution of men.

5. Each Lodge in Masonry is different.

The above affirmation is sometimes raised by the Christian Mason in effort to prove that the Lodge of which he is a member may very well be different from the others. In other words, he affirms that Lodges differ from state to state, or even from county to county and therefore, they may be religious in one place and not in another. The one to which he belongs, of course, just so happens to be altogether social in nature.

We showed by many quotations in Part I that the Monitors of each state are essentially the same. We did not try to deal with specific things of any particular Lodge, but with the overall make up of the Lodge. Hence, what was said of Masonry in general would be true of any Lodge in any state. For example, "Masonry has a temple (the size, shape, content, varies from place to place); "Masonry has ceremonial

songs" (the wording varies from state to state), etc.

The above argument on Lodges being different from one area to another doesn't free the Christian Mason from the multitude of serious problems that he must carefully consider in his own conscience. For example, to only name a few:

1. Has my membership in the Lodge caused me to use flattering titles?
2. Has it caused me to engage in an idolatrous practice?
3. Has it caused me to take part in prayers which are not offered in the name of Jesus?
4. Has it caused me to sing songs which state things that are contrary to the will of God?
5. Has it caused me to take oaths?
6. Can I be both a member of the Lodge and in all circumstances be loyal to my commitment to the Lord?
7. Is there a danger that my membership in the Lodge will cause me to do something that is not pleasing to God?

How can the Christian Mason escape these many problems as long as he is in Masonry? We deny that he could keep himself pure in the above matters. His obligations to Masonry will most assuredly clash. "No man can serve two masters..." (Matt. 6:24). Even if one could keep himself pure in the above matters, there is still the problem of fellowship. This is an important principle that the Christian Mason seems to continually overlook. The Christian is to, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11). If your particular Lodge is completely social, why is it called a "Masonic Lodge" and why are you called a "Mason"? So long as those names remain, you are lending your support and influence to the organization represented by those names. So long as you have membership in the Lodge and continue to pay dues, you are having fellowship with what is represented in Masonry and in your own Monitor. So long as you continue to attend the meetings of the Lodge, you are lending your support to unscriptural songs, and unacceptable prayers, and salvation in any church. Furthermore, you are doing all this without "reproving" or "rebuking" and by silence you are giving consent to an organization which gives a false hope to your fellow man. Can a Christian afford to do such? Will he take a chance on his soul-salvation by an attachment to an organization which he says is only a fraternal society? Does the organization mean that much? We pray that God will be with you in your decision.

6. One can be a member of the Masonic Lodge the same as he can be a member of the Farm Bureau and other similar human institutions.

Masonry is not merely a human institution; it is a human religious institution with religious claims, purposes, and methods. If the Farm Bureau began to claim it contains all truth, to be of divine origin, selected a redeemer, and began to conduct its own ceremonial songs and prayers, and began to influence its members to gain entrance into that Bureau above, where the Supreme Farmer of the Universe presides, it would be time to sever one's membership from it. When it began to do any one of those things, that would be the time to leave it.

7. Being a Mason is purely a matter of opinion and falls in the realm of expediency.

For something to be expedient, it must first be lawful. Masonry is not an aid in carrying out God's will (an expediency), but is an addition to God's will. All additions are sinful (1 Cor. 4:6; 2 John 9; Psalm 19:13). All additions are contrary to God's will (Matt. 7:22-23; 15:9; Col. 2:8).

Conclusion

We have shown conclusively in this study that Masonry is not merely a harmless opinion. In Part I we examined ten things which establish that Masonry is indeed a religion, a false religion with a Christ-less universal philosophy. In Part II we showed that Masonry is harmful to the Christian, that there are many things which make him go against his convictions, and that conflict with his obligations to God. Furthermore, we examined the arguments that the Christian Mason raise (if there are any others, they likewise could easily be answered), and have shown that there is no legitimate argument, no sound reasoning, that would allow the Christian to be a member of Masonry. Thus, we plead with you, the Christian Mason, in behalf of your soul, leave the Lodge and be a Christian and nothing more; follow Jesus Christ and none other; be a member of Christ's church and nothing else.

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