

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

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