AN EXAMINATION IN THE LIGHT OF SCRIPTURE

FREEMASONRY AND THE GOSPEL

"No man can serve two masters."

MATTHEW 6:24

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INTRODUCTION

Freemasonry and the Gospel

Freemasonry presents itself to the world as a fraternal brotherhood — a benevolent society of men bound together by charitable aims, moral improvement, and the pursuit of "Light." Millions of men across the globe have passed through its lodge doors, taken its oaths, and received its degrees. Many of them are churchgoing men — some deacons, elders, even pastors — who see no contradiction between the square and compass and the cross of Christ.

This book contends that there is a very great contradiction indeed.

The pages that follow do not attack the character of Freemasons as individuals. Many are sincere, decent, and well-meaning men who joined for fellowship or family tradition and gave little thought to the theological freight their lodges carry. This examination is not about them personally. It is about the system — its oaths, its rituals, its theology, its view of God, of salvation, and of Jesus Christ — and whether any of that can be reconciled with the Gospel of grace as revealed in the King James Bible.

We will show that Freemasonry:

- Teaches a works-based path to "moral improvement" that is a counterfeit of biblical sanctification
- Worships a composite deity — Jah-Bul-On — that is not the God of Scripture
- Strips Jesus Christ of His exclusivity, treating His name as one among many to be tolerated or even concealed
- Binds men through blood oaths that Scripture expressly forbids
- Operates as a secret society whose hidden degrees reveal a religion wholly alien to Christianity

The Gospel declares that salvation is by grace alone, through faith alone, in Christ alone — not by degree, not by brotherhood, not by secret knowledge, and not by the works of any man's hands. Freemasonry, at its core, teaches otherwise. These two systems cannot be harmonized.

> *"No man can serve two masters." — Matthew 6:24*

CHAPTER ONE

The Origins of Freemasonry

Freemasonry shrouds its own beginnings in mystery, and that mystery is by design. Modern Masonic writers themselves admit that the true origins of the Craft are uncertain, and the lodges have long encouraged legends — some tracing the fraternity back to Solomon's Temple, others to the Egyptian mystery religions, the builders of the Tower of Babel, or the Druids of ancient Britain. None of these claims can be substantiated by reliable history. They function not as historical fact but as mythology designed to give Freemasonry an air of ancient, even sacred, authority.

From Stonemasons' Guilds to Speculative Fraternity

The verifiable history of Freemasonry begins far more modestly. In medieval Europe, stonemasons who built the great cathedrals organized themselves into trade guilds called "lodges." These were "operative" masons — literal craftsmen who passed down building skills, used secret signs and words to identify trained members (protecting trade secrets in an age without diplomas or licenses), and maintained codes of conduct among themselves.

By the late 1500s and 1600s, something changed. Men with no connection to the stonemason's trade — nobles, scholars, and gentlemen — began to be admitted into these lodges as honorary members. This shift from "operative" masonry (actual stoneworkers) to "speculative" masonry (a philosophical and moral fraternity using building tools as symbols) transformed the guild into something else entirely: a secret society organized around ritual, symbol, and esoteric "light."

1717: The Birth of Organized Freemasonry

Modern institutional Freemasonry traces its formal founding to June 24, 1717, when four existing lodges in London merged to form the Grand Lodge of England. This is the event Masonic historians universally recognize as the birth of organized, speculative Freemasonry as it exists today.

Shortly after, in 1723, James Anderson published the *Constitutions of the Free-Masons*, the foundational document of the Craft. Anderson's *Constitutions* did something theologically significant: it redefined the requirement of religious belief. Where earlier mason guild rules had required adherence to the Christian faith, Anderson's document required only belief in "the Great Architect of the Universe" — a deliberately vague, non-denominational deity acceptable to Christian, Jew, Muslim, Deist, or pagan alike. This single move set the trajectory for everything that followed: Freemasonry would be a religion broad enough to admit men of every faith,

which necessarily means a religion that cannot affirm any one faith — including, decisively, the exclusive claims of Jesus Christ.

Spread to America and Beyond

Freemasonry crossed the Atlantic quickly, with lodges established in the American colonies by the 1730s. It became deeply embedded in early American civic life — many Founding Fathers were Masons, including George Washington, who was inducted in 1752. The fraternity's blend of Enlightenment rationalism, moral self-improvement, and ritual fellowship suited the temper of the age and gave it enormous social respectability, a respectability it retains in many American communities to this day.

From its 18th-century English origins, Freemasonry splintered and multiplied into many rites and bodies — the York Rite, the Scottish Rite (with its 33 degrees), Prince Hall Freemasonry, and numerous appendant orders — but all trace back to that same essential pivot: a craft guild transformed into a private religious system, deliberately designed to transcend and absorb all particular faiths under one universalist umbrella.

Albert Pike and the Shaping of American Freemasonry

No single figure did more to define modern American Freemasonry than Albert Pike (1809–1891). A lawyer, Confederate general, and self-taught scholar of comparative religion, Pike rose to become Sovereign Grand Commander of the Scottish Rite's Southern Jurisdiction in 1859, a position he held until his death. In that role he rewrote and systematized the rituals of the Scottish Rite's thirty-two degrees, transforming a loosely organized set of ceremonies into the elaborate philosophical system still used by Scottish Rite lodges today.

Pike's monumental work, *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*, first published in 1871, is a book of esoteric philosophy compiled for the Supreme Council of the thirty-third degree. It explores human character, the meaning behind mythological symbols, the world's major religions, and ancient mystery teachings, presenting itself as a guide to self-improvement through study and reflection. The book contains thirty-two chapters, one for each degree of the Southern Jurisdiction below the thirty-third, and for nearly a century it served as the principal instructional text of American Scottish Rite Masonry — distributed to every Mason who completed the fourteenth degree, until the practice ended in 1964.

What makes *Morals and Dogma* so significant for this study is its content. Far from a simple manual of ethics, the book draws extensively on Kabbalah, Gnosticism,

Hermeticism, and the mystery religions of Egypt, Persia, and Greece. Its pages move freely between discussions of the Kabalah, Gnostic teachings, Egyptian and Persian deities such as Isis, Osiris, Ormuzd, and Ahriman, Pythagorean philosophy, and the symbolism of the Sephiroth — a deliberate weaving-together of pagan and occult religious systems into a single philosophical framework presented to initiated Masons as the deeper meaning behind their degree work.

Pike's writing on Lucifer in particular has become the subject of enormous controversy. While Pike was not a Satanist or Luciferian by any honest definition, his ambivalent treatment of Lucifer in the text contributed to the lasting image of him as a proponent of "Luciferian Masonry." Critics of Freemasonry have long highlighted this material — and have sometimes embellished or misquoted it — but even setting aside exaggerated claims, the verified text itself is troubling enough on its own terms: it openly treats Lucifer as a symbol worthy of serious philosophical engagement, places the name and image of Christ alongside the gods of pagan mystery religions as comparable mythological figures, and explicitly states that Masonry guards the true meaning of its symbols from the lower degrees, revealing fuller "Light" only to the initiated few. An official 1947 notice from Pike's successor as Grand Commander even restricted the book's circulation, marking later printings "for Scottish Rite use only," underscoring that this was never meant as material for outsiders — or for the average Mason in the first degrees — to examine freely.

This matters enormously for the question this book is asking. Pike was not a fringe figure; he was the architect of the ritual system through which millions of American Masons have since passed. A first-degree Mason in any town may sincerely believe his lodge teaches nothing but neighborly charity and "belief in a Supreme Being." But the philosophical foundation beneath that lodge — laid by Pike and preserved by the Scottish Rite for well over a century — is steeped in syncretism that places the God of the Bible on equal footing with the gods of the pagan nations Scripture commands His people to flee (1 Corinthians 10:20–21). The man at the structural center of American Masonic ritual was, by his own pen, no defender of the exclusivity of Jesus Christ.

Why This History Matters for the Gospel

This origin is not incidental background — it is the theological key to everything that follows in this book. A fraternity built from its founding moment to accommodate every religion under a generic "Great Architect," and later given its deepest philosophical content by a man who treated Christ as one mythological figure among many, is, by its own design, a system that cannot honor the God of the Bible as He has actually revealed Himself: as the Triune God, and Jesus Christ as the only name under heaven given among men whereby we must be saved (Acts 4:12).

Freemasonry’s universalism is not a flaw in its execution — it is the very engine of its existence.

CHAPTER TWO

The Lodge Oaths

If Chapter 1 established what Freemasonry is, this chapter examines how a man becomes bound to it — and what Scripture says about that binding.

Sworn Before Knowing What Is Sworn

The first thing to understand about Masonic oaths is their order. A candidate for the Entered Apprentice degree — the first of the Blue Lodge degrees — kneels at the lodge altar and swears a binding, solemn oath before he is told what the obligations actually require of him. He commits himself in advance, under self-invoked penalty, to secrets and duties he has not yet seen. This is not incidental to the ceremony; it is central to it. A man is asked to bind his conscience to an unknown content, trusting the lodge to define afterward what he has already sworn to uphold.

Scripture gives no warrant for this kind of blind oath. James commands believers: “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). Christ Himself taught the same principle in Matthew 5:34–37, instructing His followers to let their communication be “Yea, yea; Nay, nay” rather than binding themselves with oaths. A vow taken in ignorance of its content stands in direct tension with the simple, transparent honesty the Gospel calls believers to.

The Penalty Language

The most notorious feature of the Blue Lodge oaths is the self-imposed penalty each candidate invokes upon himself should he ever reveal the secrets of the degree. The Entered Apprentice obligation has historically bound the candidate under penalty of having his throat cut across, his tongue torn out by its roots, and his body buried in the rough sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours. The Fellow Craft and Master Mason degrees carry their own escalating penalties, involving the heart and vitals and the body’s division, each accompanied by its own physical sign — for the Entered Apprentice, the candidate draws his hand across his throat, signifying that, as a man of honor, he would rather suffer his throat cut and tongue torn out than betray the secrets of Masonry.

Modern Masonic apologists are quick to point out, correctly, that these penalties are never literally inflicted. As one Masonic writer explains, the only punishments Freemasons actually impose on Freemasons are reprimand, suspension, or expulsion — the candidate merely states his belief that he would deserve the penalty

described, not that the lodge will carry it out. That defense, however, does not resolve the deeper problem; it relocates it. The question is not whether the lodge keeps an executioner on retainer. The question is why a Christian man should ever speak such language — invoking mutilation and death upon himself, in God's name, over the keeping of a man-made secret — when Scripture forbids rash, self-maledictory oaths altogether (Ecclesiastes 5:2–5; Matthew 5:34–37).

Nineteenth-century evangelist Charles Finney, himself a former Mason who left the lodge and wrote extensively against it, examined this very oath and called it "monstrous, barbarous, savage, and utterly repugnant to all laws of morality, religion, or decency," asking pointedly whether any man truly has the right to invoke such a penalty upon himself at all.

An Oath Sworn on the Bible, to a Vague God

What makes the oath especially troubling for a professing Christian is its setting. The candidate kneels with his hand on an open Bible — Scripture used as a prop lending sacred weight to a vow whose content has nothing to do with the God of that Bible. The oath is sworn not to Christ, not in the name of the Triune God of Scripture, but to "the Great Architect of the Universe" — the same deliberately undefined deity established by Anderson's *Constitutions* in 1723, broad enough to be Allah to a Muslim, Brahma to a Hindu, or the God of Abraham to a Christian, all in the same lodge, under the same oath. Using the Bible as ceremonial furniture while swearing to a generic deity is, at best, a hollowing-out of what an oath on God's Word is meant to mean, and at worst a form of taking God's name in vain (Exodus 20:7).

Secrecy and Concealment From the Church

The obligations also bind the candidate to secrecy regarding everything he experiences in the lodge — its words, signs, grips, and ritual content — concealed even from his own pastor, his own church, and, in the unrevised obligations, even from his own wife. Finney noted this troubling pattern as well, observing that a Mason who has witnessed an oath sworn in God's name and then seen it immediately compromised by its own barbarous penalty ought to ask whether God would hold either the one administering or the one taking such an oath guiltless.

This pattern of compelled secrecy stands at odds with the openness the Gospel calls believers to walk in. Paul reminds the Corinthians that he and his fellow workers used no hidden or shameful methods, refusing to walk in craftiness or to handle the word of God deceitfully, but commending themselves to every man's conscience by manifestation of the truth (cf. 2 Corinthians 4:2). A secret society that compels its members to withhold what they have sworn — including, in principle, from fellow

believers and church leadership — places a higher loyalty above the transparent fellowship of the body of Christ.

The Conscience Bound to Man, Not God

Underneath all of this lies the central problem: a Christian's conscience belongs to Christ alone. "Ye are bought with a price; be not ye the servants of men" (1 Corinthians 7:23). The Masonic oath asks a man to place his conscience under a lodge-defined obligation, sealed with self-invoked violence, sworn to an undefined deity, kept secret even from the church — a four-fold knot that has no precedent or sanction anywhere in the New Testament pattern of a believer's vows, which are simple, truthful, and made openly before God and man.

A man does not need to believe the throat-cutting penalty will ever literally be carried out to recognize that he has sworn something he had no business swearing — in a manner Scripture forbids, to a god Scripture does not name, about a content he did not yet know, concealed from the very body of Christ he is called to walk in fellowship with.

CHAPTER THREE

Jah-Bul-On: The God of the Lodge

Every religion stands or falls on its answer to one question: who is God? Chapter 1 showed that Freemasonry was built from its founding to avoid answering that question too specifically, settling instead on the vague "Great Architect of the Universe." But for the Mason who climbs beyond the three Blue Lodge degrees into the Royal Arch — an appendant body within the York Rite — that vagueness gives way to something far more specific, and far more troubling: a name.

What the Royal Arch Ritual Teaches

In the Royal Arch degree, the candidate is told that the true name of God was lost at the death of Hiram Abiff during the building of Solomon's Temple, and that this lost name is finally recovered and revealed to him in the ritual. According to the explanation recorded in Duncan's Masonic Ritual and Monitor, a widely used nineteenth-century ritual text, the three component names of God explained to Royal Arch Masons are JAH, BAAL (or BEL), and ON — JAH being the Hebrew name of God found in Psalm 68:4, BAAL signifying "a lord, master, or possessor," applied by many Eastern nations to denote the Lord of all things and Master of the world, and ON explained as the name by which Jehovah was worshipped among the Egyptians. Combined and pronounced together at low breath by the gathered companions, the syllables form the compound word rendered "Jah-buh-lun."

This is not a fringe claim invented by outside critics. It comes directly from a recognized historical Masonic ritual text used in American Royal Arch chapters.

Two Readings of the Same Word

What this word means, however, is genuinely disputed — and a fair treatment of the subject should say so plainly. Critics of Freemasonry have long read Jah-Bul-On as a deliberate fusion of three separate deities: Jah for Yahweh, Bul as a rendering of the Canaanite god Baal, and On as the Egyptian god Osiris — a "three-headed" composite god uniting the true God of Israel with two pagan deities the Bible explicitly condemns. Under this reading, Royal Arch Masonry is not merely tolerant of other religions; it actively constructs and worships a syncretistic deity, formally equating the LORD of Scripture with gods Israel was commanded to utterly reject.

Masonic defenders respond differently. Some argue the word is simply a poorly chosen, multilingual descriptive phrase rather than a deity's name at all — one address to the Supreme Grand Chapter of England in 1985 explained it instead as a compound of Hebrew terms meaning "Eternal Existence, Transcendence, and

Omnipotence," intended to describe "The True and Living God - Most High - Almighty," not to invoke three separate gods. Other Masonic historians note the term appears to have been crafted by a British committee revising the Royal Arch ritual in 1834, intended to represent how Solomon, Hiram of Tyre, and Hiram Abiff might each have invoked deity in their own respective tongues — Hebrew, Syriac, and Egyptian — rather than as a fusion of three gods into one. It's also worth noting that Royal Arch Masonry is an appendant body, separate in its administration from Craft (Blue Lodge) Freemasonry, and that there is no global standardization of Masonic words, signs, or rituals between jurisdictions — so what one Royal Arch chapter taught in nineteenth-century America may not match what every chapter teaches today. Indeed, no ritual containing the name has been in official Masonic use in England since February 1989.

Why the Defense Does Not Resolve the Problem

Even granting every point of the Masonic defense — that the intent was reverent rather than syncretistic, that the word has been dropped from some modern rituals, that jurisdictions vary — the core theological problem remains, for two reasons.

First, intent does not erase content. Whatever the 1834 committee meant to convey, the actual structure of the word and its accompanying lecture — as recorded in standard ritual texts used across American Royal Arch chapters for well over a century — explicitly places JAH, the Hebrew name of the true God, in linguistic and ceremonial parallel with BAAL, a god Scripture names directly as an object of Israel's idolatry and apostasy (1 Kings 18:21–40; Judges 2:13), and with the religious system of Egypt, the very house of bondage and false gods from which God delivered His people (Exodus 12:12). A Christian has no business participating in a ritual that places the LORD's name in formal equivalence with Baal, regardless of the linguistic intentions of a nineteenth-century committee, any more than ancient Israel was excused for syncretism by claiming they only meant to honor the LORD "more fully" through Canaanite forms.

Second, and more fundamentally: the entire premise of the Royal Arch degree — that God's true name was lost and needed to be recovered through Masonic ritual and revealed only to initiates who have advanced through a sequence of paid degrees — is itself unscriptural. The God of the Bible has not hidden His name from His people, awaiting rediscovery by secret society. He has revealed Himself fully and finally in His Son: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Hebrews 1:1–2). "I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images" (Isaiah 42:8). A system that teaches God's name was lost at a man's death and must be ritually recovered through human

ceremony stands in direct competition with a God who has already spoken plainly, decisively, and completely in Christ.

The God of the Gospel Is Not Negotiable

This is the heart of the matter. The Gospel does not present God as one name among several to be blended for broader appeal. It presents Him as the LORD who will not share His glory, and Jesus Christ as the exact image of that one true God (Hebrews 1:3), the only Mediator between God and men (1 Timothy 2:5). Whether Jah-Bul-On is understood as a literal triune fusion of three pagan gods or as a well-intentioned but careless multilingual title, a Christian is called to have nothing to do with religious systems that traffic in the recovery of “lost” divine names through secret initiation. The true Name has never been lost. It has been revealed: “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12).

CHAPTER FOUR

The Degree System: A Counterfeit Path of Salvation

Every false religion offers its own version of the one question every man's soul actually asks: how can I be made right, made whole, made new? Freemasonry answers that question with an elaborate architecture of degrees, each one promising the candidate a little more "light" as he ascends — and it is precisely this structure, examined honestly, that reveals Freemasonry's deepest theological problem. It does not merely fail to teach the Gospel. It builds, brick by brick, an entire counterfeit gospel of its own.

Darkness to Light, by Degrees

The language Freemasonry uses to describe its own system is, on its own terms, remarkably close to the vocabulary of salvation. Masonic writers describe the Fellowcraft's ascent of the Winding Staircase — the central symbol of the second degree — as an advancement from a lower to a higher state, from darkness to light, death to life, and from ignorance to truth. The candidate does not arrive at this transformation by grace bestowed; he must proceed with trust, intention, and discipline, because moral and intellectual progress requires effort. At the top of the staircase, in the Middle Chamber, the diligent Mason receives further light and the "wages" of a Fellow Craft — the intellectual payment for his hard work.

Wages. Earned by labor. This is not incidental word choice — it is the operating logic of the entire system. One Masonic writer states the comparison to religious salvation explicitly, observing that the Masonic degrees function as "a system of morality that strives to make good men better," running "nearly in parallel with the many Volumes of the Sacred Law which seek similar outcomes," and noting that whether it is salvation or spiritual awakening that the holy books seek to instruct, Freemasonry strives toward the same end through its own practice. Another describes the first degree itself as the candidate's symbolic birth, representing "moral preparation" and the shaping of "rough character into refined form" through working tools that teach "the value of time management, discipline," with the gavel symbolizing the Mason's duty to "chip away the rough edges of a stone," removing vices and impurities from his own character through "inner work."

Read plainly, this is a religion of sanctification by self-effort — a man entering as spiritually "rough," and through his own discipline, study, ritual labor, and moral striving, progressively refining and perfecting himself, ascending stage by stage

toward “further light.” It uses the vocabulary of new birth, of moving from death to life, of darkness giving way to light — but assigns the entire work to the man himself.

The Gospel’s Answer: Grace, Not Wages

Scripture could not state the contrast more sharply. Paul writes: “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast” (Ephesians 2:8–9). The very word the Masonic ritual uses — wages — is the word Paul uses to describe what sin earns, set directly against the free gift of God: “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Romans 6:23). A system that teaches a man can labor his way to “wages” of light and wisdom has inverted the Gospel at its very root. The Gospel does not offer wages for spiritual labor; it offers a gift no labor could ever earn, because the debt of sin could only be paid by Christ Himself.

The contrast extends to the very imagery of darkness and light. Freemasonry teaches that a man moves from darkness to light through his own progressive initiation. Scripture teaches that this transition is not an achievement but a divine, sovereign act: “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Corinthians 4:6). It is God who shines the light in; man does not climb a winding staircase toward it by his own merit and discipline. Likewise, the movement from “death to life” is, in Scripture, not the fruit of moral labor but the result of being made alive by God while still dead in trespasses: “And you hath he quickened, who were dead in trespasses and sins” (Ephesians 2:1). Freemasonry’s staircase asks a spiritually dead man to climb. The Gospel says a spiritually dead man cannot climb at all — he must be made alive first, by grace, through no work of his own.

Refining the Stone vs. a New Creation

The gavel-and-rough-stone symbolism deserves particular attention, because it captures Freemasonry’s theology in miniature: the Mason is told he must chip away his own vices and impurities, refining himself from a rough stone into a polished one through his own moral effort and the tools the lodge provides. This is, at bottom, a denial of the biblical doctrine of total depravity and of regeneration. Scripture does not describe the sinner as a rough stone needing gradual polish through self-discipline; it describes him as spiritually dead, incapable of pleasing God in his natural state (Romans 8:7–8), in need not of refinement but of an entirely new creation: “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (2 Corinthians 5:17). A stone is not reborn by being chipped at; it is the same stone, slightly improved. The Gospel does

not offer improvement. It offers death to the old man and resurrection to new life in Christ (Romans 6:4).

An Endless Staircase With No Final Chamber

Perhaps the most telling feature of the Masonic system is structural: it never ends. Beyond the three Blue Lodge degrees lie the Scottish Rite's thirty-two further degrees, the Royal Arch, and a web of additional appendant bodies, each promising still more "light" to the man willing to climb further. There is always another chamber, another degree, another layer of secret teaching reserved for those who progress. This is the natural shape of any religion of works — it can never declare a man finished, because the basis of standing before God is the man's own continuing performance, and performance always admits of one more increment.

The Gospel offers something the lodge structurally cannot: a finished work. On the cross, Christ did not say "more light is coming with further effort." He said, "It is finished" (John 19:30) — a perfect, complete, once-for-all payment, after which nothing remains to be added by the believer's labor. "By one offering he hath perfected for ever them that are sanctified" (Hebrews 10:14). There is no thirty-third degree of the Gospel, no Middle Chamber still ahead for the believer to earn entry into. The work is done, and faith simply receives what Christ has already accomplished.

The Real Danger of a Counterfeit That Sounds Familiar

What makes the Masonic degree system spiritually dangerous is not that it is obviously pagan on its surface — it is that its vocabulary borrows so heavily from biblical categories that a man can sit through decades of ritual, hear repeated talk of light, life, wisdom, and moral transformation, and feel he has encountered something compatible with, even complementary to, his Christian faith. He has not. He has been formed, degree by degree, in the conviction that spiritual standing is achieved by ascent, discipline, and merit — the exact opposite of the Gospel he may still profess to believe on Sunday morning. "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain" (Galatians 2:21).

CHAPTER FIVE

How the Lodge Treats Christ

If there is one verse that exposes the entire Masonic system more decisively than any other, it is this: “Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow… and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Philippians 2:9–11). The Gospel does not merely include Jesus Christ among its truths — it is built entirely upon His exclusive, exalted, unrepeatable name. This chapter examines what becomes of that name once it enters the lodge.

Officially Tolerated, Never Required

Freemasonry’s official position is one of studied neutrality toward Jesus Christ. The Craft requires only belief in a Supreme Being, described under the deliberately generic title “Great Architect of the Universe” — a term designed to be inclusive of all religious beliefs, allowing Masons of different faiths — Christians, Muslims, Jews, Hindus, and others — to participate in Masonic rituals without conflict. The United Grand Lodge of England’s own 1985 Statement of the Board of General Purposes makes the rationale explicit: “The names used for the Supreme Being enable men of different faiths to join in prayer without the terms of the prayer causing dissension among them.”

Read carefully, this is not silence on the question of Christ — it is a policy. The lodge has decided, institutionally, that the name of Jesus is potentially divisive and therefore inappropriate for common prayer. Christian researchers Ankerberg and Weldon summarize the resulting theology bluntly: “Freemasonry teaches the universal fatherhood of God and the brotherhood of all men, regardless of their religious beliefs.” The practical outworking, as researcher Paul Fahy puts it, is that within the lodge “Jesus is reduced to being a mere man like Aristotle, Plato, or Mohammed” — one wise teacher among many, never the singular, sovereign Lord and Savior Scripture proclaims Him to be.

Scripture Itself Edited to Remove His Name

The most damning evidence is not a matter of inference or interpretation — it is documented textual fact. Masonic ritual manuals have, in published form, taken actual verses of the Bible and surgically removed the name of Christ from them before using them in lodge ceremonies. The Orthodox Presbyterian Church’s official 1942 report on Freemasonry documents this directly: in Mackey’s Masonic Ritualist, the name of Christ is omitted from 1 Peter 2:5, 2 Thessalonians 3:6, and 2 Thessalonians 3:12. Regarding the alteration of 1 Peter 2:5, the Masonic ritual itself

offers this justification: “The passages are taken, with slight but necessary modifications from the First Epistle of Peter.” The OPC report’s response to that phrase is worth repeating in full: “That the omission of the Name which is above every name is described as a slight but necessary modification speaks volumes.”

This is not a misunderstanding or an isolated translator’s choice. It is a documented, deliberate editorial policy, openly acknowledged in the ritual text itself, that the inspired Word of God may be rewritten — Christ’s name deleted — wherever the Masonic context requires it. The OPC report states the underlying principle plainly: “Masonry does not claim to be Christian but, on the contrary, purports to be the essence of all religions; therefore, its ritual has no place for distinctly Christian material.” The Gospel Coalition’s own summary of this same evidence reaches the identical conclusion, noting that Freemasons omit the name of Jesus when they use biblical texts in their rituals, and observing that even some Christian Masons in mainline denominations have recognized the problem enough to withdraw from ceremonies in which the generic deity-name is to be used.

A former Masonic chaplain who left the lodge confirms the pattern from firsthand experience: “As Chaplain in the Masonic Lodge I offered the prayers of the Lodge and heard many others offered, but never one in the” name of Jesus Christ. Years of lodge prayer, and the name above every name was never once spoken over the assembly.

The Theological Logic Behind the Erasure

This is not arbitrary censorship; it follows directly from everything already established in this book. A fraternity founded to admit men of every religion (Chapter 1), governed by a philosophical architect who placed Christ alongside pagan mythological figures (Chapter 1, Albert Pike), built around a composite deity-name that merges the LORD with Baal and Osiris (Chapter 3), cannot coherently retain the exclusive name of Jesus Christ at its center. Universalism and the exclusivity of Christ are mutually exclusive claims. The lodge had to choose, and it chose universalism — which means, by necessity, it had to silence the only name in which salvation is actually found.

What Scripture Says About a Silenced Name

The New Testament gives no warrant whatsoever for treating the name of Jesus as optional, divisive, or better left unspoken for the sake of interfaith harmony. Peter, standing before the very council that crucified Christ, declared without hesitation: “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12). Paul instructed the Corinthians that he determined to know nothing among them save Jesus Christ, and

him crucified (1 Corinthians 2:2) — not Christ as one path among several, but Christ as the sole and total content of saving knowledge. John warns that whoever denies the Son does not have the Father either (1 John 2:23), making plain that a generic, undefined “Supreme Being” stripped of the Son is not a partial knowledge of the true God but a denial of Him altogether.

A man can sit for years in a lodge that calls itself non-religious, believing he has simply joined a charitable fraternity, never noticing that the name he confesses as Lord on Sunday is the one name carefully, deliberately, and by official policy excluded from every prayer offered in that room. Christ Himself warned what is at stake in such silence: “Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven” (Matthew 10:32–33).

CONCLUSION

Come Out and Be Separate

This book has walked through five lines of evidence: a fraternity built from its founding to dissolve every particular faith into a vague universalism (Chapter 1); oaths sworn blindly, sealed with violent self-curses, to an undefined deity, in defiance of Christ's own command against such vows (Chapter 2); a god named in the Royal Arch degree that places the LORD's own name alongside Baal and the gods of Egypt (Chapter 3); a degree system that dresses works-righteousness in the borrowed vocabulary of darkness-to-light and death-to-life, offering "wages" for a debt only grace can pay (Chapter 4); and a lodge that has, by documented and acknowledged policy, edited the name of Jesus Christ out of the very Scriptures it uses in ritual (Chapter 5). None of this was assembled from rumor or exaggeration. It was drawn, point by point, from Masonic ritual texts, official Masonic statements, and the writings of Masonry's own most influential architect. The verdict these chapters reach is not an accusation manufactured from outside. It is the lodge's own record, set beside the lodge's own claim to be compatible with the Christian faith.

An Unequal Yoke

Scripture has a name for what a Christian enters when he binds himself, by oath, to a religious fraternity built on these foundations. Paul writes: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God" (2 Corinthians 6:14–16). Five rhetorical questions, each expecting the same answer: none. No fellowship, no communion, no concord, no part, no agreement. Paul is not describing casual contact with unbelievers in daily life — commerce, neighborliness, friendship, which Scripture elsewhere permits and even commends (1 Corinthians 5:9–10) — but a binding, formal yoke of shared religious commitment. Biblical separation applies precisely to secret orders and fraternities that require agreement with false teaching and participation in practices forbidden by Scripture, and a Masonic obligation, sworn at an altar, under oath, binding a man to a system that names a different god and silences a different Savior, is exactly that kind of yoke.

The passage does not end with the warning. It ends with a promise and a command: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Corinthians 6:17–18). One writer, reflecting on this passage in the nineteenth century, put the logic plainly:

God cannot fully and publicly own a believer who remains yoked to what is unclean, for to do so would be to acknowledge the darkness alongside Himself — but the moment a believer takes his neck out of that unequal yoke, he is fully and freely received and owned as a son of the Lord Almighty. Separation, here, is not legalistic withdrawal from the world. It is the necessary condition of full, unhindered sonship. The call to come out is itself wrapped in the tenderest of promises — not loss, but adoption; not exile, but a Father's open arms.

To the Mason Reading This Book

If you are a Mason, or have loved ones who are, this book was not written to mock you or to question your sincerity. Many men enter the lodge for fellowship, for family tradition, for charitable purpose, having given little thought to the theological architecture beneath the apron and the trowel. But sincerity does not change what the oaths actually say, what the Royal Arch ritual actually names as God, or what Mackey's own ritual manual acknowledges it has removed from Scripture. The kindest thing that can be said to a Mason is also the most urgent: you do not need the lodge's wages. You do not need its winding staircase, its further degrees, its secret name for a god who has never been lost. "For ye are bought with a price" (1 Corinthians 6:20) — fully, finally, by the blood of Christ, who said from the cross, "It is finished" (John 19:30). There is no chamber beyond that one. There is nothing further to climb toward.

Coming out is not merely an act of resignation from a club. It includes renouncing the oaths sworn at the altar, in the full confidence that a vow taken in violation of Scripture carries no binding claim upon a conscience now submitted to Christ alone — "Ye are bought with a price; be not ye the servants of men" (1 Corinthians 7:23). It means returning to a faith with one Mediator, one Name, one finished work, and no veil of secrecy between a man and his brothers in Christ.

The Gospel That Remains

Strip away every counterfeit this book has examined, and what remains is what has always remained: "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all" (1 Timothy 2:5–6). One God — not a composite of three. One Mediator — not a brotherhood of many paths. One ransom, paid once, sufficient forever — not wages earned by degree upon degree of labor. The Gospel does not ask a man to climb toward light. It declares that the Light has already come into the world (John 1:9), and that whoever believes on Him is not left to grope upward in darkness, but is, in that moment, fully and freely a son of God.

A Final Word: Come Out and Seek Him

If you are a Christian and a member of the lodge, the matter is not complicated by ambiguity, even if it is made difficult by years of fellowship, family ties, or the discomfort of changed conviction. Separate yourself from the lodge. Renounce its oaths before the Lord. The friendships built there can often continue in ordinary life, but the formal yoke — the obligation, the ritual, the membership itself — cannot be carried alongside a conscience surrendered to Christ. “No man can serve two masters” (Matthew 6:24).

And if you are reading this not as a churched believer but as a religious person still laboring to be saved — still climbing some staircase of your own, whether Masonic or otherwise, hoping that enough ritual, enough morality, enough effort will eventually be enough — hear this plainly: you must come out. Not out of a lodge only, but out of every system, religious or otherwise, that asks you to earn what only grace can give. “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast” (Ephesians 2:8–9). There is no further degree to attain, no additional light to purchase through labor. The work is finished. It was finished on the cross, by Christ alone.

Having come out, do not stand alone. Seek the Lord’s people — a true church, gathered around the preaching of God’s Word, where the name of Jesus Christ is not edited out of Scripture but proclaimed as the only name given among men whereby we must be saved (Acts 4:12). “Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another” (Hebrews 10:25). The fellowship the lodge offered through secrecy and ritual, the church offers freely through the Spirit and the truth — no oath of silence required, no degree to purchase, only brothers and sisters bound together by the one Mediator who has already paid every debt.

And keep seeking Him. Salvation is not the end of the search but its true beginning. “As newborn babes, desire the sincere milk of the word, that ye may grow thereby” (1 Peter 2:2). Read the Scriptures. Sit under faithful preaching. Ask the questions a sincere heart asks, and bring them to God’s Word rather than to a lodge’s ritual, for it is there — not in any secret chamber — that the true God has fully revealed Himself: “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me” (John 5:39).

> *“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” — 2 Corinthians 6:17–18*