

This electronic file contains three items:

- 1.) 2006 Ministry to Masons Conference announcement
- 2.) The Master Mason Ritual as practiced in Nevada, circa 1986.
- 3.) Who is Hiram Abiff?

Would you like to see the Master Mason ritual with your own eyes? Ex-Masons for Jesus performed the Master Mason ritual and the reenactment was video taped by Ephesians 5:11, Inc. The portion where Hiram Abiff is killed, buried and raised from the grave will be shown at the 2006 Ministry to Masons Conference. There is no charge to attend.

2006 Ministry to Masons Conference

Wilmore, Kentucky • May 11-13, 2006

(On the campus of Asbury Theological Seminary)

The fifteenth Ministry to Masons conference will be held at Asbury Theological Seminary in rooms MC205-206 on May 11-13, 2006. Asbury is located in Wilmore, Kentucky - a small city just southwest of Lexington. Lexington is located at the junction of I64 and I75, about 2 hours south of Cincinnati. This event is not sponsored by, or a function of, Asbury Theological Seminary.

Freemasonry requires faith in the existence of **A Supreme Being** as a condition of membership. Freemasons are men who embrace many different religions. **Do all religions worship God? Does Freemasonry actually require its members to have faith in God?** We will consider these questions at this year's conference.

This conference is open to the public. Asbury students and members of local churches are strongly encouraged to attend. Masons are welcome. **There is no registration fee, or attendance fee.** Registration is not required, non-reserved seating is on a first come, first seated basis. All sessions will be taped; video and audio tapes will be available. Video cameras and tape recorders prohibited.

Schedule - (complete schedule on the other side)

Conference hours are 8:30 AM to 9:00 PM on Thursday and Friday and 8:30 AM to 6:30 PM on Saturday.

Speakers

The 2006 Ministry to Masons Conference includes the following speakers:

DR. JAMES BOLDEN III - Former Prince Hall Mason, Pastor Evangelistic Ministries Church

PASTOR STEWART BEDILLION - Southern Baptist Pastor

PASTOR GREG DELONG - Evangelical Pastor

THOMAS HILTON - Former Mason, Co-founder, Ex-Masons for Jesus

DUANE WASHUM - Former Worshipful Master, Director, Ex-Masons for Jesus

DR. JERRY L. WALLS - Professor: Philosophy of Religion, Asbury Theological Seminary

DR. STEVEN TSOUKALAS - Visiting Assistant Professor of Religion, Centre College - Exec. Dir., Sound Doctrine Ministries

JEAN EASON - Former Jehovah's Witness, Tutors for Christ

MICHAEL BLUNK - Apologetics writer, Got Questions Ministries of Colorado Springs

DAN HARTING - Former Mormon, Co-founder, Families Against Cults

REX SMITH - Director, Families Against Cults

JIM VALENTINE - Director, Christian Apologetics: Information and Research Service

SKIP SAMPSON - Cornerstone Ministries

DAVID CARRICO - Followers of Jesus Christ Ministries

LARRY KUNK - Former Rosicrucian, Ephesians 5:11, Inc.

Directions to Asbury

Wilmore is Southwest of Lexington about 15 miles. Rt 4 (New Circle Rd.) circles Lexington. These directions assume that you are traveling south on Rt 4 on the west side of Lexington. From Rt 4 take the US68 exit #2 (Harrodsburg Rd) towards Harrodsburg. You will get to Wilmore before you would get to Harrodsburg. Travel on US68-S (runs south and west) and go past the first turnoff for KY29. At the Y, in the middle of which is a Marathon station, bear left onto KY29. At the first traffic light take a left, then take the first right turn. Go 1/10 mile to the stop sign. If you look straight ahead, you will see Asbury's McKenna Chapel. Beeson Manor is adjacent on the circle drive on your left. The receptionist at Beeson Manor will be able to advise you about parking and the location of the conference.

Additional Information

The Ministry to Masons Conferences are a cooperative effort of a number of former Masons, pastors, seminary professors, lecturers, and counter-cult ministries and are coordinated by Ephesians 5:11, Inc. Additional copies of this flyer and schedule may be downloaded at www.ephesians5-11.org/pdf/flyer_2006.pdf. Phone (317) 842-4543 between 9 A.M. and 9 P.M. EST before May ninth for further information, or inquire by email. Alternatively, you may ask questions through the **Masonic Discussion Board** at www.ephesians5-11.org/discussion.htm and read the questions others have asked, along with the answers. Lodging and other information will be posted on the web site and on the discussion board. Several of the conference speakers are taking part in the on-line discussions.

2006 Ministry to Masons Conference Schedule

THURSDAY - MAY 11

8:30 - 8:45		Opening remarks and Prayer
8:45 - 9:15	DR. STEVEN TSOUKALAS	The Person of Christ
9:25 - 10:25	JIM VALENTINE	Christian Science
10:35 - 11:35	REX SMITH	Islam
11:35 - 12:50	LUNCH BREAK	Lunch is available on campus
12:50 - 1:50	DAVID CARRICO	Scientology
2:05 - 3:05	REX SMITH	New Age
3:15 - 4:30	JIM VALENTINE	Baha'i
4:40 - 5:30	DR. STEVEN TSOUKALAS	Nation of Islam
5:30 - 7:00	DINNER	A list of local restaurants will be available
7:00 - 7:30	JEAN EASON	Testimony of a former Jehovah's Witness
7:40 - 8:40	MICHAEL BLUNK	Jehovah's Witnesses - Doctrine and Teachings
8:40 - 9:00		Closing remarks and Prayer

FRIDAY - MAY 12

8:30 - 8:45		Opening Remarks and Prayer
8:45 - 9:45	DR. JAMES BOLDEN III	Prince Hall Freemasonry
9:55 - 10:55	DR. JERRY WALLS	Why Christianity is the One True religion
11:05 - 12:05	PASTOR STEWART BEDILLION	Does God call lay people to address Masonry within the church?
12:05 - 1:15	LUNCH BREAK	Lunch is available on campus
1:15 - 2:30	DUANE WASHUM	Doctrinal Statements
2:40 - 3:50	LARRY KUNK	Rosicrucianism and Freemasonry compared
4:00 - 5:00	DR. JAMES BOLDEN III	Spiritual Warfare
5:10 - 6:00	DR. STEVEN TSOUKALAS	Are Brahman, Vishnu, Krishna, Allah, Yahweh, etc., the GAOTU?
6:00 - 7:30	DINNER	A list of local restaurants will be available
7:30 - 8:20	THOMAS HILTON	Have Masons turned their backs to God?
8:30 - 9:00	EX-MASONS FOR JESUS	Testimonial

SATURDAY - MAY 13

8:30 - 8:45		Opening remarks and Prayer
8:45 - 9:30	DR. STEVEN TSOUKALAS	A Christian case against Freemasonry
9:40 - 10:40	PASTOR STEWART BEDILLION	How Satan infiltrates churches
10:50 - 11:50	DAVID CARRICO	The most evil thing in the world
11:50 - 1:20	LUNCH BREAK	
1:20 - 2:00	EX-MASONS FOR JESUS	Video - Master Mason Ritual - Hiram is killed, buried and raised from the grave.
2:00 - 3:00	DUANE WASHUM	Understanding the Hiram Legend
3:10 - 4:10	PASTOR GREG DELONG	When leadership condones heresy
4:20 - 5:00	LARRY KUNK	Will "Christian" Masons go to heaven, or hell? What should we tell them?
5:10 - 6:25	DAVID CARRICO	Is Christianity the only true religion? Where is the proof?
6:25 - 6:30		Closing remarks

Master Mason Degree

of Freemasonry

as practiced in the

State of Nevada

circa 1986

Since as early as 1727, men have been leaving the Masonic Lodge because Freemasonry is incompatible with a sincere expression of Christianity. When a Mason becomes a born again Christian, he sees Freemasonry clearly for the first time. Many men have left the lodge to follow Jesus Christ. Usually they do so quietly. Often, it takes a period of time before they are released from the spiritual bondage which results from the practice of occult religion. Some former Masons have had substantial ministries. Charles Finney, the 19th century evangelist, was one such man. God used him in a mighty way.

The following exposure has been translated from a Masonic "cypher." The cypher was issued to a former Worshipful Master who has turned his life over to Jesus Christ. He has exposed the content of Masonic ritual so that Christians who wish to witness to Masons will be educated and equipped to take issue with the teachings found within Masonic ritual.

Masonic ritual varies slightly from state to state. Yet, the variations do not change the character of Masonic ritual as practiced in any particular lodge. The striking similarity of the rituals of various states can be demonstrated by examining Masonic Monitors. Monitors often contain selected portions of ritual, in addition to explanations of the meaning of the ritual.

Commercially printed exposures of Masonic ritual are readily available. **LESTER'S LOOK TO THE EAST** and **DUNCAN'S RITUAL** are two of the better known editions in the United States. They are available at many book stores.

Masonic "Cyphers" are commonly used as a memory aid for those who are learning ritual. Such cyphers contain one to several letters which represent each and every word in the ritual. Masonic ritual is not placed entirely in print by the lodge, for obvious reasons. However, Grand Lodges do publish small books which are given to men who are raised to Master Mason. These Masonic "Monitors" contain statements as to the Grand Lodge's authoritative interpretation of the meaning of the ritual. Masonic Monitors are not normally available to the public. Masonic Monitors are available on CDROM for most states from Ephesians 5:11, Inc.

An Internet web site which contains information about leading men away from the Masonic Lodge can be found at <http://www.ephesians5-11.org>

Additional copies of this printed Masonic ritual may be obtained by downloading them from the web site and printing the file using your laser, or ink jet printer, in conjunction with the Adobe Reader. The Adobe Reader is available FREE from Adobe Systems. A link is available on the page where this file is available.

The following abbreviations are used throughout this ritual.

Active Participants

WM.....Worshipful Master
SW.....Senior Warden
JW.....Junior Warden
Tr.Treasurer
Sec.....Secretary
SD.....Senior Deacon
JD.....Junior Deacon
SS.....Senior Steward
JS.....Junior Steward
Tyl.....Tyler
Ch.....Chaplain

Lect.....Lecturer - designated by WM
Cand....Candidate

(*; * *; or * * * , normally signifies the number of raps from a gavel. In the case of the Senior Deacon, it signifies his staff, pounding on the floor. When done at either the outer or inner door, it signifies a knock on the door.

(S) signifies the due-guard and sign being given as a salutation to the Worshipful Master.)

Other designations are found. KS represents King Solomon, who is usually portrayed by the Worshipful Master. S-F represents sea faring man, W-F represents way faring man and R#1, R#2, and R#3 represents the three "ruffians." These characters in ritual are portrayed by different lodge members at various times.

Page numbers and line numbers have been placed in the margins as an aid to identifying specific portions of the ritual. By specifying page number, left or right column and line number, a particular section of ritual may be uniquely identified. Of course, those designations pertain only to the printed copy of this document.

1	MASTER MASONS OPENING:	WM:	Attend to that duty and inform the Tyler that I am about to open a Lodge of Master Masons, and direct him to tyle accordingly.	1
	WM: *. Officers, take your respective stations and places; Brethren, be clothed.			
5	WM: *. Brother Senior Warden.	JD:	Brother Tyler, I am directed to inform you that the Worshipful Master is about to open a Lodge of Master Masons. Take due notice thereof and govern yourself accordingly.	5
	SW: Worshipful Master.			
10	WM: Are all present Master Masons?	JD: *		10
	SW: I will ascertain through the proper officer and report.	Tyl: *		
15	SW: Brother Junior Deacon.	JD: (S) Worshipful Master, we are duly tyled.		15
	JD: Brother Senior Warden.	WM: How are we tyled?		
	SW: Are all present Master Masons?	JD: By a Brother Master Mason without, armed with the proper implement of his office.		20
20	JD: Brother Senior Warden, all present are Master Masons.	WM: His duty there?		
	SW: Worshipful Master.	JD: To observe the approach of cowans and eavesdroppers, and suffer none to pass or re-pass except such as are duly qualified and have permission from the Worshipful Master.		25
25	WM: Brother Senior Warden.			
	SW: All present are Master Masons.	WM: *. Brother Senior Warden.		
30	WM: As further evidence that all present are Master Masons, receive the pass-word from the Senior and Junior Deacons, who will obtain it from the Brethren on the right and left, and communicate it in the East.	SW: (S) Worshipful Master.		30
		WM: Are you a Master Mason?		
35	SW: *. Deacons, attend the West.	SW: I am.		35
	SW: Give me the pass-word of a Master Mason. Now obtain it from the Brethren on the right and left and communicate it to the Worshipful Master in the East.	WM: What induced you to become a Master Mason?		
40	WM: Brother Senior Warden.	SW: That I might obtain the Master's Word, travel in foreign countries, work and receive Master's wages, and be thereby better enabled to support myself and family, and contribute to the relief of distressed worthy Master Masons, their widows and orphans.		40
45	SW: Worshipful Master.	WM: What makes you a Master Mason?		45
	WM: The pass-word is right and duly received in the East.	SW: My Obligation.		
50	WM: *. Brother Junior Deacon.	WM: Where were you made a Master Mason?		50
	JD: Worshipful Master.	SW: Within the body of a just and duly constituted Lodge of Master Masons, assembled in a place representing the Sanctum Sanctorum of King Solomon's Temple.		
55	WM: The first great care of Masons when convened?			55
	JD: To see that they are duly tyled.	WM: How many compose a Master Masons Lodge?		

1	SW: Three or more.	excess, and see that they return to their labor in	1
	WM: When composed of five, of whom does it consist?	due season, that the Worshipful Master may	
		receive honor, and they pleasure and profit thereby.	
5	SW: The Worshipful Master, Senior and Junior	WM: The Senior Warden's station?	5
	Wardens, Senior and Junior Deacons.		
	WM: Brother Senior Warden, the Junior Deacon's place	JW: In the West.	
	in the Lodge?	WM: Brother Senior Warden.	
10	SW: At my right.	SW: (S) Worshipful Master.	10
	WM: *. Brother Junior Deacon.	WM: Why in the West?	
15	JD: (S) Worshipful Master.	SW: As the sun is in the West at close of day, so	15
	WM: Your duty?	stands the Senior Warden in the West to assist	
	JD: To carry messages from the Senior Warden in	the Worshipful Master in opening and closing the	
20	the West to the Junior Warden in the south, and	Lodge; paying the Craft their wages, if any be	20
	elsewhere about the Lodge as he may direct.	due, that none may go away dissatisfied; harmony	
	Attend the alarms at the outer door and report the	being the support of all institutions, especially this	
	same to the Worshipful Master; also to see that	of ours.	
	we are duly tyled.	WM: The Master's Station.	
25	WM: The Senior Deacon's place?	SW: In the East.	25
	JD: At the right of the Worshipful Master in the East.	WM: Why in the East?	
30	WM: Brother Senior Deacon.	SW: As the sun rises in the East to open and govern	30
	SD: (S) Worshipful Master.	the day (WM:**) so rises the Worshipful Master	
	WM: Your duty?	in the East to open and govern the Lodge, setting	
35	SD: To carry orders from the Worshipful Master in the	the Craft at work, giving them proper instruction	
	East to the Senior Warden in the West, and	for their labor.	
	elsewhere about the Lodge as he may direct;	WM: Brother Senior Warden, it is my order that	35
	welcome and clothe visiting Brethren, attend the	_____Lodge No. ___ be now opened on	
40	alarms at the inner door; also to receive and	the Third Degree of Freemasonry for work and	40
	conduct candidates.	instruction. This communicate to the Junior	
	WM: The Junior Warden's station?	Warden in the South, and he to the Brethren	
	SD: In the South.	present, that having due notice thereof, they may	
	WM: Brother Junior Warden.	govern themselves accordingly.	
	JW: (S) Worshipful Master.	SW: Brother Junior Warden.	
50	WM: Your duty in the South?	JW: Brother Senior Warden.	45
	JW: To observe the sun at meridian, which is the glory	SW: It is the order of the Worshipful Master that	
	and beauty of the day; call the Craft from labor to	_____Lodge No ___ be now opened on	
	refreshment, superintend them during the hours	the Third Degree of Freemasonry for work and	
	thereof, carefully to observe that their means of	instruction. This communicate to the Brethren	50
	refreshment are not perverted to intemperance or	present, that having due notice thereof, they may	
55		govern themselves accordingly.	
		JW: Brethren, it is the order of the Worshipful Master,	
		communicated to me through the Senior Warden	55
		in the West, that _____ Lodge No. ___	
		be now opened on the Third Degree of	

1 Freemasonry for work and instruction. I communicate the same to you that having due notice thereof, you may govern yourselves accordingly.

5 WM: Brother Senior Warden.
SW: (S) Worshipful Master.

10 WM: Have you ever traveled as a Master Mason?
SW: I have, from West to East, and from East to West again.

15 WM: Of what were you in search?
SW: Of that which was lost.
WM: To what do you allude?
20 SW: The secret word of a Master Mason.
WM: Did you find it?
25 SW: I did not, but found a substitute.
WM: Brother Senior Warden, it is my order that the substitute be sent to the East, accompanied with the steps, due-guards and signs, through the Junior Deacon.
30 SW: Brother Junior Deacon, attend.
(At this time, the steps, due-guards and signs of the 3 degrees, as well as the substitute word, are communicated from the Senior Warden to the Junior Deacon. The Junior Deacon then carries them to the East and communicates them to the Worshipful Master.)
35 WM: Brother Senior Warden, the substitute has come to the East correctly.
WM: Brethren; attend to giving the signs; observe the East.
45 WM: *.
SW: *.
50 JW: *.
WM: *.
SW: *.
55 JW: *.
WM: *.

SW: *.
JW: *.
WM: Brethren, give your attention to the Chaplain.
Chap: Most Holy and Glorious Lord God, the Great Architect of the Universe, the Giver of all good gifts and graces. Thou hast promised that where two or three are gathered together in Thy name, Thou wilt be in their midst and bless them. In Thy name we have assembled, and in Thy name we desire to proceed in all our doings.
15 Grant that the sublime principles of Freemasonry may so subdue every discordant passion within us - so harmonize and enrich our hearts with Thine own love and goodness - that the Lodge at this time may humbly reflect that order and beauty which reign forever before Thy throne. AMEN.
20 (ALL): So mote it be.
WM: Brother Senior Deacon.
25 SD: (S) Worshipful Master.
WM: Attend at the Altar and display the Three Great Lights in Masonry.
30 WM: Behold, how good and how pleasant it is for Brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore.
35 WM: In the name of God and the Holy Saints John, I now declare _____ Lodge No. ___ duly opened and in order for business; at the same time strictly forbidding any un-Masonic conduct whereby the harmony of the same might be disturbed.
45 WM: Brother Junior Deacon.
JD: (S) Worshipful Master.
50 WM: Inform the Tyler.
JD: * * *. Brother Tyler, I am directed to inform you that the Lodge is now opened on the Master Masons Degree. Take due notice thereof and tyle accordingly.
55 JD: * * *.

1	Tyl: * * *.	SS: Brother _____, who has been duly initiated an Entered Apprentice, passed to the Degree of Fellow Craft, and now wishes further Light in Masonry by being raised to the Sublime Degree of Master Mason.	1
	WM: Brother Senior Deacon.		
5	SD: (S) Worshipful Master.	SD: Brother _____, is this an act of your own free will and accord?	5
	WM: Present the flag of our country at the Altar.		
10	WM: Brethren; you will join with me in the Pledge of Allegiance to the Flag of our Country.	Cand: It is.	10
	(ALL) (Recite the Pledge of Allegiance.)	SD: Brother Stewards, is he worthy and well qualified?	
		SS: He is.	
15	WM:*. If there are present any Present or Past Grand Officers, Present or Past Masters, they are cordially and fraternally invited to a seat in our East.	SD: Duly and truly prepared?	15
		SS: He is.	
20	MASTER MASON DEGREE	SD: Has he made suitable proficiency in the preceding degree?	20
	WM: *. Brethren; Brother _____ is in waiting for the Third Degree of Freemasonry, he having made suitable proficiency in the preceding degree. If there is no objection, I shall confer this degree upon him.	SS: He has.	
25		SD: By what further right or benefit does he expect to obtain this important privilege?	25
	WM: Brethren, there being none, I will proceed.	SS: By the benefit of the pass-word.	
30	WM: *. Brother Stewards.	SD: Has he the pass-word?	30
	SS: (S) Worshipful Master.	SS: He has not, I have it for him	
	WM: How should a Brother be prepared for the Third Degree of Freemasonry?	SD: Advance and give it.	35
35		SS: Tubalcain. (Said softly so as no to be overheard by the candidate.)	
	SS: By being divested of all metallic substances, neither naked nor clothed, barefoot, both knees and breasts bare, hood-winked, and with a cable-tow three times around his body, clothed as a Fellow Craft.	SD: The pass-word is right. Since the Brother is in possession of all these necessary qualifications, let him wait until the Worshipful Master can be informed of his request, and his answer returned.	40
40			
	WM: Repair to the preparation room where Brother _____ is in waiting. When thus prepared, cause him to make the usual alarm at the inner door.	SD: * * *. Worshipful Master.	45
45		WM: Brother Senior Deacon.	
	Cand: * * *.	SD: There is without, Brother _____, who has been duly initiated an Entered Apprentice, passed to the Degree of Fellow Craft, and now wishes further Light in Masonry by being raised to the Sublime Degree of Master Mason.	50
50	SD: (S) Worshipful Master.		
	WM: Brother Senior Deacon.	WM: Is this an act of his own free will and accord?	55
	SD: There is an alarm at the inner door.	SD: It is.	
55	WM: Attend to the alarm and ascertain the cause.		
	SD: * * *. Who comes here?		

1	WM: Is he worthy and well qualified?	have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain.	1
	SD: He is.		
5	WM: Duly and truly prepared?	WM: *.	5
	SD: He is.	Chap: In the days when the keepers of the house shall tremble, and the strong men shall bow themselves:	
10	WM: Has he made suitable proficiency in the preceding degree?	JW: * *.	10
	SD: He has.	Chap: And the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets:	15
15	WM: By what further right or benefit does he expect to obtain this important privilege?	SW: * *.	
	SD: By the benefit of the pass-word.	Chap: When the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low:	20
20	WM: Has he the pass-word?	WM: * *.	
	SD: He has not, I have it for him.	Chap: Also when they shall be afraid of that which is high, and fears shall be in the way:	25
25	SD: Tubalcain.	JW: * * *.	
	WM: The pass-word is right. Since the Brother is in possession of all these necessary qualifications, let him enter this Worshipful Lodge of Master Masons, and be received in due and ancient form.	Chap: And the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail:	30
30	SD: * * *. Let him enter this Worshipful Lodge of Master Masons, and be received in due and ancient form.	SW: * * *.	
35	SD: Brother _____, when first you entered a Lodge of Free and Accepted Masons, you were received on the point of a sharp instrument piercing your naked left breast; on your second entrance, you were received on the angle of a square applied to your naked right breast, the morals of which were at those times explained to you. I am now commanded to receive you on the extreme points of the Compasses, extending from your naked right to your naked left breast, which is to teach you that as within the breast are contained the most vital parts of man, so between the extreme points of the Compasses are contained the most valuable tenets of Freemasonry, which are Friendship, Morality, and Brotherly Love.	Chap: Because man goeth to his long home, and the mourners go about the streets; or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the cistern:	35
40		WM: * * *.	40
45		Chap: Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.	
		SD: * * *.	45
		JW: *. Who comes here?	
50	JW: *.	SD: Brother _____, who has been duly initiated an Entered Apprentice, passed to the Degree of Fellow Craft, and now wishes further Light in Masonry by being raised to the Sublime Degree of Master Mason.	50
	Chap: Remember now Thy Creator in the days of thy youth, while the evil days come not;		
55	SW: *.	JW: Brother _____, is this an act of your own free will and accord?	55
	Chap: Nor the years draw nigh, when thou shalt say: I		

1	Cand: It is.			1
	JW: Brother Senior Deacon, is he worthy and well qualified?	SW: Has he made suitable proficiency in the preceding degree?		
5	SD: He is.	SD: He has.		5
	JW: Duly and truly prepared?	SW: By what further right or benefit does he expect to obtain this important privilege?		
10	SD: He is.	SD: By the benefit of the pass-word.		10
	JW: Has he made suitable proficiency in the preceding degree?	SW: Has he the pass-word.		
15	SD: He has.	SD: He has not, I have it for him.		15
	JW: By what further right or benefit does he expect to obtain this important privilege?	SW: Advance and give it.		
	SD: Tubalcain (whispered)	SD: Tubalcain (whispered)		
20	SD: By the benefit of the pass-word.	SW: The pass-word is right. Since the Brother is in possession of all these necessary qualifications, conduct him to the Worshipful Master in the East for his examination.		20
	JW: Has he the pass-word?			
	SD: He has not, I have it for him.			
25	JW: Advance and give it.	SD: * * *.		25
	SD: Tubalcain (whispered in ear of JW)	WM: *. Who comes here?		
30	JW: The pass-word is right. Since the Brother is in possession of all these necessary qualifications, conduct him to the Senior Warden in the West for his examination.	SD: Brother _____, who has been duly initiated an Entered Apprentice, passed to the Degree of Fellow Craft, and now wishes further Light in Masonry by being raised to the Sublime Degree of Master Mason.		30
35	SD: * * *.	WM: Brother _____, is this an act of your own free will and accord?		35
	SW: *. Who comes here?			
	SD: Brother _____, who has been duly initiated an Entered Apprentice, passed to the Degree of Fellow Craft, and now wishes further Light in Masonry by being raised to the Sublime Degree of Master Mason.	Cand: It is.		
40		WM: Brother Senior Deacon, is he worthy and well qualified?		40
		SD: He is.		
45	SW: Brother _____, is this an act of your own free will and accord?	WM: Duly and truly prepared?		45
	Cand: It is.	SD: He is.		
50	SW: Brother Senior Deacon, is he worthy and well qualified?	WM: Has he made suitable proficiency in the preceding degree?		50
	SD: He is.	SD: He has.		
55	SW: Duly and truly prepared?	WM: By what further right or benefit does he expect to obtain this important privilege?		55
	SD: He is.			

1	SD: By benefit of the pass-word.	Cand: (answers in the affirmative).	1
	WM: Has he the pass-word?	WM: Then advance to the Sacred Altar of Freemasonry. There kneel on your naked knees, both hands resting on the Holy Bible, Square and Compasses.	5
5	SD: He has not, I have it for him.	SD: (S) Worshipful Master, the Brother is in due form.	
	WM: Advance and give it.	WM: * * *.	10
10	SD: Tubalcain (whispered)	WM: Brother _____, if you are still willing to take the Obligation, say "I", repeat your name in full, and repeat after me.	
	WM: The pass-word is right. Whence came you and whither are you traveling?	Cand: I, _____, of my own free will and accord, in the presence of Almighty God and this Worshipful Lodge of Master Masons, erected to Him and dedicated to the memory of the Holy Saints John, do hereby and hereon solemnly and sincerely promise and swear that I will keep and conceal and never reveal any of the secrets belonging to the Degree of Master Mason, which I have received, am about to receive, or may be hereafter instructed in, to any person unless it shall be to a worthy Brother Master Mason, or within the body of a just and duly constituted Lodge of such, and not unto him or them until by due trial, strict examination, or lawful Masonic information, I shall have found him or them justly entitled to receive the same.	15
15	SD: From the West, traveling East.		
	WM: Why did you leave the West and travel East?		20
	SD: In search of further Light in Masonry.		
20	WM: Since the Brother is in possession of all these necessary qualifications, and in search of further Light in Masonry, re-conduct him to the Senior Warden in the West, who will teach him how to approach the East in due and ancient form.		25
25	SD: Brother Senior Warden.		
	SW: Brother Senior Deacon.		30
30	SD: It is the order of the Worshipful Master that you teach this Brother how to approach the East in due and ancient form.	Furthermore: I do promise and swear that I will support the Constitution of the Grand Lodge of the State of Nevada, also all the laws, rules, and edicts of the same, or of any other Grand Lodge from whose jurisdiction I may hereafter hail; together with the by-laws, rules, and regulations of this or any other Lodge of which I may become a member, so far as the same shall come to my knowledge.	35
	SW: Cause the Brother to face the East.		
35	SW: Brother _____, advance on your left foot as an Entered Apprentice; and on your right as a Fellow Craft. Take an additional step on your left foot, bringing the heel of your right to the heel of your left, thereby forming the angle of a square.	Furthermore: I do promise and swear that I will answer and obey all due signs and regular summons sent me from the body of a just and duly constituted Lodge of Master Masons, or handed me by a worthy Brother of this degree, if within the length of my cable-tow.	40
40	SW: (S) Worshipful Master.		
	WM: Brother Senior Warden.		45
45	SW: The Brother is in order.	Furthermore: I do promise and swear that I will help, aid, and assist all poor and distressed Master Masons, their widows and orphans, they applying to me as such, I finding them worthy, and can do so without material injury to myself or family.	50
	WM: Brother _____, before you can proceed further in Freemasonry, it will be necessary for you to take an Obligation appertaining to this degree. It becomes my duty as well as pleasure to inform you that there is nothing contained in the Obligation that conflicts with the duties you owe to God, your country, your neighbor, your family, or yourself. With this assurance on my part, are you willing to take the Obligation.		55
50		Furthermore: I do promise and swear that I will keep the secrets of a worthy Brother Master	
55			

1 Mason, when communicated to me as such, as secure and inviolate in my breast as they were in his before communication.

5 Furthermore: I do promise and swear that I will not give the Grand Hailing Sign of Distress of a Master Mason, except for the benefit of the Craft while at work or for the instruction of a Brother, unless I am in real distress; and should I see the sign given, or hear the word spoken, I will hasten to the relief of the person so giving it.

15 Furthermore: I do promise and swear that I will not give the substitute for the Master's Word in any other way or manner than that in which I receive it, which will be on the Five Points of Fellowship, and at low breath.

20 Furthermore: I do promise and swear that I will not wrong, cheat, nor defraud a Master Masons Lodge, or a worthy Brother of this degree to the value of anything, knowingly, nor suffer it to be done by another, if in my power to prevent.

25 Furthermore: I do promise and swear that I will not knowingly strike a Brother Master Mason, nor otherwise do him personal violence in anger, except in the necessary defense of myself, family or property.

30 Furthermore: I do promise and swear that I will not have illicit carnal intercourse with a Master Mason's wife, widow, mother, sister or daughter, nor suffer it to be done by another if in my power to prevent.

35 Furthermore: I do promise and swear that I will not be present at the initiating, passing, or raising of an old man in dotage, a young man under age, an irreligious libertine, an atheist, a person of unsound mind, or a woman, knowing them to be such.

40 Furthermore: I do promise and swear that I will not be present at the initiating, passing, or raising of a candidate clandestinely, nor hold Masonic intercourse with a clandestine Mason, or with one who has been suspended or expelled, knowing him to be such, until duly restored.

45 To all of which I do solemnly and sincerely promise and swear, without any hesitation, mental reservation, or secret evasion of mind in me whatsoever; binding myself under no less a penalty than that of having my body severed in twain, my bowels taken thence, and with my body burned to ashes, and the ashes thereof scattered

to the four winds of Heaven, that there might remain neither track, trace nor remembrance among man or Masons of so vile and perjured a wretch as I should be, should I ever knowingly or willfully violate this, my solemn Obligation of a Master Mason. So help me God and make me steadfast to keep and perform the same.

WM: In token of your sincerity, kiss the Holy Bible on which your hands rest. 10

WM: Senior Deacon, remove the cable-tow; we now hold this Brother by a stronger tie.

WM: Brother _____, in your present situation, what do you most desire? 15

Cand: Further Light in Masonry (prompted).

WM: Let the Brother be brought to Light. 20

WM: My Brother, on being brought to Light in this degree, you behold the Three Great Lights in Masonry as in the preceding degree, with this difference; both points of the Compasses are above the Square, which is to teach you that you have received, and are entitled to receive all the Light that can be conferred upon or communicated to you in a Master Masons Lodge. 25

WM: *. You now behold me as Worshipful Master of this Lodge, approaching you from the East, upon the step, under the due-guard and sign of an Entered Apprentice; upon the step, under the due-guard and sign of a Fellow Craft; upon the step, under the due-guard and sign of a Master Mason. My Brother, a Master Mason advances on his left foot, bringing the heel of his right to the heel of his left, thereby forming the angle of a square. This is the due-guard, and alludes to the position of your hands while taking the Obligation; this is the sign, and alludes to the penalty of the Obligation. This due-guard and sign are always to be given as a salutation to the Worshipful Master, also on entering or retiring from a Master Masons Lodge. 30

On entering your own or any other Lodge in this jurisdiction, you will advance immediately in front of the Altar and observe the points of the Compasses. Should both points be below the Square, it will be a sure indication that the Lodge is open on the First Degree, wherein you will salute the Worshipful Master with the due-guard and sign of an Entered Apprentice. Should one point be above the Square, it will be an equally sure indication that the Lodge is open on the Second Degree, wherein you will salute the Worshipful 35

1 Master with the due-guard and sign of a Fellow Craft. Should both points be above the Square, it will also be an equally sure indication that the Lodge is open on the Third Degree, wherein you will salute the Worshipful Master with the due-guard and sign of a Master Mason. 1

5

I now present my right hand in token of the continuance of friendship and brotherly love, and will invest you with the pass-grip and pass-word of a Master Mason. As you are uninstructed, he who has hitherto answered for you, will do so at this time. Give me the real grip of a Fellow Craft. 5

10 SD: * * *. 10

JW: *. Who comes here?

SD: A duly obligated Master Mason. 15

15 WM: Brother Senior Deacon. 15

SD: Worshipful Master.

JW: How may I know him to be such?

SD: By certain signs and a token.

20 WM: Will you be off or from? 20

JW: What are signs?

SD: From. 20

JW: Right angles, horizontals, and perpendiculars.

SD: Advance a sign. Has that an allusion? 25

25 SD: From the real grip of a Fellow Craft to the pass-grip of a Master Mason. 25

JW: It has; to the position of my hands while taking the Obligation.

SD: Pass. What is that?

JW: Have you a further sign? 30

30 SD: The pass-grip of a Master Mason. 30

SD: I have.

JW: Has that an allusion?

SD: It has; to the penalty of the Obligation. 35

35 WM: Will you give it to me? 35

JW: What is a token?

SD: I did not so receive it; neither will I so impart it.

JW: A certain friendly or brotherly grip whereby one Mason may know another in the dark as in the light. 40

40 WM: How will you dispose of it? 40

JW: Advance and give me a token. What is that?

SD: Letter or syllable it.

JW: The pass-grip of a Master Mason. 45

45 WM: Syllable it and begin. 45

SD: You begin.

JW: Has it a name?

SD: Begin you.

SD: It has. 50

50 SD: Tu. 50

JW: Will you give it to me?

SD: bal.

SD: I did not so receive it; neither will I so impart it.

JW: How will you dispose of it? 55

55 SD: cain. 55

WM: Tubalcain, my Brother, is the name of this grip. You should always remember it, for should you

SD: Letter or syllable it.

1	JW: Syllable it and begin.	SW: Will you give it to me?	1
	SD: You begin.	SD: I did not so receive it; neither will I so impart it.	
5	JW: Begin you.	SW: How will you dispose of it?	5
	Cand: Tu; (Prompted as necessary)	SD: Letter or syllable it.	
	JW: bal;	SW: Syllable it and begin.	
10	Cand: cain.	SD: You begin.	10
	Cand: Tubalcain.	SW: Begin you.	
15	JW: The word is right. I am satisfied.	Cand: Tu; (prompted as necessary)	15
	SD: * * *.	SW: bal;	
	SW: *. Who comes here?	Cand: cain.	
20	SD: A duly obligated Master Mason.	Cand: Tubalcain.	20
	SW: How may I know him to be such?	SW: The word is right; I am satisfied. Conduct the Brother to the Worshipful Master in the East.	
25	SD: By certain signs and a token.	WM: *. Brother Senior Deacon, re-conduct the Brother to the Senior Warden in the West, who will teach him how to wear his apron as a Master Mason.	25
	SW: What are signs?	SD: Brother Senior Warden.	
	SD: Right angles, horizontals, and perpendiculars.	SW: Brother Senior Deacon.	
30	SW: Advance a sign. Has that an allusion?	SD: It is the order of the Worshipful Master that you teach this Brother how to wear his apron as a Master Mason.	30
	SD: It has; to the position of my hands while taking the Obligation.		
35	SW: Have you a further sign?		35
	SD: I have.	SW: Cause the Brother to face the East. My Brother, you have already been informed that at the building of King Solomon's Temple, the different bands of workmen were distinguished by the manner in which they wore their aprons. Master Masons wore theirs turned down in the form of a square to designate them as Master Masons or overseers of the work. As a speculative Master Mason you will therefore wear yours in this manner, to admonish you that your acts toward all mankind should possess the qualities of that perfect figure; to symbolize the integrity of your service to God, and to remind you of your four-fold duty, to your country, your neighbor, your family, and yourself.	
40	SW: Has that an allusion?		40
	SD: It has; to the penalty of the Obligation.		
	SW: What is a token?		
45	SD: A certainly friendly or brotherly grip, whereby one Mason may know another in the dark as in the light.		45
50	SW: Advance and give me a token. What is that?		50
	SD: The pass-grip of a Master Mason.		
	SW: Has it a name?	SD: Worshipful Master, your orders have been obeyed.	
55	SD: It has.	WM: My Brother, as you are now clothed as a Master Mason, I present you emblematically the working	55

1 tools, which are all the tools in Masonry, especially the Trowel. The Trowel is an instrument used by operative masons to spread the cement which unites the building into one common mass; but we, as Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of spreading the cement of brotherly love and affection - that cement which unites us into one sacred band or society of friends and Brothers, among whom no contention should ever exist, save that noble contention, or rather emulation, of who best can work and best agree.

15 WM: Brother Senior Deacon, re-conduct the Brother to the place whence he came, invest him with that of which he has been divested, and return him to the Lodge for further instruction.

20 WM: My Brother, salute as you have been instructed.

WM: *. Brother Junior Warden.

JW: (S) Worshipful Master.

25 WM: Call the Craft from labor to refreshment, to resume labor at the sound of the gavel in the East.

30 JW: * * *. Brethren; it is the order of the Worshipful Master that you be now called from labor to refreshment, to resume labor at the sound of the gavel in the East. *.

MASTER MASON DEGREE - SECOND SECTION

35 Cast of Characters (in addition to officers):

WM King Solomon (Worshipful Master)

40 SW Senior Grand Warden (Senior Warden)

R #1 First Ruffian (Jubela)

R #2 Second Ruffian (Jubelo)

45 R #3 Third Ruffian (Jubelum)

FC #1 First Fellow Craft

50 FC #2 Second Fellow Craft
FC #3 Third Fellow Craft

S-F Sea-faring Man

55 W-F Way-faring Man

(When lodge reconvenes, the newly obligated Master

Master Mason Degree Ritual as practiced in Nevada, circa 1986

Mason has been adorned with the jewel of the Junior Warden and placed in the Junior Warden's station. He has been given a scant set of instructions on what to do when he is called upon by the Worshipful Master.)

WM: Brother Junior Warden, what is the hour?

(The Cand is confused by the question, so he has no answer to give)

WM: Brother Junior Warden, what is the hour?

SW: (S) Worshipful Master, there appears to be a stranger in the South.

WM: What! A stranger in the South! Brother Senior Deacon, conduct the stranger to the East.

WM: My Brother, you have this evening been obligated by the various solemn and weighty ties of a Master Mason. Having voluntarily assumed this obligation, you were brought to Light and instructed. You have been taught to wear your apron as a Master Mason, and are so wearing it among us at this moment. Even our Working Tools, the implements of Masonry have been explained to you, and you have been exhorted to make a proper use of the Trowel, the principal Working Tool of this degree. All this would imply that you are a Master Mason and qualified to travel and work as one. Nay more, my Brother, I observe upon your person a badge of office, the jewel of the Junior Warden, one of the principal officers of the Lodge, which all doubtless confirms you in the belief that you are a Master Mason. Is it so?

Cand: (prompted, if necessary, answers in the affirmative).

WM: However natural that supposition may be to you, yet it is erroneous. You have not yet attained the Sublime Degree of Master Mason. You are not yet a Master Mason, so far as to enable you to prove yourself one, or to travel and work as one; nor do I know that you will ever become a Master Mason. You have a way to travel over that is extremely perilous. You will be beset with danger of many kinds, and may perhaps meet with death, as did once befall an eminent Brother of this degree. But your trust is in God and your faith is well founded. Before setting out, therefore, upon such a serious enterprise as this, you will repair to the Altar for the purpose of prayer. Heretofore you have had a Brother to pray for you; now you must pray for yourself. Go then, my Brother, and may the blessing of God accompany you.

1 SD: You are now at the Altar. You must be again hood-winked. Kneel and pray. Your prayer may be mental or audible, and when you have concluded it you will signify the same by saying Amen, and rising.

5

WM: * * * .

Cand: Amen.

10 (ALL) So mote it be.

WM: * .

15 SD: My Brother, heretofore you have represented a candidate in search of Light. Now you represent a character, none less a personage than our Grand Master Hiram Abif, who was the Grand Architect at the building of King Solomon's Temple. It was the usual custom of this great and good man, at high twelve, when the Craft was called from labor to refreshment, to enter the Sanctum Sanctorum, or Holy of Holies, there to offer up his adorations to Deity and draw his designs on the Trestle-board. This you have done. He would then retire by the South gate, as you will now do.

20

R #1: Grand Master Hiram, I am glad to meet you thus alone; long have I sought this opportunity. You promised us that when the Temple was completed we should receive the secrets of a Master Mason, whereby we could travel in foreign countries and receive wages as such. Behold! The Temple is about completed, and we have not received what we strived for. At first I did not doubt your veracity, but now I do. I therefore demand of you the secrets of a Master Mason.

30

SD: Craftsman, this is neither a proper time nor place; wait until the Temple is completed, then, if found worthy, you shall receive them; otherwise you can not.

40

R #1: Talk not to me of time nor place. Now is the time, and here is the place; none other will satisfy me. I therefore demand of you the secrets of a Master Mason.

45

SD: Craftsman, I can not give them.

50 R #1: Grand Master Hiram, for the third and last time I demand of you the secrets of a Master Mason.

SD: Craftsman, I can not, and will not, give them.

55 SD: He then fled, and attempted to pass out at the west gate, as you will now do.

R #2: Grand Master Hiram, most of the Craft are weary, and many are exceedingly anxious to receive the secrets of a Master Mason, and we can see no good reason why we are put off so long; and some of us have determined to wait no longer. I therefore demand of you the secrets of a Master Mason.

5

SD: Craftsman, why this violence? I can not give them, neither can they be given, except in the presence of Solomon, King of Israel; Hiram, King of Tyre; and myself.

10

R #2: Grand Master Hiram, your life is in danger. All the avenues of the Temple are securely guarded; escape is impossible. I therefore demand of you the secrets of a Master Mason.

15

SD: Craftsman, I shall not give them. Wait with patience for the proper time.

20

R #2: Grand Master Hiram, I again, and for the last time, demand of you the secrets of a Master Mason, or your life.

SD: My life you can have; my integrity, never!

25

SD: He then fled and attempted to make his exit out at the east gate, as you will now do.

R #3: Grand Master Hiram, I have heard your caviling with Jubela and Jubelo. From them you have escaped; but from me - never! My name is Jubelum. What I purpose, that I perform. I hold in my hand an instrument of death. If you refuse me now, you do so at your peril. I say, give me the secrets of a Master Mason, or I will take your life.

30

SD: Craftsman, I have often refused you and shall always refuse you when accosted in this manner. Your demands are vain.

40

R #3: Grand Master Hiram, I for the second time demand of you the secrets of a Master Mason.

45

SD: Craftsman, your demands are vain. I shall not give them.

R #3: Grand Master Hiram, I for the third and last time demand of you the secrets of a Master Mason.

50

SD: And I, for the third time, refuse you.

(Jubelum then strikes the Cand across the forehead, he is caused to fall backward into a large canvas that he can be carried in.)

55

1 R #1: What have we done?

5 R #2: We have slain our Grand Master Hiram Abif. What shall we do with the body?

10 R #3: Let us carry it into a remote corner, and bury it in the rubbish of the Temple. (Having done so): Now let us retire until low twelve, when we will meet here again.

SOLILOQUY: R #3 (Jubelum):
 At last, the awful deed is done; here, cold and mute, wrapped in the icy cloak of death, the Master sleeps. No more the pageantry of pomp and power. No more the Craftsmen hastening to perform his deep design. No more the Temple rising proudly on its hill and beckoning Heaven itself to smile upon its stately columns. No more shall he these high ambitions gratify.

Oh Death, untimely, yet Oh timely Death. Wrested from earth while yet his honors clustered; before the breath of calumny had stained, or slander marred the worth of his achievements, he is fallen; yielding up his life ere he would betray his sacred trust; surrendering all - all that life holds dear - power, wealth, everything - yet holding fast to his Masonic faith.

Oh, daring loyalty; Oh, fortitude most grand. For him in coming time shall countless thousands sound his name and sing his praise, who death preferred, than faithless prove, than trust betray. Yet, kept so well, his secret stands revealed and in his death I read it thus: Truth - Honor - Fortitude.

But hark. The temple bell rings out the midnight hour. Come now, my comrades, let us haste away and bear with us, where-ere we go, the heavy burden of remorse.

R #1: This is the hour.

45 R #2: This is the place.

R #3: And here is the body. Assist me to carry it in a due west course from the Temple to the brow of a hill, where I have dug a grave six feet deep east and west and six feet perpendicular, in which we will bury it.

50 R #3: I will set this sprig of acacia at the head of the grave, that the place may be known should occasion every require it. Now, let us make our escape by way of Joppa, out of the country.

55

R #3: Yonder is a sea-faring man. Let us accost him. 1

R #3: Is that your ship there?

S-F: It is. 5

R #3: Where are you bound?

S-F: To Ethiopia. 10

R #3: When do you sail?

S-F: Immediately.

R #3: Do you take passengers? 15

S-F: I do.

R #3: Will you take us? 20

S-F: I will, if you have King Solomon's permit to leave the country.

R #3: We will pay your demands, but we have no permits. 25

S-F: Then you can not go, for I am strictly forbidden to take any of the workmen from the Temple out of the country without King Solomon's permit. 30

R #3: Then let us return back into the country.

KS: *. Brother Senior Grand Warden, what is the confusion in the Temple, and why are the Craftsmen not at their labors as usual? 35

SW: (S) Our Grand Master Hiram Abif is missing and there are no designs on the trestle-board.

KS: That is very strange. He has ever been punctual and faithful to his trust. He must be indisposed. Order strict search to be made for him throughout the several apartments of the Temple, and see if he can be found. 40

SW: Craftsmen; you will make strict search throughout the several apartments of the Temple and see if our Grand Master Hiram Abif can be found. 45

(Fellow Crafts go around the room, asking, "Have you see anything of our Grand Master Hiram Abif?", to which some of the Brethren respond with, "No, I have not seen him since high twelve yesterday.") 50

FC#1: Brother Senior Grand Warden, strict search has been made, but our Grand Master Hiram Abif can not be found. He has not been seen since high 55

1	twelve yesterday.	FC#1: And we, west.	1
	SW: (S) Your orders have been obeyed, Most Excellent King Solomon. Strict search has been made throughout the several apartments of the Temple, but our Grand Master Hiram Abif can not be found. He has not been seen since high twelve yesterday.	FC#1: Yonder is a way-faring man. Let us accost him.	
5		FC#1: Have you seen any strangers pass this way?	5
	WM: I fear some fateful act has befallen him.	W-F: I saw some yesterday, three, who from their appearance were workmen from the Temple.	
10	FC#1: * * *. Twelve Fellow Crafts, clothed in white gloves and aprons, crave audience with Most Excellent King Solomon.	FC#1: Where were they going?	10
	WM: Admit them.	W-F: They were seeking a passage to Ethiopia.	
15		FC#1: Did they obtain one?	15
	FC#1: (S) Most Excellent King Solomon, we twelve who appear before you are clothed in white gloves and aprons in token of our innocence. We twelve, with three others, seeing the Temple about to be completed, and being desirous of obtaining the secrets of a Master Mason, whereby we could travel in foreign countries and receive wages as such, entered into the horrid conspiracy of extorting them from our Grand Master Hiram Abif, or taking his life; but, reflecting on the atrocity of our intentions, being stricken with horror, we twelve recanted, but we fear the other three have persisted in their murderous design. We twelve have come before you to confess our premeditated guilt, and implore your pardon.	W-F: They did not.	
20		FC#1: Where did they go?	
	WM: Brother Grand Secretary, call the roll of the workmen.	W-F: They returned back into the country.	20
25		FC#1: This is important. Let us return and report it to King Solomon.	
30		FC#1: (S) Tidings from the west, Most Excellent King Solomon.	25
	(The roll of the workmen is called)	WM: Report them.	
35	Secy: (S) Most Excellent King Solomon, the roll of the workmen has been called and Jubela, Jubelo and Jubelum are found missing.	FC#1: We three who pursued a due west course from the Temple, went until we met with a way-faring man, of whom we inquired if he had seen any strangers pass that way, who informed us that he had, three, who from their appearance were workmen from the Temple, seeking a passage to Ethiopia, but not having obtained one they returned back into the country. Deeming this of great importance, we have returned to bring this intelligence to you.	35
40	WM: Craftsmen, are they the three who were aligned with you in this horrid conspiracy?	WM: Your intelligence proves but one thing to my mind, that the ruffians are still in the country and within our power. You will divide yourselves as before, and travel as before. I now give you positive injunction to find the criminals, and as positive assurance that if you do not, you will be deemed the murderers, and shall suffer for their enormous crime.	40
45	FC#1: (S) They are the three, Most Excellent King Solomon.	FC#2: I am weary and worn out and must sit down to rest and refresh myself.	45
	WM: It is my order that you divide yourselves into parts of three, and three travel east, three west, three north, and three south in pursuit of the ruffians.	FC#1: Don't stop here. Remember, that if we do not find the criminals, we will be deemed the murderers and shall suffer for their enormous crime.	
50		FC#2: Alas, this is the reward of evil companionship. Had I but heeded the lessons taught me as a	50
	FC#1: Let us go east.		
55	FC#2: We will go north.		55
	FC#3: We will go south.		

1 Fellow Craft, I would now be among the workmen
of the Temple, honored and respected; as it is, I
am an outcast. Hail, Brothers. This is singular,
on rising up I accidentally caught hold of this sprig
5 of acacia, and it easily gave way.

FC#1: That is singular.

R #1: O, that my throat had been cut across ——,

10 FC#1: Hark, what is that?

R #1: ——, my tongue torn out, and with my body
buried in the sands of the sea at low-water mark,
15 where the tide ebbs and flows twice in twenty-
four hours, ere I have been accessory to the death
of so great and good a man as our Grand Master
Hiram Abif.

20 FC#3: That is the voice of Jubela.

R #2: O, that my left breast had been torn open, my
heart and vitals taken thence, and with my body
given as a prey to the vultures of the air, ere I have
25 been accessory to the death of so great and good
a man as our Grand Master Hiram Abif.

FC#2: That is the voice of Jubelo.

30 R #3: It was I who gave the fatal blow; it was I who killed
him. O, that my body had been severed in twain,
my bowels taken thence, and with my body
burned to ashes, and the ashes thereof scattered
to the four winds of Heaven, ere I have been guilty
35 of the death of so great and good a man as our
Grand Master Hiram Abif.

FC #1 I know that voice; that is the voice of Jubelum.

40 FC#3: What shall we do? They are the murderers of
whom we are in search.

FC#2: They are desperate men. It would be a serious
undertaking to capture them.

45

FC#1: There are but three of them, and there are three of
us. Our cause is just, and our trust is in God.
50 Let us rush in, seize, bound, and take them before
King Solomon.

FC#1: (S) Tidings from the west, Most Excellent King
Solomon.

55

WM: Report them.

FC#1: As we three who pursued a due west course from
the Temple were returning, one of our number
becoming more weary than the rest, sat down at
the brow of a hill to rest and refresh himself, and
on rising up he accidentally caught hold of a sprig
5 of acacia, which easily gave way, exciting his
curiosity; and while we were meditating over the
singularity of the occasion, we heard three frightful
exclamations from the clefts of the adjacent rocks.
10 The first was the voice of Jubela, exclaiming, "O,
that my throat had been cut across, my tongue
torn out, and with my body buried in the sands of
the sea, at low-water mark, where the tide ebbs
and flows twice in twenty-four hours, ere I have
15 been accessory to the death of so great and good
a man as our Grand Master Hiram Abif." The
second was the voice of Jubelo, exclaiming, "O,
that my left breast had been torn open, my heart
and vitals taken thence, and with my body given
as a prey to the vultures of the air, ere I have been
20 guilty of the death of so great and good a man as
our Grand Master Hiram Abif. The third was the
voice of Jubelum, exclaiming more horribly than
the rest, "It was I who gave the fatal blow, it was I
who killed him. O, that my body had been severed
25 in twain, my bowels taken thence, and with my
body burned to ashes, and the ashes thereof
scattered to the four winds of Heaven, ere I have
been guilty of the death of so great and good a
man as our Grand Master Hiram Abif." Upon which
30 we rushed in, seized, bound, and have brought
them before you.

WM: Jubela, are you guilty of this horrid deed?

R #1: I am guilty, Most Excellent King Solomon.

WM: Jubelo, are you also guilty?

R #2: I am more guilty, Most Excellent King Solomon. 40

WM: Jubelum, are you likewise guilty?

R #3: I am most guilty, Most Excellent King Solomon; I
am more guilty than the rest. It was I who gave
45 the fatal blow, it was I who killed him.

WM: Then you shall die, impious wretches, to conspire
against the life of so great and good a man as
your Grand Master Hiram Abif. Take them without
the gates of the city and execute them according
50 to their several imprecations in the clefts of the
rocks.

FC#1: (S) Most Excellent King Solomon, your orders
have been obeyed. The murderers have been put
55 to death according to their several imprecations
in the clefts of the rocks.

1		side of the Lodge, double file, facing the East.	1
	WM: It is well. Go now, you Fellow Crafts, in search of the body of your Grand Master Hiram Abif, and if found, observe whether the Master's Word, or a key to it, is on or about it.		
5		DIRGE: (Sung by all, while in Grand Procession): Solemn strikes the funeral chime, Notes of our departing time; As we journey here below, Through a pilgrimage of woe.	5
	FC#1: Here is the place where our worthy Brother sat down to rest and refresh himself. Here is the appearance of a newly made grave. Let us open it. Here is a body, but in such a mangled and putrid condition that it cannot be recognized. What a deathly effluvium arises from it. The Master's Word, or a key to it, can not be found on or about it. Here is a Jewel. Let us remove it and carry it to King Solomon.		
10		Mortals now indulge a tear, For mortality is here. See how wide her trophies wave O'er the slumbers of the grave.	10
15		Here another guest we bring. Seraphs of celestial wing, To our funeral altar come: Waft this friend and brother home.	15
	FC#1: (S) Tidings, Most Excellent King Solomon.		
	WM: Report them.		
20		There, enlarged, thy soul shall see What was veiled in mystery; Heavenly glories of the place Show his Maker, face to face.	20
	FC#1: We traveled a due west course from the Temple to the brow of the hill where our worthy Brother sat down to rest and refresh himself. We found the appearance of a newly made grave; we opened it and discovered a body, but in such a mangled and putrid condition that it could not be recognized; and we found our hands involuntarily placed in this position to guard against the deathly effluvium that arose from it. The Master's Word, or a key to it, could not be found on or about it; however, we found this Jewel, which we have brought up for your inspection.		
25		Lord of all, below - above Fill our hearts with truth and love. When dissolves our earthly tie, Take us to thy Lodge on High.	25
30		WM: Here then lie the remains of your Grand Master Hiram Abif. Stricken down in the performance of duty, a martyr to his faith. He was bourne to this lonely spot by unhallowed hands at a midnight hour, upon the hope that the eye of man would never more behold him, or the hand of justice be laid upon his guilty murderers. Vain hope. Here lies the body of your Grand Master Hiram Abif. His work was not done, yet his column is broken. His death was untimely and his Brethren mourn. The honors so justly his due have not been paid him. His body shall be raised; shall be honored; shall be borne back to the Temple for more decent interment; and a monument shall be erected to commemorate his labors, his fidelity and his untimely death.	30
35			35
	WM: Brother Senior Grand Warden, this is indeed the Jewel of our Grand Master Hiram Abif. No doubt can now remain as to his lamentable fate. Craftsmen, the pardon you sought I now grant you, in token of my appreciation of your efforts to detect the murderers and to deliver the body of your Grand Master Hiram Abif.		
40			40
	WM: Brother Senior Grand Warden, you will form the Craft in Grand Procession to go with me, to endeavor to raise the body of our Grand Master Hiram Abif for more decent interment; and as the Master's Word is now lost, it is my order that the first sign given at the grave, and the first word spoken after the body is raised, shall be adopted for the regulation of all Masters Lodges, until future ages shall find out the right.		
45		WM: Brother Senior Grand Warden, apply to the body the grip of an Entered Apprentice, and endeavor to raise it.	45
50			50
	SW: * * *. Craftsmen, form in Grand Procession to repair with me to the grave, to endeavor to raise the body of our Grand Master Hiram Abif for more decent interment.	SW: Most Excellent King Solomon, owing to the high state of putrefaction, the body having been dead fifteen days, the skin slips from the flesh and it can not be so raised.	55
55			55
	SD: Brethren; form in Grand Procession on the north	(All raise their arms toward Heaven, their arms forming a square, and lowering them by three movements, to their	
	Master Mason Degree Ritual as practiced in Nevada, circa 1986	Available for download from http://www.ephesians5-11.org	

1 sides.): Oh Lord, my God, is there no help for the Widow's Son?

5 WM: Brother Senior Grand Warden, you have a stronger grip; that of a Fellow Craft. Apply that to the body and endeavor to raise it.

10 SW: Most Excellent King Solomon, owing to the reason before given, the flesh cleaves from the bones, and the body can not be so raised.

(All, in unison, as above, only this time, it is done twice): Oh Lord, my God, is there no help for the Widow's Son? (Again, with arms raised): Oh Lord, my God, is there no help for the Widow's Son?

15 WM: Brother Senior Grand Warden, our attempts are vain. What shall we do?

20 SW: Let us pray.

Chap: Thou, O God. Knowest our down sitting and our uprising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure while traveling through this vale of tears. Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months is with Thee: Thou hast appointed his bounds that he cannot pass. Turn from him that he may rest till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not till the Heavens be no more. 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.

(ALL): So mote it be.

50 WM: Brother Senior Grand Warden, your counsel was timely and good. Masons should ever remember that when the strength and wisdom of man fails, there is an inexhaustible supply above, yielded to us through the power of prayer. My mind is now clear, and the body shall be raised.

55 Craftsmen, you have labored upon the Temple more than six years, honestly toiling, encouraged Master Mason Degree Ritual as practiced in Nevada, circa 1986

and buoyed up by the promise that when the Temple was completed, those of you who were found worthy should receive the secrets of a Master Mason. The Master's Word is lost in the death of your Grand Master Hiram Abif, but I will substitute a word which shall be adopted for the regulation of all Master's Lodges, until future ages shall find out the right; and the first word I utter after the body is raised shall be such substitute word. Yea, my Brethren, I have a Word; and though the skin may slip from the flesh, and the flesh cleaves from the bones, there is strength in the Lion of the Tribe of Judah, and he shall prevail.

(The Worshipful Master now reaches down and grasps the candidate's right hand with the real grip of a Master Mason, and as he raises the candidate up, it is done on the Five Points of Fellowship. The WM then whispers the substitute Word into the candidate's ear):

WM: Ma - Ha - Bone.

WM: My Brother, the word you have just received is a Hebrew word, and signifies, "What! The Builder?", and alludes to a particular tie in your Obligation wherein you swore that you would never give the substitute for the Master's Word in any other way or manner than that in which you would receive it, which would be on the Five Points of Fellowship and at low breath. The Five Points of Fellowship are: foot to foot; knee to knee; breast to breast; hand to back; and cheek to cheek or mouth to ear, and teach us these important lessons: Foot to foot, that we should be ever ready to go on foot, even barefoot, on a worthy Master Mason's errand, should his necessities require it, and we be no better provided. Knee to knee, that we should ever remember our Brethren in our devotions to Deity. Breast to breast, that the secrets of a worthy Brother Master Mason, when communicated to us as such, should be as secure and inviolate in our breasts as they were in his before communication. Hand to back, that we should be ever ready to stretch forth a hand to support a falling Brother, and aid him on all lawful occasions. Cheek to cheek, or mouth to ear, that we should be ever ready to whisper wise counsel in the ear of an erring Brother, and warn him of approaching danger.

My Brother, I will now instruct you as to the manner of arriving at the real grip and word of a Master Mason. As you are uninstructed, he who has hitherto answered for you will do so at this time. Give me the pass-grip of a Master Mason.

WM: Brother Senior Deacon.

1 SD: Worshipful Master.

WM: Will be you be off or from?

5 SD: From.

WM: From what and to what?

10 SD: From the pass-grip of a Master Mason to the real grip of the same.

WM: Pass. What is that?

15 SD: The real grip of a Master Mason, or lion's paw.

WM: Has it a name?

SD: It has.

20 WM: Will you give it to me?

SD: Place yourself in the proper position to receive it and I will.

25 WM: Mark the difference, my Brother, Heretofore your answer has been; I did not so receive it, neither will I so impart it. Now it is: Place yourself in the proper position to receive it and I will.

30 WM: What is the proper position to receive it?

SD: On the Five Points of Fellowship.

35 WM: What are the Five Points of Fellowship?

SD: Foot to foot, knee to knee, breast to breast, hand to back, and cheek to cheek or mouth to ear. (Cand and WM are placing themselves on the Five Points of Fellowship as the SD names them.)

40 WM: Ma.

Cand: Ha.

45 WM: Bone.

(WM may have the cand begin, while still in position, ie.,

50 Cand: Ma.

WM: Ha.

Cand: Bone

55 being sure the candidate fully understands the word.)

WM: My Brother, the Grand Hailing Sign of Distress of a Master Mason is given in this manner: raising the hands toward Heaven, your arms forming a square, and lowering them by three distinct motions to the sides, and alludes to a particular tie in your Obligation, wherein you swore that you would not give the Grand Hailing Sign of Distress of a Master Mason, except for the benefit of the Craft while at work or for the instruction of a Brother, unless you were in real distress. Should you be in a place where the Sign could not be seen, the words, "O Lord, my God, is there no help for the Widow's son?", are to be substituted, but the sign and words are never to be given together. Should you see the Sign or hear the Words, you will hasten to the relief of the person so giving them, for you may rest assured that they come from one who has traveled the same road and received the same Light in Masonry that you have.

WM: My Brother, you will now return to the East, and receive an historical account of this degree.

MASTER MASON LECTURE:

WM: *

Lect: Sacred history informs us that it was determined in the councils of infinite wisdom that a Temple should be founded at Jerusalem, which should be erected to God, and dedicated to His Holy Name. The high honor and distinguished privilege of performing this sacred service was denied to David, King of Israel, because, as the Scriptures inform us, he had made great wars and shed blood abundantly. From the same sacred source we learn that the God of Israel had promised David that out of his loins he should raise up seed to serve Him. This divine and memorable promise was afterward fulfilled in the person of Solomon, and in the splendid and unexampled career of his prosperity.

After David had been gathered to his fathers, and the last honor paid to his memory, Solomon wielded the sceptre of Israel, peace reigned within her borders, and the Children of Israel looked forward with peculiar satisfaction for the display of that wisdom which was destined to astonish and amaze the world.

In the second month of the fourth year of his reign, Solomon commenced the erection of this edifice, the curious workmanship of which was calculated

1 to excite the wonder and admiration of all
succeeding ages. It was located on Mount
Moriah, near the place where Abraham was about
to offer up his son Isaac, and where David met
5 and appeased the destroying angel that was visible
over the threshing floor of Ornan, the Jebusite.

10 About that time, King Solomon received a
congratulatory letter from Hiram, King of Tyre,
offering him every assistance in his power, and
manifesting a strong desire to participate in the
high honors then clustering around the Throne of
Israel. Thus was the building progressing, with
15 the assistance of Hiram, King of Tyre, and under
the immediate supervision of our ancient operative
Grand Master Hiram Abif, and was well nigh
completed when several of the Craft, in an attempt
to extort from Grand Master Hiram Abif the secrets
20 of a Master Mason, became his assassins, and
for a short period the building was impeded in its
progress.

25 You, my brother, have this evening represented
that cunning workman who fell a martyr to his
integrity and inflexible fidelity.

30 His death was premeditated by fifteen Fellow
Crafts who, seeing the Temple about to be
completed and being desirous of obtaining the
secrets of a Master Mason, whereby they could
travel in foreign countries and receive wages as
such, entered into the horrid conspiracy of extorting
35 them from our Grand Master Hiram Abif or taking
his life. But, reflecting on the atrocity of their
intentions and being stricken with horror, twelve
of them recanted; the other three, however,
persisted in their murderous designs.

40 It was the usual custom of this great and good
man, at high twelve, when the craft were called
from labor to refreshment, to enter into the
Sanctum Sanctorum or Holy of Holies, there to
offer up his adorations to Deity, and to draw his
45 designs on the trestle-board. The three Fellow
Crafts who persisted in their murderous design,
knowing that to be his usual custom, placed
themselves at the south, west and east gates of
the Temple and there awaited his return.

50 On the day of his death, having fulfilled his usual
custom, he attempted to retire by the south gate,
where he was accosted by Jubela, who thrice
demanded of him the secrets of a Master Mason,
and on being refused, gave him a blow with a
55 twenty-four inch gauge across the throat, upon
which he fled and attempted to pass out at the
west gate where he was accosted by Jubelo, who

in like mind, thrice demanded of him the secrets
1 of a Master Mason, and on being refused, gave
him a blow with a square upon his breast, upon
which he fled and attempted to make his escape
5 out at the east gate, where he was assaulted by
Jubelum, who in like manner thrice demanded of
him the secrets of a Master Mason, and on being
thrice refused, gave him a violent blow with a
setting maul on his forehead, which felled him
10 dead on the spot.

15 They then buried the body in the rubbish of the
Temple until low twelve, or twelve at midnight,
when they met by agreement and carried it in a
due west course from the Temple to the brow of a
hill, where they buried it in a grave dug six feet
20 deep east and west and six feet perpendicular, at
the head of which they planted a sprig of acacia,
that the place might be known should occasion
ever require it, and made their exit.

25 The following day our Grand Master Hiram Abif
was missing. His absence was detected by there
being no designs drawn on the Trestle-board.
King Solomon being informed of this supposed
him to be indisposed, and ordered strict search
30 to be made for him throughout the several
apartments of the Temple to see if he could be
found. Strict search was made but he could not
be found. King Solomon then feared that some
fearful accident had befallen him.

35 The twelve Fellow Crafts, who had recanted from
their murderous design, presented themselves
before King Solomon, clothed in white gloves and
aprons, in token of their innocence, confessed
their premeditated guilt and implored his pardon.
40 King Solomon then ordered a roll of the workmen
to be called and upon roll-call there were three
Fellow Crafts missing, namely Jubela, Jubelo, and
Jubelum.

45 King Solomon then ordered them to divide
themselves into parts of three and three travel east,
three west, three north and three south in pursuit
of the ruffians.

50 The twelve departed and those who traveled a due
west course from the Temple went until they met
with a way-faring man of whom they inquired if he
had seen any strangers pass that way, who
55 informed them that he had, three, who from their
appearance were workmen from the Temple,
seeking a passage to Ethiopia, but not having

1 obtained one, returned back into the country.

not be found on or about it.

1

5 They returned and brought this information to King Solomon, who ordered them to divide as before and travel as before, with the positive injunction to find the criminals, and as positive assurance that if they did not, they would be deemed the murderers, and should suffer for their enormous crime.

5 King Solomon then ordered them to go with him to raise the body for more decent interment, and ordered that as the Master's Word was then lost, the first sign given at the grave and the first word spoken after the body was raised should be adopted for the regulation of all Masters Lodges, until future ages should find out the right.

5

10 They traveled as before and as those who pursued a due west course from the Temple were returning, one of their number becoming more weary than the rest, sat down at the brow of a hill to rest and refresh himself, and on arising he accidentally caught hold of a sprig of acacia, which easily giving way, excited his curiosity, and while they were meditating over the singularity of the occasion, they heard three frightful exclamations issuing from the clefts of the adjacent rocks. The first was the voice of Jubela, exclaiming O, that my throat had been cut across, my tongue torn out, and with my body buried in the sands of the sea at low-water mark, ere I have been accessory to the death of so great and good a man as our Grand Master Hiram Abif. The second was the voice of Jubelo, exclaiming, O, that my left breast had been torn open, my heart and vitals taken thence, and with my body given as a prey to the vultures of the air, ere I have been accessory to the death of so great and good a man as our Grand Master Hiram Abif; and the third was the voice of Jubelum, exclaiming more horribly than the rest, it was I who gave the fatal blow, it was I who killed him. O, that my body had been severed in twain, by bowels taken thence, and with my body burned to ashes and the ashes thereof scattered to the four winds of Heaven, ere I have been guilty of the death of so great and good a man as our Grand Master Hiram Abif.

10 They repaired to the grave where King Solomon ordered them to take the body by the grip of an Entered Apprentice and endeavor to raise it, but owing to the horrible state of putrefaction, the body having been dead fifteen days, the skin slipped from the flesh and it could not so be raised. King Solomon then ordered them to take it by the real grip of a Fellow Craft and endeavor to raise it, but owing to the reason before given, the flesh cleaved from the bones, and it could not be so raised. King Solomon then took it by the strong grip of a Master Mason and raised it on the Five Points of Fellowship, which are, foot to foot, knee to knee, breast to breast, hand to back, and cheek to cheek or mouth to ear.

10

15

20

25

45 Whereupon they rushed in, seized, bound, and took them before King Solomon, who ordered them taken without the gates of the city and there executed according to their several imprecations in the clefts of the rocks. They were accordingly executed.

30 They teach us these important lessons; foot to foot, that we should be ever ready to go on foot, even barefoot, on a worthy Master Mason's errand, should his necessities require it and we be no better provided; knee to knee, that we should ever remember our Brethren in our devotions to Deity; breast to breast, that the secrets of a worthy Brother Master Mason, when communicated to us as such, should be as secure and inviolate in our breasts as they were in his before communication; hand to back, that we should be ever ready to stretch forth a hand to support a falling Brother and aid him on all lawful occasions; cheek to cheek or mouth to ear, that we should be ever ready to whisper wise counsel into the ear of an erring Brother and warn him of approaching danger.

30

35

40

50 King Solomon then ordered the Fellow Crafts to go in search of the body of our Grand Master Hiram Abif, and if found, to observe whether the Master's Word or a key to it could be found on or about it.

45 They carried the body to the Temple and buried it in due form, and Masonic tradition informs us that a monument was erected to his memory, on which was delineated a beautiful Virgin weeping over a broken column; before her lay a book, open; in her right hand a sprig of acacia; in her left, an urn; and behind her stood Time with his fingers unfolding and counting the ringlets of her hair.

45

50

55 His body was found at the brow of the hill where one worthy Brother sat down to rest and refresh himself. The Master's Word or a key to it could

55 The broken column denotes the untimely death of our Grand Master Hiram Abif; the beautiful Virgin, weeping, denotes the Temple, unfinished; the book open before her, that his virtues there lie

55

1 on perpetual record; the sprig of acacia in her
right hand, the timely discovery of his body; the
urn in her left, that his ashes were there safely
deposited to perpetuate the remembrance of so
5 distinguished a character; and Time standing
behind her unfolding the ringlets of her hair denotes
that time, patience and perseverance will
accomplish all things.

10 Thus we close the second section with a tribute
to the memory of that distinguished artist, who
preferred to lose his life rather than betray his
trust, and whose death exhibited an instance of
virtue, fortitude and integrity seldom equaled, and
15 never excelled in the history of man.

In the third section, many particulars relative to
King Solomon's Temple are considered. This
section also illustrates certain hieroglyphical
emblems and inculcates many useful lessons to
20 extend knowledge and promote virtue.

This magnificent Temple, which long challenged
the admiration of the world, far exceeded in
splendor all other structures that had hitherto been
erected. It was begun in the month of April, A. M.
25 2992, 480 years after the Children of Israel came
out of the land of Egypt, and it was finished in the
month of October, A. M. 2999, 1005 years before
Christ.

There were two remarkable events attending the
erection of the edifice. Sacred history informs us
that there was not heard the sound of axe,
hammer, or any metal tool in the building; and
35 Josephus informs us that, although a little more
than seven years were employed in its erection,
it did not rain except in the night season and while
the Craft were gone from labor to refreshment.
40 This we regard as a striking manifestation of the
superintending care of Divine Providence.

The Temple is said to have been supported by
45 1453 columns and 2906 pilasters, all hewn from
the finest Parian marble.

There were employed in its erection, three Grand
Masters, three thousand three hundred Masters
or overseers of the work, eighty thousand Fellow
Crafts or hewers in the mountains and quarries,
50 and seventy thousand Entered Apprentices or
bearers of burdens. All these were classed and
arranged in such manner by the wisdom of King
Solomon that neither envy, discord nor confusion
55 was suffered to interrupt or disturb the peace and
good fellowship which prevailed among the

workmen.

Entered Apprentices formerly held their meetings
on the checkered pavement, or ground floor of
King Solomon's Temple, where they met every
5 evening to receive instructions relative to the work
of the following day. A Lodge of Entered
Apprentices consists of seven or more and must
be composed of one Master Mason and six or
10 more Entered Apprentices.

Fellow Crafts held their meetings in the Middle
Chamber of King Solomon's Temple, where they
met on the evening of the sixth day of each week
to receive their wages. A Lodge of Fellow Crafts
15 consists of five or more, and must be composed
of two Master Masons and three or more Fellow
Crafts.

Master Masons held their meetings in the Sanctum
Sanctorum or Holy of Holies of King Solomon's
Temple, where they met occasionally to devise
plans for the prosecution of the work. A Lodge of
20 Master Masons consists of three or more, and
must be composed of three Master Masons,
representing Solomon, King of Israel; Hiram, King
of Tyre; and Hiram Abif.

The three pillars here represented were explained
in a preceding degree, and there represented
30 Wisdom, Strength and Beauty. Here they
represent our three ancient Grand Masters:
Solomon, King of Israel; Hiram, King of Tyre; and
Hiram Abif. The pillar Wisdom, Solomon, King of
Israel, by whose wisdom the Temple was erected,
35 the superb model of excellence which has so
honored and exalted his name; the pillar Strength,
Hiram, King of Tyre, who strengthened King
Solomon in his great and important undertaking;
40 and the pillar Beauty, Hiram Abif, the Widow's
Son of the tribe of Naphtali, by whose cunning
workmanship the Temple was so beautified and
adorned.

The three steps usually delineated on the Master's
carpet are emblematical of the three principal
45 stages of human life: Youth, Manhood and Age.
In Youth, as Entered Apprentices, we ought
industriously to occupy our minds in the attainment
of useful knowledge; in Manhood, as Fellow
Crafts, we should apply our knowledge to the
50 discharge of our respective duties to God, our
neighbor, and ourselves, so that in age, as Master
Masons, we may enjoy the happy reflection
consequent on a well spent life, and die in the
55 hope of a glorious immortality.

There are nine classes of Masonic emblems, the

1 first eight of which are: the Pot of Incense, the
Beehive, the Book of Constitutions guarded by
the Tyler's Sword, the Sword pointing to the Naked
5 Heart, the All-seeing Eye, the Anchor and the Ark,
the Forty-seventh Problem of Euclid, the Hour-
glass and the Scythe.

10 The Pot of Incense is an emblem of a pure heart,
which is always an acceptable sacrifice to Deity,
and as this glows with fervent heat, so should our
hearts continually glow with gratitude to the great
and beneficent Author of our existence for the
manifold blessings and comforts we enjoy.

15 The Beehive is an emblem of industry, and
recommends the practice of that virtue to all
created beings, from the highest seraph in heaven
to the lowest reptile of the dust. It teaches us
20 that as we came into the world rational and
intelligent beings, so we should ever be
industrious ones; never sitting down contented
while our fellow creatures around us are in want,
especially when it is in our power to relieve them
without inconvenience to ourselves.

25 The Book of Constitutions guarded by the Tyler's
Sword reminds us that we should be ever watchful
and guarded in our thoughts, words and actions,
particularly when before the enemies of Masonry,
30 ever bearing in remembrance those truly Masonic
virtues, silence and circumspection.

35 The Sword pointing to the Naked Heart
demonstrates that justice will sooner or later
overtake us; and although our thoughts, words
and actions may be hidden from the eyes of men,
yet that All-seeing Eye, whom the Sun, Moon and
40 Stars obey, and under whose watchful care even
the Comets perform their stupendous revolutions,
pervades the inmost recesses of the human Heart,
and will reward us according to our merits.

45 The Anchor and the Ark are emblems of a well-
grounded hope and a well-spent life. They are
emblematical of the Divine Ark which safely wafts
us over this tempestuous sea of troubles, and
that Anchor which shall safely moor us in a
peaceful harbor, where the wicked cease from
troubling and the weary are at rest.

50 The Forty-seventh Problem of Euclid teaches
Masons to be general lovers of the arts and
sciences.

55 The Hour-glass is an emblem of human life.
Behold how swiftly the sands run, and how rapidly
our lives are drawing to a close. We cannot,

without astonishment, behold the little particles 1
which are contained in this machine - how they 1
pass away almost imperceptibly; and yet, to our 5
surprise, in the short space of an hour they are all 5
exhausted. Thus wastes man. Today he puts
forth the tender leaves of hope; tomorrow
blossoms, and bears his blushing honors thick
upon him; the next day comes a frost which nips
the shoot; and when he thinks his greatness is 10
still aspiring, he falls, like autumn leaves, to enrich 10
our mother earth.

The Scythe is an emblem of time, which cuts the 15
brittle thread of life and launches us into eternity. 15
Behold what havoc the Scythe of Time makes
among the human race. If by chance we should
escape the numerous ills incident to childhood
and youth, and with health and vigor arrive at the
years of manhood, yet withal we must soon be 20
cut down by the all-devouring Scythe of Time, and 20
be gathered into the land where our fathers have
gone before us.

The ninth is not monitorial; it is the Setting Maul, 25
the Spade, the Coffin, and the Sprig of Acacia. 25
The Setting Maul is that by which our Grand
Master Hiram Abif was slain; the Spade, that
which dug his grave; the Coffin, that which received
his lifeless remains; and the Sprig of Acacia, that 30
which bloomed at the head of his grave. 30

The first three are striking emblems of mortality 35
and afford serious reflection to all thinking men, 35
but they would be more dark and gloomy were it
not for the Sprig of Acacia that bloomed at the
head of the grave, (WM: * * *) which serves to
remind us that there is an imperishable part within
us which bears the nearest affinity to the Supreme
Intelligence which pervades all nature and which 40
will never, never, never die. (WM: *) 40

Thus we close the explanation of the emblems 45
upon the solemn thought of death, which without 45
revelation would be dark and gloomy, but we are
suddenly revived by that ever green and ever living
sprig of Faith, which strengthens us with
confidence and composure, to look forward to a
blessed immortality, and we doubt not that on the
glorious morn of resurrection our bodies will rise
and become as incorruptible as our souls. 50

Then let us imitate the example of our Grand 55
Master Hiram Abif, in his virtuous and amiable 55
conduct, in his unfeigned piety to God, in his
inflexible fidelity to his trust, that we may welcome
the grim tyrant, Death, and receive him as a kind
messenger sent from our Supreme Grand Master

1 to translate us from this imperfect to that perfect, glorious and celestial Lodge above, where the Supreme Architect of the Universe presides.

5 WM: My Brother, this concludes the Third Degree of Freemasonry, with the exception of the Charge. If you will rise, I will repeat it to you.

10

CHARGE AT RAISING:

15 My Brother, your zeal for our Institution, the progress you have made in our mysteries, and your steady conformity to our useful regulations, have pointed you out as a proper object for this peculiar mark of our favor.

20

Duty and honor, now alone, bind you to be faithful to every trust, to support the dignity of your character on all occasions, and strenuously to enforce, by precept and example, a steady attachment to the tenets of Freemasonry. Exemplary conduct on your part will convince the world that merit is the just title to our privileges, and that on you our favors have not been undeservedly bestowed.

25

30

As a Master Mason, you are authorized to correct the irregularities of your less informed Brethren; to fortify their minds with resolutions against the snares of the insidious, and to guard them against every allurements to vicious practices. To preserve the reputation of the Fraternity, unsullied, ought to be your constant care, and therefore it becomes your province to caution the inexperienced against a breach of fidelity.

35

40

To your inferiors in rank or office, you are to recommend obedience and submission; to your equals, courtesy and affability; and to your superiors, kindness and condescension.

45

50

Universal benevolence you are zealously to inculcate, and by the regulation of your own conduct, endeavor to remove every aspersion against this venerable institution.

55

Our ancient landmarks you are carefully

to preserve, and never suffer them to be infringed, nor are you to countenance any deviation from our established customs.

1

If, in the circle of your acquaintance, you find a person desirous of being initiated into the Fraternity, be particularly careful not to recommend him unless you are convinced that he will conform to our rules, that the honor, glory and reputation of the institution may be firmly established, and the world at large convinced of its good effects.

5

10

Finally, my Brother, congratulating you most sincerely, let me enjoin upon you that your honor and reputation are concerned in supporting with dignity the respectable character you now bear. Let no motive, therefore, tempt you to swerve from your duties, violate your vows, or betray your trust, but be true and faithful, and imitate the example of that celebrated artist whom you have this evening represented; thus rendering yourself worthy of the honor we have conferred and meriting the trust we have reposed in you.

15

20

My Brother, I congratulate you on becoming a Master Mason, and as such commend you to the kind care, love and protection of Master Masons whithersoever dispersed around the globe. Be good; be true; and satisfy the world that by becoming a Master Mason you have become a better man. Retain, I entreat you, that purity of life and rectitude of conduct with which we hope you are endowed, and of which that spotless apron is the emblem, and the badge.

25

30

35

WM: My Brother, there is a lecture in connection with this degree that it will be necessary for you to commit to memory and on which you must pass a suitable examination in open Lodge, or as provided by our Nevada Code, within sixty days. I have no doubt the Brother who has instructed you thus far will be pleased to continue.

40

You will now step to the Secretary's desk and sign the by-laws, after which you will be entitled to your share of our privileges, as well as subjected to your share of our responsibilities.

45

MASTER MASON CLOSING:

50

WM: *. Brother Senior Warden.

SW: (S) Worshipful Master.

55

WM: Have you anything to bring before the Lodge before I proceed to close?

1 SW: Nothing in the West. 1
 foreign countries, work and receive Master's wages, and be thereby better enabled to support myself and family, and contribute to the relief of distressed worthy Master Masons, their widows and orphans. 1

5 WM: And in the South, Brother Junior Warden? 5
 JW: (S) Nothing in the South.
 WM: What makes you a Master Mason?
 WM: Has any Brother anything to bring before the Lodge before I proceed to close?
 SW: My Obligation.

10 WM: *. Brother Junior Deacon. 10
 WM: Where were you made a Master Mason?
 JD: (S) Worshipful Master.
 SW: Within the body of a just and duly constituted Lodge of Master Masons, assembled in a place representing the Sanctum Sanctorum of King Solomon's Temple. 15

15 WM: The last as well as the first great care of Masons when convened? 15
 JD: To see that they are duly tyled.
 WM: How many compose a Master Masons Lodge?
 20 WM: Attend to that duty and inform the Tyler that I am about to close this Lodge of Master Masons, and direct him to tyle accordingly. 20
 SW: Three or more.
 WM: When composed of five, of whom does it consist?
 25 JD: * * *. Brother Tyler, I am directed to inform you that the Worshipful Master is about to close this Lodge of Master Masons. Take due notice thereof and govern yourself accordingly. 25
 SW: The Worshipful Master, Senior and Junior Wardens, Senior and Junior Deacons.
 WM: Brother Senior Warden, the Junior Deacon's place in the Lodge?
 30 JD: * * *. 30
 SW: At my right.
 Tyl: * * *.
 WM: *. Brother Junior Deacon.
 JD: (S) Worshipful Master, we are duly tyled. 35
 JD: (S) Worshipful Master.
 35 WM: How are we tyled? 35
 WM: Your duty?
 JD: By a Brother Master Mason without, armed with the proper implement of his office.
 JD: To carry messages from the Senior Warden in the West to the Junior Warden in the South, and elsewhere about the Lodge as he may direct; attend the alarms at the outer door and report the same to the Worshipful Master; also to see that we are duly tyled. 40
 40 WM: His duty there? 40
 JD: To observe the approach of cowans and eavesdroppers, and suffer none to pass or re-pass except such as are duly qualified and have permission from the Worshipful Master.
 45 WM: The Senior Deacon's place? 45
 WM: *. Brother Senior Warden.
 JD: At the right of the Worshipful Master in the East.
 WM: Brother Senior Deacon. 50
 50 SW: (S) Worshipful Master. 50
 SD: (S) Worshipful Master.
 WM: Are you a Master Mason?
 WM: I am.
 WM: Your duty?
 55 WM: What induced you to become a Master Mason? 55
 SD: To carry orders from the Worshipful Master in the East to the Senior Warden in the West, and elsewhere about the Lodge as he may direct;
 SW: That I might obtain the Master's Word, travel in
 Master Mason Degree Ritual as practiced in Nevada, circa 1986

1	welcome and clothe visiting Brethren, attend the alarms at the inner door, also to receive and conduct candidates.	convened, of which due and timely notice will be given. This communicate to the Junior Warden in the South, and he to the Brethren present, that having due notice thereof, they may govern themselves accordingly.	1
5	WM: The Junior Warden's station?		5
	SD: In the South.	SW: Brother Junior Warden.	
	WM: Brother Junior Warden.	JW: Brother Senior Warden.	
10	JW: (S) Worshipful Master.	SW: It is the order of the Worshipful Master that _____ Lodge No. ____ be now closed on the Third Degree of Freemasonry, and stand closed until its next regular communication, unless especially called, of which due and timely notice will be given. This communicate to the Brethren present, that having due notice thereof, they may govern themselves accordingly.	10
	WM: Your duty in the South?		
15	JW: To observe the sun at meridian, which is the glory and beauty of the day; call the Craft from labor to refreshment, superintend them during the hours thereof, carefully to observe that the means of refreshment are not perverted to intemperance or excess, and see that they return to their labor in due season, that the Worshipful Master may receive honor, and they pleasure and profit thereby.		15
20		JW: Brethren, it is the order of the Worshipful Master, communicated to me through the Senior Warden in the West, that _____ Lodge No. ____ be now closed on the Third Degree of Freemasonry, and stand closed until its next regular communication, unless especially called, of which due and timely notice will be given. I communicate the same to you, that having due notice thereof, you will govern yourselves accordingly.	20
	WM: The Senior Warden's station?		
25	JW: In the West.		25
	WM: Brother Senior Warden.		
30	SW: (S) Worshipful Master.	WM: Brother Senior Warden.	30
	WM: Why in the West?	SW: (S) Worshipful Master.	
35	SW: As the sun is in the West at close of day, so stands the Senior Warden in the West to assist the Worshipful Master in opening and closing the Lodge; paying the Craft their wages, if any be due, that none may go away dissatisfied; harmony being the support of all institutions, especially this of ours.	WM: Have you ever traveled as a Master Mason?	35
		SW: I have; from West to East, and from East to West again.	
40		WM: Of what were you in search?	40
	WM: The Master's station?	SW: Of that which was lost.	
	SW: In the East.	WM: To what do you allude?	
45	WM: Why in the East?	SW: The secret word of a Master Mason.	45
		WM: Did you find it?	
50	SW: As the sun rises in the East to open and govern the day (WM: ***), so rises the Worshipful Master in the East to open and govern the Lodge, setting the Craft at work, giving them proper instruction for their labor.	SW: I did not; but found a substitute, which at the opening of this Lodge was sent to the East, accompanied with the steps, due-guards and signs.	50
55	WM: Brother Senior Warden, it is my order that _____ Lodge No. ____ be now closed on the Third Degree of Freemasonry, and stand closed until its next regular communication, unless especially	WM: Brother Senior Warden, I will now return the same to the West, accompanied with the steps, due-guards and signs, through the Senior Deacon. Brother Senior Deacon, attend.	55

1 (At this time, the steps, due-guards and signs of the 3
degrees, as well as the substitute, are communicated
from the Worshipful Master to the Senior Deacon. The
Senior Deacon then carries them to the West and
5 communicates them to the Senior Warden.)

WM: And part upon the square. So should we, my
Brethren, ever meet, act, and part. May the
blessing of Heaven rest upon us and all regular
Masons. May brotherly love prevail, and every
moral and social virtue cement us. Amen. 5

SW: (S) Worshipful Master, the substitute has come
to the West correctly.

(ALL) So mote it be.

10 WM: Brethren; attend to giving the signs; observe the
East.

WM: Brother Senior Deacon. 10

WM: *.

SD: (S) Worshipful Master.

15 SW: *.

WM: Attend at the Altar and close the Three Great Lights
in Masonry. 15

JW: *.

WM: I now declare ____ ____ Lodge No. ____ duly
closed. 15

WM: *.

WM: Brother Junior Deacon. 20

20 SW: *.

JD: (S) Worshipful Master.

JW: *.

WM: Inform the Tyler.

25 WM: *.

WM: *. 25

SW: *.

JW: *.

30 WM: Brethren, give your attention to the Chaplain.

Chap: And now, Almighty Father, we ask Thy blessing
upon the proceedings of this communication, and
35 as we are about to separate, we ask Thee to keep
us under Thy protecting care until again we are
called together. Teach us, O God, to realize the
beauties of the principles of our time-honored
institution, not only while in the Lodge, but when
40 abroad in the world. Subdue every discordant
passion within us. May we love one another in
the bonds of union and friendship. Amen.

MASTER MASON EXAMINATION:

Q: Are you a Master Mason? 40

A: I am.

45 (ALL): So mote it be.

Q: What induced you to become a Master Mason? 45

WM: Brother Senior Warden.

A: That I might obtain the Master's word, travel in
foreign countries, work and receive Master's
wages, and be thereby better enabled to support
myself and family, and contribute to the relief of
distressed worthy Master Masons, their widows
and orphans. 50

SW: (S) Worshipful Master.

50 WM: How should Masons meet?

SW: On the level.

Q: What makes you a Master Mason?

WM: And how act, Brother Junior Warden?

A: My Obligation. 55

55 JW: By the plumb.

Q: Where were you made a Master Mason?

1 A: Within the body of a just and duly constituted Lodge of Master Masons, assembled in a place representing the Sanctum Sanctorum of King Solomon's Temple. Q: bal; 1

5 A: Tubalcain. A: cain. 5

Q: How may I know you to be a Master Mason? Q: Will you be off or from? 5

10 A: By certain signs and tokens. A: From. 10

Q: What are signs? Q: From what, and to what? 10

A: Right angles, horizontals, and perpendiculars. A: From the pass-grip of a Master Mason to the real grip of the same. 15

15 Q: Advance a sign. Has that an allusion? Q: Pass. What is that? 15

A: It has; to the position of my hands while taking the Obligation. A: The real grip of a Master Mason, or lion's paw. 20

20 Q: Have you a further sign? Q: Has it a name? 20

A: I have. A: It has. 25

Q: Has that an allusion? Q: Will you give it to me? 25

25 A: It has; to the penalty of the Obligation. A: Place yourself in the proper position to receive it and I will. 30

Q: What are tokens? Q: What is the proper position to receive it. 30

30 A: Certain friendly or brotherly grips whereby one Mason may know another in the dark as in the light. A: On the Five Points of Fellowship. 35

Q: Advance and give me a token. What is that? A: Foot to foot, knee to knee, breast to breast, hand to back, and cheek to cheek, or mouth to ear. (Five Points of Fellowship are assumed as the response is being given) 35

A: The pass-grip of a Master Mason. Q: Has it a name? 40

40 A: It has. A: Ma; 40

Q: Will you give it to me? Q: Ha; 45

A: I did not so receive it; neither will I so impart it. A: Bone (whispered) 45

45 Q: How will you dispose of it? Q: Where were you prepared to be made a Master Mason? 50

A: Letter or syllable it. A: In a room adjoining the body of a just and duly constituted Lodge of Master Masons. 50

50 Q: Syllable it and begin. Q: How were you prepared? 55

A: You begin. A: By being divested of all metallic substances, neither naked nor clothed, barefoot, both knees and breasts bare, hood-winked, and with a cable-tow three times around my body, clothed as a 55

55 A: Tu;

1 Fellow Craft, in which condition I was conducted to a door of the Lodge and caused to give three distinct knocks, which were answered by three within.

5 Q: Why was the cable-tow three times around your body?

A: To teach me that as a Master Mason I was under a threefold tie to the Fraternity.

10 Q: To what do the three knocks allude?

A: To the Third Degree upon which I was then entering.

15 Q: What was said to you from within?

A: Who comes here?

20 Q: Your answer?

A: Brother _____, who has been duly initiated an Entered Apprentice, passed to the Degree of Fellow Craft, and now wishes further Light in Masonry by being raised to the Sublime Degree of Master Mason.

25 Q: What were you then asked?

30 A: If this was an act of my own free will and accord, if I was worthy and well qualified, duly and truly prepared, if I had made suitable proficiency in the preceding degree, all of which being answered in the affirmative, I was then asked by what further right or benefit I expected to obtain this important privilege.

35 Q: Your answer?

40 A: By the benefit of the pass-word.

Q: Had you the pass-word?

A: I had not. My conductor had and gave it for me.

45 Q: What were you then told?

A: Since I was in possession of all these necessary qualifications, I should wait until the Worshipful Master could be informed of my request and his answer returned.

50 Q: What was his answer when returned?

55 A: Let him enter this Worshipful Lodge of Master Masons and be received in due and ancient form.

Q: How were you received?

A: On the points of the Compasses, extending from my naked right to my naked left breast, which was to teach me that as within the breast are contained the most vital parts of man, so between the extreme points of the Compasses are contained the most valuable tenets of Freemasonry, which are Friendship, Morality, and Brotherly Love.

Q: How were you then disposed of?

A: Conducted three times regularly around the Lodge and to the Junior Warden in the South, where the same questions were asked and answers returned as at the door.

Q: How did the Junior Warden dispose of you?

A: Directed me conducted to the Senior Warden in the West, where the same questions were asked and answers returned as before.

Q: How did the Senior Warden dispose of you?

A: Directed me conducted to the Worshipful Master in the East, where the same questions were asked and answers returned as before, who also demanded of me whence I came and whither traveling.

Q: Your answer?

A: From the West, traveling East.

Q: Why did you leave the West and travel East?

A: In search of further Light in Masonry.

Q: What was then ordered?

A: That I be re-conducted to the Senior Warden in the West, who taught me how to approach the East in due and ancient form.

Q: What is that due and ancient form?

A: Advancing on my left foot, bringing the heel of my right to the heel of my left, thereby forming the angle of a square, body erect, facing East.

Q: What did the Worshipful Master then do with you?

- 1 A: Obligated me as a Master Mason. 1
- Q: How? 1
- 5 A: In due form. 5
- Q: What is that due form? 5
- 10 A: Kneeling on my naked knees, both hands resting on the Holy Bible, Square and Compasses, in which due form I took the solemn Obligation of a Master Mason. 10
- 15 Q: Have you that Obligation? 15
- A: I have. 15
- Q: Repeat it. 15
- 20 A: I, _____, of my own free will and accord, in the presence of Almighty God and this Worshipful Lodge of Master Masons, erected to Him and dedicated to the memory of the Holy Saints John, do hereby and hereon solemnly and sincerely promise and swear that I will keep and conceal and never reveal any of the secrets belonging to the Degree of Master Mason, which I have received, am about to receive, or may be hereafter instructed in, to any person unless it shall be to a worthy Brother Master Mason, or within the body of a just and duly constituted Lodge of such, and not unto him or them until by due trial, strict examination, or lawful Masonic information, I shall have found him or them justly entitled to receive the same. 20
- 25
- 30
- 35
- 40
- 45
- 50
- 55
- Furthermore: I do promise and swear that I will support the Constitution of the Grand Lodge of the State of Nevada, also all the laws, rules, and edicts of the same, or of any other Grand Lodge from whose jurisdiction I may hereafter hail; together with the by-laws, rules, and regulations of this or any other Lodge of which I may become a member, so far as the same shall come to my knowledge. 40
- Furthermore: I do promise and swear that I will answer and obey all due signs and regular summons sent me from the body of a just and duly constituted Lodge of Master Masons, or handed me by a worthy Brother of this degree, if within the length of my cable-tow. 50
- Furthermore: I do promise and swear that I will help, aid, and assist all poor and distressed Master Masons, their widows and orphans, they 55
- applying to me as such, I finding them worthy, and can do so without material to myself or family. Furthermore: I do promise and swear that I will keep the secrets of a worthy Brother Master Mason, when communicated to me as such, as secure and inviolate in my breast as they were in his before communication. 1
- Furthermore: I do promise and swear that I will not give the Grand Hailing Sign of Distress of a Master Mason, except for the benefit of the Craft while at work or for the instruction of a Brother, unless I am in real distress; and should I see the sign given, or hear the word spoken, I will hasten to the relief of the person so giving it. 5
- Furthermore: I do promise and swear that I will not give the substitute for the Master's Word in any other way or manner than that in which I receive it, which will be on the Five Points of Fellowship, and at low breath. 10
- Furthermore: I do promise and swear that I will not wrong, cheat, nor defraud a Master Masons Lodge, or a worthy Brother of this degree to the value of anything, knowingly, nor suffer it to be done by another, if in my power to prevent. 15
- Furthermore: I do promise and swear that I will not knowingly strike a Brother Master Mason, nor otherwise do him personal violence in anger, except in the necessary defense of myself, family or property. 20
- Furthermore: I do promise and swear that I will not have illicit carnal intercourse with a Master Mason's wife, widow, mother, sister or daughter, nor suffer it to be done by another if in my power to prevent. 25
- Furthermore: I do promise and swear that I will not be present at the initiating, passing, or raising of an old man in dotage, a young man under age, an irreligious libertine, an atheist, a person of unsound mind, or a woman, knowing them to be such. 30
- Furthermore: I do promise and swear that I will not be present at the initiating, passing, or raising of a candidate clandestinely, nor hold Masonic intercourse with a clandestine Mason, or with one who has been suspended or expelled, knowing him to be such, until duly restored. 35
- To all of which I do solemnly and sincerely promise and swear, without any hesitation, mental reservation, or secret evasion of mind in me 40

1	whatsoever; binding myself under no less a penalty than that of having my body severed in twain, my bowels taken thence, and with my body burned to ashes, and the ashes thereof scattered			1
		Q:	How should a Master Mason wear his apron?	
5	to the four winds of Heaven, that there might remain neither track, trace nor remembrance among man or Masons of so vile and perjured a wretch as I should be, should I ever knowingly or willfully violate this, my solemn Obligation of a Master Mason. So help me God and make me steadfast to keep and perform the same.	A:	With the flap turned down.	5
		Q:	With what were you then presented?	
10		A:	The working tools of a Master Mason.	
		Q:	What are they?	10
	Q: After the Obligation, what were you asked?	A:	All the tools in Masonry, especially the Trowel. The Trowel is an instrument used by operative masons to spread the cement which unites the building into one common mass; but we, as Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of spreading the cement of brotherly love and affection - that cement which unites us into one sacred band or society of friends and Brothers, among whom no contention should ever exist, save that noble contention, or rather emulation, of who best can work and best agree.	
15	A: What I most desired.			15
	Q: Your answer?			
	A: Further Light in Masonry.			
20	Q: Did you receive it?			20
	A: I did, by order of the Worshipful Master.			
25	Q: On being brought to Light in this degree, what did you first behold?	Q:	What was then ordered?	25
	A: The Three Great Lights in Masonry, as in the preceding degree, with this difference: Both points of the Compasses were above the Square, which was to teach me that I had received, and was entitled to receive all the Light that could be conferred upon or communicated to me in a Master Masons Lodge.	A:	That I be re-conducted to the place whence I came, invested with that of which I had been divested, and returned to the Lodge to represent our ancient operative Grand Master Hiram Abif.	30
30				
35				35
	Q: What did you next behold?			
40	A: The Worshipful Master approaching me from the East, upon the step, under the due-guard and sign of an Entered Apprentice; upon the step, under the due-guard and sign of a Fellow Craft; upon the step, under the due-guard and sign of a Master Mason, who presented his right hand in token of the continuance of friendship and brotherly love, and invested me with the pass-grip and pass-word, ordered me to rise, salute the Junior and Senior Wardens and satisfy them that I was a duly Obligated Master Mason, in possession of the step, due-guard, sign, pass-grip and pass-word.			40
45				45
50				50
	Q: What was then ordered?			
55	A: That I be re-conducted to the Senior Warden in the West, who taught me how to wear my apron as a Master Mason.			55

Who is Hiram Abiff ?

If the song leaders across the country were to stand on the platforms on Sunday morning and ask the members of the church, "Who was killed, buried and raised from the grave?", the majority of members would immediately respond with the name Jesus. A few might also remember the name Lazarus, whom Jesus raised from the dead. Yet, they would remember that Lazarus simply died; he was not killed. In a significant number of churches, the name Hiram Abiff, the son of a widow of the tribe of Naphtali, would come into the consciousness of some of the male members. In some churches, the question would cause even the pastor to think of Hiram. Although these men know that the name Hiram Abiff would be considered a valid answer to the question by other men with whom they privately associate in Masonic Lodges, they would be reluctant to mention the name of Hiram in church. Certainly, they would not explain the Masonic teaching they have embraced concerning the death, burial and resurrection of Hiram. That would cause others to doubt their Christianity.

The death, burial and resurrection of Jesus Christ is the essence of the Gospel. The Scriptural account of the Gospel is stated most succinctly by Paul:

Now, brothers, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain. For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Peter, and then to the Twelve. **1 COR. 15:1-5**

The Scriptures reveal that Jesus died a brutal death as the result of being crucified at a place called Golgotha:

They came to a place called Golgotha (which means The Place of the Skull). There they offered Jesus wine to drink, mixed with gall; but after tasting it, he refused to drink it. When they had crucified him, they divided up his clothes by casting lots. **MATT 27:33-35**

Before Jesus was killed, he was struck multiple times. Mark clearly states that fact:

Wanting to satisfy the crowd, Pilate released Barabbas to them. He had Jesus flogged, and handed him over to be crucified. **MARK 15:15**

Hiram Abiff & the Scriptures

The name Hiram Abiff is not found in Scripture. Yet, the Masonic account of Hiram is often said to be based upon the Holy Bible. In the Master Mason degree, in that portion of the ritual known as the Legend of the Third Degree, there are three central characters. The story line is set around the building of Solomon's temple. The characters, King Solomon, Hiram - the King of Tyre and Hiram Abiff are all taken from the Scriptural account of the temple building. King Solomon and Hiram King of Tyre are mentioned many times in the Scriptures, such as in 1 Kings 5. About the closest the Scriptures come to Hiram Abiff is Hiram-Abi which is found in 2 Chronicles 2:13 in the NAS and NIV translations. Hiram is a variant of Hiram. In the KJV translation of the verse, the name Hiram is found. The KJV uses both Hiram (2 Chron 2:3) and Hiram (1 Kings 5) to identify Hiram the King of Tyre. The KJV translation of 2 Chron 2:13 does not contain -abi, but rather "Hiram my father's." The Hebrew word from which the KJV "father's" was translated is "ab," according to the Hebrew Dictionary found in **STRONG'S CONCORDANCE**. Strong's entry for the word 'ab (H1) indicates that it can also mean father-less, as the son of a widow would be. The entry for H1 also mentions "Abi-." Studying the various translations along with a Hebrew dictionary allows us to see how Freemasonry may have settled on the name Hiram Abi-ff, also sometimes spelled Abif.

Hiram King of Tyre wrote a letter to King Solomon, advising him that he was sending Hiram-Abi to work on the temple. That letter is documented in 2 Chron 2:11-14. The fact that Hiram-Abi was the son of a widow of the tribe of Naphtali is confirmed in Scripture:

King Solomon sent to Tyre and brought Hiram, whose mother was a widow from the tribe of Naphtali and whose father was a man of Tyre and a craftsman in bronze. Hiram was

highly skilled and experienced in all kinds of bronze work. He came to King Solomon and did all the work assigned to him.

1 KINGS 7:13-14

Although the most important element of Masonic symbolism deals with the death, burial and resurrection of Hiram Abiff, there is nothing in Scripture to support it. Masonic Grand Lodges have stated that the account is not based upon fact, but rather is an allegory, used to teach.

Hiram Abiff in Masonic Ritual

During the Legend of the Third Degree, the candidate portrays Hiram Abiff in the ritual. He is blindfolded and led through the ritual by a conductor. In Masonic ritual, Hiram Abiff is not a worker of brass as in Scripture, but rather the Grand Master at the building of Solomon's temple. Each day, he lays out the work for the workmen to complete. There are Fellowcrafts who work on the temple who are to be given the secrets of a Master Mason as compensation - when the temple is completed. Once they have the secrets of a Master Mason they will earn the wages of a Master. A group of fifteen Fellowcrafts decide that they do not want to wait until the work is completed. They form a plot which only three of them carry through. The three "ruffians" sequentially accost Hiram at the East gate, the South gate and the West gate. A similar dialog occurs at each temple entrance. The ruffian demands the secrets of a Master Mason. Hiram explains that this is neither the time, nor the place; the secrets can only be revealed in the presence of three, King Solomon, Hiram the King of Tyre and myself. The ruffian demands, "Your life, or the secrets." Hiram responds, "My life you can have, my integrity - never." When they fail to get what they want, they strike Hiram with one of the working tools and he staggers to the next gate and the next encounter. The third ruffian is also unable to extract the secrets from Hiram Abiff. He strikes Hiram on the head with a setting maul and kills him. Hiram willingly laid down his life rather than betray his trust.

The ruffians have not achieved their goal and they have a body to dispose of. They bury the body in temple rubble and plan to return at midnight to give the body a more decent burial. At midnight, they return and carry the body to a hill west of Mt. Moriah, where Hiram Abiff is reburied. The next day, Hiram is nowhere to be found. A search is conducted.

The Fellowcrafts who did not go through with the conspiracy confess the plot. A grave is found; the body of Hiram is found within it. Hiram Abiff has been in the grave for 15 days. King Solomon gives the order for the body to be raised using the grips of the Entered Apprentice and then the Fellowcraft. Those efforts are unsuccessful. King Solomon states that he fears that with the death of Hiram Abiff the word of a Master Mason has been lost. Therefore, the first word spoken after Hiram is raised from the grave will be the substitute until the lost word can be recovered. At that point, King Solomon raises Hiram Abiff from "a dead level to a living perpendicular" using the real grip of a Master Mason, also known as the Lion's Paw. He embraces Hiram on the five points of fellowship, standing foot to foot, knee to knee, breast to breast, hand to back and mouth to ear. King Solomon, played by the Worshipful Master, then whispers the substitute for the lost word in Hiram's ear. That word is Ma-Ha-Bone. Following the Master Mason Lecture, the following words are spoken:

Then, finally my brethren, let us imitate our Grand Master, Hiram Abiff, in his virtuous conduct, his unfeigned piety to God, and his inflexible fidelity to his trust; that, like him, we may welcome the grim tyrant, Death, and receive him as a kind messenger sent by our Supreme Grand Master, to translate us from this imperfect to that all-perfect, glorious, and celestial Lodge above, where the Supreme Architect of the Universe presides.

When this conclusion to the ritual is reread carefully, breaking it down phrase by phrase, it is easy to see that what it actually says is that, "Masonic brethren should imitate Hiram Abiff to get into heaven." Notice that Freemasonry does not urge Freemasons to have faith in Hiram Abiff. When the words from the ritual are analyzed carefully, it is clear that Freemasonry is substituting imitation for faith and Hiram for Jesus - as the means to gaining entry into heaven, following death.

Certainly a Christian who is fluent in English and understands what salvation is will interpret these words as a plan of salvation. Many, many Masons who claim to be Christians take issue with this interpretation and flatly deny that Freemasonry has a plan of salvation. What do the Grand Lodges say? Consider these words from the monitor distributed to Master Masons by the Grand Lodge of South Carolina:

It was the single object of all the ancient rites and mysteries practiced in the very bosom of pagan darkness. . .to teach the immortality of the soul. This is still the great design of the third degree of Masonry. This is the scope and aim of its ritual. The Master Mason represents man, when youth, manhood, old age, and life itself have passed away as fleeting shadows, yet raised from the grave of iniquity, and quickened into another and better existence. By its legend and all its ritual, **it is implied that we have been redeemed from the death of sin** and the sepulchre of pollution. . . .and the conclusion we arrive at is, that youth, properly directed, leads us to honorable and virtuous maturity, and that the life of man, regulated by morality, faith, and justice, will be rewarded at its closing hour by the prospect of eternal bliss. . . The important design of the degree is to symbolize the great doctrines of the resurrection of the body and the immortality of the soul; and hence it has been remarked by a learned writer of our Order, that **the Master Mason represents a man saved from the grave of iniquity, and raised to the faith of salvation.**

AHIMAN REZON OR BOOK OF CONSTITUTIONS, pp. 141-2, 1965 ed.

By its legend and all its ritual, it is implied that we have been redeemed from the death of sin . . .

These words are found in the monitors of many states including Indiana, Montana, Nebraska, Nevada, and the District of Columbia, to name a few. All other Grand Lodge monitors which do not contain this text contain enough other material to prove that they too teach salvation without Jesus. Additionally, in virtually all monitors we have examined, they actually have a prayer which asks for salvation. Clearly the words of those Masons who deny that Freemasonry has a plan of salvation do not agree with the interpretation of the teachings of ritual offered by Grand Lodges. Since the Grand Lodges are the acknowledged authorities of Freemasonry, those individual Masons who

claim that Freemasonry has no plan of salvation are making claims which many of them know are untrue.

Resurrection, or reburial?

In Masonic ritual, Hiram Abiff is raised from a "dead level" to a "living perpendicular." Quite a number of Masons have claimed that Hiram Abiff was not resurrected from the grave near Mt. Moriah, but rather his body was exhumed and reburied in the temple. Why would they make that claim? There are several reasons. First, the ritual actually does state that Hiram was to be reburied within the temple. However, it does not happen in ritual. Hiram was first buried in temple rubble. Then, his body was moved and he was reburied on a hill west of Mt. Moriah. He was raised to "a living perpendicular," or resurrected, from that second grave. Hiram was physically reburied in ritual, but the reburial preceded resurrection.

The portion of the ritual lecture which deals with reburial in many states contains built-in conflicts which make physical reburial within the temple an impossible interpretation. The purpose of these built-in conflicts is to indicate that there is another, deeper, meaning within ritual - yet to be discovered. If a man carefully considers what is actually taught, he will know that physical reburial is not a valid interpretation. Some Grand Lodges have placed explanations in their monitors to allow the thinking Mason to know that physical reburial is impossible, for one reason, or another. Still, other Grand Lodges have placed explanatory text in their monitors which directly states that resurrection is the actual teaching contained in the ritual. Examples of each will be provided.

In the Nevada Master Mason ritual (may be downloaded from our website) we find the following:

They carried the body to the Temple and buried it in due form, and Masonic tradition informs us that a monument was erected to his memory, on which was delineated a beautiful Virgin weeping over a broken column; before her lay a book, open; in her right hand a sprig of acacia; in her left, an urn; and behind her stood Time with his fingers unfolding and counting the ringlets of her hair. The broken column denotes the untimely death of our Grand Master Hiram Abiff; the beautiful Virgin; weeping, denotes the Temple, unfinished; the book open before her, that his virtues there lie on perpetual record; the sprig of acacia in her right hand, the timely discovery of his body; **the urn in her left, that his ashes**

were there safely deposited to perpetuate the remembrance of so distinguished a character; . . .

NEVADA RITUAL, Master Mason,
p. 23 - left col, lines 1-18

Some time back, I worked with a Past Master who firmly denied the resurrection of Hiram. This glaring inconsistency - reburial and then cremation - in the ritual was brought to his attention. He remembered the words, having heard them many times, but he had not thought about what was actually said. When he read and analyzed the ritual, he was forced to admit that physical reburial did not make sense. They would not have buried Hiram in the temple, only to dig him back up and then cremate the body. Later, he found documents from his Lodge which clearly taught resurrection. He turned out to be an honest man in whom the Holy Spirit was working. He is no longer a Mason.

The cremation - reburial conflict is apparent in several monitors. There is a widely used drawing of a weeping virgin leaning over a broken column. Father Time is standing behind her holding a scythe. She is holding a small urn in her hand. The text describing it states the following:

The weeping virgin denotes the unfinished state of the Temple; the broken column, that one of the principal supports of Masonry had fallen in the death of our G. M. H. A.; . . . **the urn, that his ashes** were safely deposited to perpetuate the memory of so distinguished a character;

KENTUCKY MONITOR, p.140, 19th ed.

Text found in **AHIMAN REZON, OR BOOK OF CONSTITUTIONS** provided by the Grand Lodge of South Carolina explains that reburial within the temple could not have occurred, based upon Jewish law:

The Mosaic law which related to defilement by dead bodies, rendered it necessary that none should be buried near sacred places, nor even within the limits of cities, except in the case of kings and very distinguished men. The strictness of the religious code against pollution would, however, forbid that even these should be interred in the neighborhood of a temple or sanctuary.

AHIMAN REZON, 1965, p. 152

Parallels between Hiram Abiff and Jesus Christ are well developed in the monitor published by the Grand Lodge of Nebraska. They want to make certain that the Master Mason will realize that both Jesus Christ and Hiram Abiff were killed, buried and resurrected. They call attention to the

“peculiar symbolism” and what it must suggest.

The small hill near Mount Moriah can be clearly identified by the most convincing analogies as being no other than Mount Calvary. Thus Mount Calvary was a small hill; it was situated west from the Temple, and near Mount Moriah; it was on the direct road from Jerusalem to Joppa, and is thus the very spot where a weary brother, traveling on that road, would find it convenient to sit down to rest and refresh himself; it was outside of the gate of the Temple, and lastly, there are several caves, or clefts in the rocks, in the neighborhood, one of which, it will be remembered, was, subsequently to the time of this tradition, used as the sepulchre of our Lord. **The Master Mason will readily perceive the peculiar character of the symbolism which this identification of the spot on which the great truth of the resurrection was unfolded in both systems, the Masonic and the Christian, must suggest.**

NEBRASKA MONITOR & CEREMONIES,
1962, p. 54.

Yet another Grand Lodge explains that the temple is not physical in nature in the symbolic teaching of the Master Mason Degree. That being the case, physical reburial of his body within that spiritual temple would be impossible. They allude to a deeper meaning within the allegory.

For instance, in the first two degrees, the Lodge symbolizes the world, the place where all workmen labor at useful vocations . . . But in the Master's degree it represents the Sanctum Sanctorum, or Holy of Holies of King Solomon's Temple, which was itself a symbol of Heaven, or the abode of Deity. It was there that nothing earthly or unclean was allowed to enter. . . **“But there is even a deeper symbolism in the Master's lodge.** The allusion is not only to the sacred chamber of Solomon's physical temple, **it alludes also to the sacred chamber of that spiritual temple** we all are, or should be. . .

INDIANA MONITOR & FREEMASON'S GUIDE,
1993, p.155

Is it possible that the rituals of some Grand Lodges teach resurrection, while others actually do teach physical reburial? A number of Grand Lodges have gone out of their way to state that there are no significant differences in the ritual portrayal of the Legend of the Third Degree in any jurisdiction anywhere in the world. Reburial, rather than resurrection, would change the meaning of ritual drastically. Consider the words found in

the monitor for Texas as one example:

The legend of the third degree has been considered of so much importance that it has been preserved in the symbolism of every Masonic rite. It embodies the symbolic lesson of life, death and immortality.

No matter what modifications or alterations the general system may have suffered--no matter how much the ingenuity or the imagination of the founders of rites may have perverted or corrupted other symbols, abolishing the old, and substituting new ones--the legend of the Temple Builder has ever been left untouched, to present itself in all the integrity of its ancient mythical form.

MONITOR OF THE LODGE, (Texas), 1982, p.78

There is another, more significant reason why many Masons deny that the resurrection of Hiram is the only valid interpretation of Masonic ritual. For those Masons who want to believe that they are Christians, the difficulty is obvious. If they admit that they have been meeting in secret to reenact the death, burial and resurrection of Hiram Abiff, it will be unlikely that other Christians will accept them as a brother in Christ. If they themselves understand the Gospel, the obvious mockery of it would be a source of conflict in the minds of any of them who are even nominal Christians. Barring repentance, denial is a necessity for these men. To acknowledge resurrection as the teaching of ritual and then remain involved in Freemasonry would mean admitting, at least to themselves, that they are not genuine Christians. Does being in denial make them Christians in God's sight? Consider Matthew 7:21-23 and Matthew 28:18-20.

Hiram - the Masonic Savior?

The Grand Lodge of Kentucky provides unmistakable evidence that Freemasonry teaches, not only that there are many different saviors for various peoples, but that Hiram Abif is considered a savior for Freemasons. The context is a discussion of various world religions.

All believed in a future life, to be attained by purification and trials; in a state or successive states of reward and punishment; and in a Mediator or Redeemer, by whom the Evil Principle was to be overcome and the 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, Kioun-tse; the Persians, Sosiosch; the Chaldeans, Dhovanai;

the Egyptians, Horus; Plato, Love; the Scandinavians, Balder; the **Christians, Jesus; Masons, Hiram.** It is interesting that the "small hill west of Mount Moriah" has been identified as Golgotha, or Mount Calvary.

KENTUCKY MONITOR,
pp. XIV-XV, 5th-15th editions.

Masonry teaches that Jesus is not unique. Notice the parallel sentence structure: Hindus - Krishna, . . . Christians - Jesus, Masons - Hiram. They clearly are teaching that Krishna is a savior for Hindus, Jesus is a savior for Christians and Hiram Abiff is a savior for Masons. The teaching that Hiram is the Masonic savior is found in more than a few books distributed throughout the Masonic system. Consider the words of Masonic author, Lynn Perkins:

Therefore Masonry teaches that redemption and salvation are both the power and the responsibility of the individual Mason. Saviors like Hiram Abiff can and do show the way, but men must always follow and demonstrate, each for himself, his power to save himself, to build his own spiritual fabric in his own time and way. Every man in essence is his own savior and redeemer; for if he does not save himself, he will not be saved. The reader who succeeds in getting back to the real teachings of the masters, including Jesus of Nazareth, will find unanimity of thinking on this matter.

THE MEANING OF MASONRY, p. 95

How will Masons get into heaven?

A number of Masonic Grand Lodges have distributed educational material to new members which explains how they will gain entry into heaven. The name Jesus Christ is never mentioned. Consider these words found in the monitors of Kansas, Wisconsin and the Grand Lodge of Oklahoma:

Let all the energies of our minds and the affections of our souls be employed in the attainment of our Supreme Grand Master's approbation, that when the hour of our dissolution draws nigh and the cold winds of death come sighing around us, and his chill dew glistens on our foreheads, may we with joy obey the summons of the Grand Warden of Heaven and go from our labors here on earth to everlasting refreshment in the Paradise of God, where, by the benefit of a pass, a pure life, and a firm reliance on Divine Providence, we shall gain a ready admission

into the Celestial Lodge above, where the Supreme Architect of the Universe presides, where seated at the right hand of our Supreme Grand master, he will be pleased to pronounce us just and upright Masons.

MURROW MASONIC MONITOR AND CEREMONIES
(OKLAHOMA), 1997, p.90

Other Grand Lodge monitors contain similar text which contains a phrase which may have caused some Masons to mistakenly believe that Freemasonry lifts up Jesus Christ as the way to salvation. Notice the phrase - *Lion of the tribe of Judah* - and how it is used.

With the trowel spread liberally the cement of brotherly love; circumscribed by the compasses, let us ponder well our words and actions, and let all the energies of our minds and the affections of our souls be employed in the attainment of our Supreme Grand Master's approbation. Then, when our dissolution draws nigh, and the cold winds of death come sighing around us, and his chill dew already glisten upon our foreheads, with joy shall we obey the summons of the grand warden of Heaven and go from our labors on earth to eternal refreshment in the paradise of God, where, by the benefit of the pass of a pure and blameless life and an unshaken confidence in the merits of the Lion of the tribe of Judah, shall we gain ready admission into the celestial lodge where the Supreme Architect of the Universe presides; there, placed at His right hand, He will be pleased to pronounce us just and upright Masons. Then, my brethren . . . all the soul shall experience shall be perfect bliss, and all it shall express shall be perfect praise. . .

THE OFFICIAL MONITOR (Illinois '62), pp. 77-78

THE OFFICIAL MONITOR is distributed by the Grand Lodge of Illinois to Masons who are Jews, Moslems, Hindus, men who have no faith other than in a Supreme Being, as well as men who claim to be Christians. How would each of these groups of men interpret this text? Notice that it clearly states that they will gain entry into heaven. This teaching is applied to all Masons, not just those who claim to be Christians. Therefore, Jesus Christ cannot be the common denominator. Notice that they speak of the Lion of the tribe of Judah, but they do not define the term in the monitor. One who attempts to interpret the text from a Christian paradigm would likely equate the Lion of the tribe of Judah to Jesus Christ. He would be misled by attempting to interpret Freemasonry using a non-Masonic paradigm. As will become clear, Freemasonry embraces a different meaning of the phrase. Consider the words found in a Grand Lodge

training manual produced to guide those who would nurture new Master Masons in the ways of Masonic "light." The explanation includes statements that there are other mediators between God and man.

The lion, from the earliest times of recorded history, has been a symbol of might and royalty. It was placed on the standard of the Tribe of Judah because it was the royal tribe of the Hebrew Nation. The Kings of Judah were, therefore, called the Lion of the Tribe of Judah. This was one of the titles of King Solomon. This is the literal meaning of the term, but it also has a symbolic one. The Jewish idea of the Messiah was that of a mighty temporal king. He was designated the Lion of the Tribe of Judah, for it was from this tribe that all rulers came. The expression does not, of necessity, refer to Jesus of Nazareth, though the Christian Mason may so interpret the name if he desires. **The Lion of the Tribe of Judah also describes the Messiah of the Jewish Mason or the mediator of some of the ancient religions of the East** whose worshippers are Masons. Freedom of choice as to the application of these symbols is one of the reasons for the growth of Freemasonry over the centuries.

FLORIDA MENTOR'S MANUAL p. 24

The Grand Lodge of Pennsylvania is currently circulating a book by Oliver Day Street titled, **SYMBOLISM OF THE THREE DEGREES.** The stated purpose for circulating the book is for education and enlightenment. Circulation of their copies are limited to Pennsylvania Masons only. Quite a number of other Grand Lodges, including some Canadian Grand Lodges, also recommend the book to their members. We have copies of the book which were reprinted specifically for the Grand

. . . by the benefit of the pass of a pure and blameless life and an unshaken confidence in the merits of the Lion of the tribe of Judah, shall we gain ready admission into the celestial lodge where the Supreme Architect of the Universe presides; . . . He will be pleased to pronounce us just and upright Masons.

Lodges of other states. Those special reprints, in three separate volumes, are used to educate new Masons as they progress through the Entered Apprentice, Fellowcraft and Master Mason degrees of the Blue Lodge. A passage in the book closely parallels the words found in the **FLORIDA MENTOR'S MANUAL**. Several statements are made concerning the existence of multiple mediators between God and man, as well as other redeemers:

The lion from most ancient times has been a symbol of might or royalty. It was blazoned upon the standard of the tribe of Judah, because it was the royal tribe. The kings of Judah were, therefore, each called *Lion of the Tribe of Judah*, and such was one of the titles of Solomon. Remembrance of this fact gives appropriateness to an expression employed at one point in our ceremonies which is otherwise obscure, not to say absurd. Such is the literal meaning of this phrase, but it also has a symbolical one. The Jewish idea of a Messiah was of a mighty temporal king. He was also designated as the *Lion of the Tribe of Judah*; in fact this title was regarded as peculiarly belonging to him. This expression does not, as many Masons suppose, necessarily have a reference to Jesus of Nazareth. The Christian Mason is privileged so to interpret it, if he likes, but the Jew has equal right to understand it as meaning his Messiah. Indeed, **every great religion of the world has contained the conception in some form of a Mediator between God and man, a Redeemer who would raise mankind from the death of this life and the grave to an everlasting existence with God hereafter. The Mason who is a devotee of one of these religions, say, Buddhism, Brahmanism or Mohammedanism, is likewise entitled to construe this expression as referring to his own Mediator.**

SYMBOLISM OF THE THREE DEGREES,
pp. 154-155

The Jewish idea of a Messiah was of a mighty temporal king. He was also designated as the *Lion of the Tribe of Judah*; . . . This expression does not, as many Masons suppose, necessarily have a reference to Jesus of Nazareth.

Other books currently being circulated by the Grand Lodge of Pennsylvania and recommended by other Grand Lodges contain the teaching that there are various world saviors. Masonic author George Steinmetz explains exactly what the word "savior" means within the Masonic paradigm. The text is contained in a chapter titled, **THE MESSIAH CONCEPT**:

There have been numerous prototypes of the perfect man, forerunners of the perfected race which is to come. In some way, for some unexplainable reason, these prototypes came to be looked upon as "Saviors" rather than EXAMPLES."

THE LOST WORD ITS HIDDEN MEANING, p. 124

It is of course true they are "saviors" in the sense that they exemplify what man CAN BE and what he is to BECOME, but they do not so much "save men" as to point the way to "salvation." Ibid, pp. 124-5

We may discover *why* brief but glorious glimpses of what MAN MAY BE have been vouchsafed by such saviors as Osiris, Krishna, Jesus and Hiram. Ibid, p. 158

The reason that Freemasonry admonishes its new members to imitate Hiram to get into heaven is that it considers Hiram to be an example showing the way to salvation. Freemasonry teaches that each man is his own savior; it does not embrace the Christian teaching of substitutionary atonement. Freemasonry teaches that Hiram and other saviors save only themselves. By imitating Hiram, following his example, Freemasonry teaches that Masons may save themselves.

The resurrection of Hiram is also taught by The Grand Lodge of Pennsylvania through the use of **THE LOST WORD ITS HIDDEN MEANING** and other Masonic books they circulate which contain similar teachings. The Grand Lodge of Pennsylvania uses the book to draw a parallel between Hiram and Jesus, just as some other Grand Lodges do in their monitors.

Hiram, like Jesus, is subjected to three temptations which he withstands. He, like all the other saviors, loses his life in the contest between Right and the Principle of Evil. He lies buried fifteen days in contrast to the three days Jesus is said to have been in the tomb. The manner of his resurrection is dramatically different from all the others. Here, in fact, is a more enlightening example of resurrection than in any of the savior legends.

Ibid, p. 156

The Masonic view of Jesus

We could infer the position which Freemasonry takes with regard to Jesus Christ, but the Grand Lodges use Masonic literature to make that unnecessary. So that Masons will not misunderstand, the Masonic position on the Son of God has been explained in no uncertain terms:

Masonry is UNIVERSAL and recognizes no CREEDS, taking truth wherever it is found. That Jesus, the man, lived is conceded by even a vast majority of non-Christian creeds, the Jew acknowledges him to have been a Great Teacher. Some Christian creeds declare him to have been "conceived by the Holy Ghost, born of the Virgin Mary," others refuse this dogma, attribute to him no supernatural birth and claim he "**achieved Christ-hood.**" Occult teaching largely agrees with this latter thesis and points to him as a "prototype" of the perfect man - the goal toward which the ENTIRE HUMAN RACE is evolving. We are here referring to the Master strictly in that sense - one who has Mastered himself in the fullest sense of the expression.

THE LOST WORD ITS HIDDEN MEANING, p. 74

Obviously, the heretical teaching that Jesus Christ is NOT the only mediator between God and man (1 Timothy 2:5), that he is NOT the only redeemer and savior (John 14:6), and that the name of Jesus is NOT the only name whereby men may be saved (Acts 4:12) is current Masonic teaching. This heresy is not limited to an outdated edition of the Kentucky Monitor, as some "Christian" Masons have tried to claim. It is widespread, mainstream, Masonic teaching. All a Mason has to do to uncover it is dig around in the lodge library.

If you are a Mason who claims to be a Christian, you have a simple choice to make:

1. You can stand with the church and defend the Gospel of Jesus Christ.
2. You can stand with the Lodge and defend a false plan of salvation which is based upon the imitation of Hiram Abiff.

Your choice will determine where you spend eternity.

Larry Kunk, Ephesians 5:11, Inc.

A PDF file which contains this essay may be downloaded from our website. Permission to reprint is granted.

Masonic Books on CDROM

Lodge libraries contains books which contain much heresy. Normally, Masonic books are not readily available to Christians who wish to examine the evidence for themselves.

The following Masonic books are available from Ephesians 5:11, Inc. on CDROM. These books are written by Masons and distributed within the Masonic system for the education and enlightenment of Freemasons. These are the very same editions found in Lodge libraries. Using the Adobe Reader (included) they may be searched electronically for words or phrases.

CD # 1

MORALS AND DOGMA

This classic work by Albert Pike, the man who wrote the rituals for the Scottish Rite, contains a chapter for each of the Scottish Rite degrees. It was published by the Supreme Council 33rd Degree, Southern Jurisdiction. 872 pages plus a 221 page index

MACKEY'S ENCYCLOPEDIA - 2 Volume set

One of the classic Masonic Encyclopedias. Albert Mackey's works are well respected within Masonic circles. This major work contains a wealth of information about many different aspects of Freemasonry. 475 pages per volume

CD # 2

MANUAL OF THE LODGE

This 1862 work by Albert Mackey is the basis for much of the text in many of today's Masonic monitors. The Grand Lodge of South Carolina publishes most of this work today as their monitor, **AHIMAN REZON**. South Carolina removes the portions which deal with phallic worship, sun worship, etc. 272 pages

SYMBOLISM OF FREEMASONRY

This work by Mackey has long been considered one of the classic works on Masonic symbolism. An easy to read book by a Masonic scholar. 364 pages

THE LOST WORD ITS HIDDEN MEANING

Written for the purpose of delving into the Secret Doctrine of Freemasonry. This work by George Steinmetz is recommended by numerous Grand Lodges. 257 pages

THE MEANING OF MASONRY

An easy to read book which is currently available from the leading Masonic publisher. Lynn Perkins lays it all out in the open. If you are a Christian, after reading this book, you will understand exactly why a Christian cannot remain a Mason. 188 pages

CD # 3

SYMBOLISM OF THE THREE DEGREES

This 3 volume set has been reprinted for the Grand Lodges by the Masonic Service Association. In this form, the volumes are given to a man as he goes through the degrees. Oliver Day Street reveals that Osiris, Krishna, Jesus and Hiram are ALL saviors. If this were not mainstream Masonic teaching, why would the Grand Lodges distribute these books?

THE BUILDERS

Joseph Fort Newton, a Mason who was "a man of the cloth" wrote this work at the direct request of the Grand Lodge of Iowa. It is the most popular Masonic book ever published. Chapter 4 is titled, "The Secret Doctrine." If they didn't have a Secret Doctrine, while would the Grand Lodge of Iowa ask him to write about it? 300 pages

THE LOST KEYS OF MASONRY

One of the classics by Masonic occultist Manly Palmer Hall. Hall's obituary in the Scottish Rite Journal describes him as Freemasonry's Greatest Philosopher. 130 pages

MYSTIC MASONRY

J.D. Buck's classic work. There are three chapters titled, "The Secret Doctrine." Buck explains that it is more important to become a Christ than to believe that Jesus was Christ. The dark side of the craft is explained in this book. 125 pages

<input checked="" type="checkbox"/>	<input type="checkbox"/>	CD # 1	\$19	_____
	<input type="checkbox"/>	CD # 2	\$19	_____
	<input type="checkbox"/>	CD # 3	\$19	_____
	<input type="checkbox"/>	All three CDROMs	\$39	_____
			Shipping	\$2 _____
			Total	_____

Please Print

Name _____

Address _____

Address _____

City _____ State _____ Zip _____

Card number _____

VISA MasterCard Exp. Date ____/____/____

Signature _____ Phone _____

Ephesians 5:11, Inc. Box 291 Fishers, IN 46038