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**Age of Enlightenment
Free Masons &
The Emergent Church**

Age of Enlightenment, Free Masons & the Emergent Church

By [Dr. Stephen R. Phinney](#)

Can you please tell me the real story of the Emergent Church? I hear so many different opinions, and to be quite frank, I'm a bit confused.

Dear reader, I will tell you the real story, but you might not like it. With the prayer of consideration of writing a book on the Church of Laodicea's historical elements (Emergent Church), I will offer a quick overview.



Masonic Infrastructure
Enlarged picture on pg. 18

The emerging church/movement is a global "post-Christian" (spiritual formation/Christ replica) movement originally birthed through the leaders of the Age of Enlightenment—founded by the early European Masonic secret society, formerly organized in 1717, but in truth, you can trace their movement back to the Brotherhood of Egypt. This brotherhood claims that they were the free-willed society of masons that built King Solomon's Temple at Jerusalem. Their first formal gathering included a representative from each of the following groups: Euclid (father of geometry) or Pythagoras (father of philosophy), Moses (Hebrew), the Essenes (New Testament replacements of the Pharisees), the Culdees (monastics/socialistic monks), the Druids (1st Order of Satanist), the Gypsies (Egyptian cultist), the Rosicrucians (a secret society of mystics), and last but not least one from the intellectual descendants of Noah (10th Horn/Patriarch).

The Age of Enlightenment had and continues to have goals to "liquefy," or merge, numeric codes, philosophy, the Hebrew culture, New Testament "believers," the Catholic Church, Satanist, followers of Egyptian thought, secret conceptual societies, and intellectuals. This is why the original nine symbols of the Masonic order mirrored these categories. Even though the Masons/Enlightened Ones were proactive in America long before they took leadership in the construction of the *Constitution of the United States* (historical Minnesota archeological find in 1313) for their New World Order, by the early 1800s, their pluralistic and deist* beliefs emerged in their first educational institutes (seminaries), built by Masons for the strict purpose of integrating their deist beliefs into a theology that matched their open-ended concepts of "freedom of

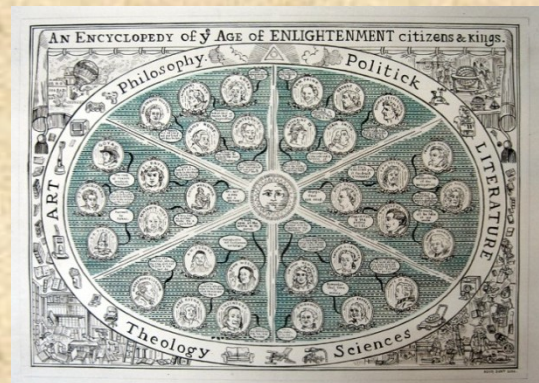


Figure 2: Masonic Enlightenment Centricity
Enlarged picture on pg. 18

religion" for "political gain" —Harvard (Congregationalist and Unitarian—the official churches of the early Masons), Yale (great intellectual movement of —the Age of Enlightenment), and others. The "degree" terminology used by Harvard and Yale derived from the European Mason's system of Masons graduating from different levels of "degrees" (1-33) - i.e., Master Mason, Master's degree.

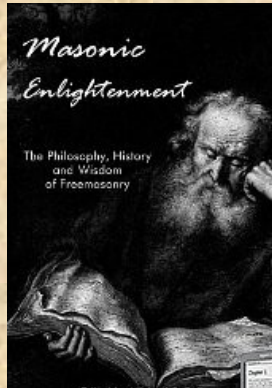


Figure 3: Masons, fathers of Science

Masons to this day are very active in church leadership, particularly those of Jacobus Arminius's heritage. Three movements that "jump started" the "religious" views of Americans were: the followers of Jacobus Arminius—Arminianism, who were against the works of John Calvin, and the Calvinist, the followers of John Calvin and followers of Enlightenment (European Masonic Order). Even though much of what the Arminians believe is relatively sound, it's their open-ended Deism (free-will) thinking that caused lineage to go "emergent." A practice that you will find in most of their descendent church denominations to this very day, which is: beliefs in homosexual pastors, women in pastoral positions, spiritual formation vs. re-birth in Jesus Christ, fifty-fifty marriages, salvation through freedom of intellectual choice, the acceptance of all forms of faiths, revisionary authority, experience-driven "Christianity," ecumenical peace, socialism and I will run out of space if I go on. This is why the Masons got along with the followers of Arminius. The Masonic movement of religious "freedom of choice" and political "freedom of religion" originally started this universal emergent mess. The result of this emergent mindset is every self-proclaimed "Christian" thinks they have the "right" to believe what they perceive truth to be, even though the Word of God is clear and immovable about what true indwelt Christians are required to believe.

The Emergent Church movement is nothing other than the Church of Laodicea (lukewarm or tepid), which is clearly defined in Revelation. The "postmodern" Church of today MUST turn lukewarm for the Antichrist to form a One World Religion—pluralism of all faiths (Rev. 17). Emergent leaders today tell us that Christianity must be "reconstructed" and that they must build this "new Jerusalem" before Christ returns. The not-so-new news is—that is exactly what God is going to allow.

Postmodern "church leaders" like Emergent Society members Brian McLaren, Rick Warren, Rob Bell, Peter Drucker, Tony Campollo, Glenn Beck, and thousands of others, believe they are the founders of this new Postmillennialism view of reconstructed Christianity (A view that states that Christ's 1,000-year reign was the first 1,000 years after Christ died. This is why postmillennialist believe that the second millennium after the 1,000-year reign is the age of reconstruction of Christianity). Yes, they believe that it is their responsibility to rebuild



Figure 4
Early Handbook -
Integration of Masonry
and Ministry

the New Jerusalem before Christ comes the second time. This is why "Reconstructionist Christians" believe that "Christ-followers" must take over politics, religions, and culture AND why the above leaders are so passionate about political gain. This is also why these postmodern "Christians" usually become Supersessionist (believers in Replacement Theology - that Christians replace Israel and God's promises given to them, including land, worship, prosperity, and the building of the New Jerusalem with its Temple).

This deceptive and unbiblical belief was touted and popularized by the Masonic orders of America. Higher degreed Masons believe that Washington DC is the New World location for building the new Temple and that this city is the spot for the New Jerusalem. In the truest historical sense, this is why America has been viewed by the general population of the world as a "Christian Nation," when in reality, we have never been an actual Christian nation. However, what we have been as a nation that touts Freedom of Religion ("a cultural system that creates powerful and long-lasting meaning") - not a nation of freedom for indwelt Christians. If you find this a bit difficult to believe, that's OK, in a few years you will see exactly what I am saying.

The Masons have had a goal for centuries to place the entire world under one order of "political and religious perfection"—a truth that only the top 3 degrees of Masons will admit to, although our new President believes it will take the integration of the black culture to accomplish such a feat. It needs to be noted that he is the first to accomplish general open membership of blacks into this traditional anti-Semitic and white supremacy group our beloved fathers call "Free" masonry. The truth being said, there is nothing "free" about being a part of the Masonic order. A rare honest Mason will tell you they are required to "swear to secrecy - even unto death," and even though members are free to throw around names of religious leaders, if a Master Mason mentions the name of Jesus in an "open meeting," they are "warned only once." That doesn't sound "free" to me!

An educated Mason knows what I am stating in this mini-report is the exact truth, but they won't panic because they know the average reader will continue to do what they have done for centuries, protect their daddies by looking to these historical accounts as a pure conspiracy. As a resident historian, I can tell you that this deception technique will continue to work until the Second Coming of Jesus Christ. Only those who have ears to hear will hear this! When any "Christian" protects their "denomination" or leader over the Truth of Jesus Christ, I automatically start looking at their feathers.

You see, there is a reason why that "14% of Southern Baptist Convention (SBC) pastors and 18% of SBC deacon board chairs are Masons." It is also estimated that SBC members comprise 37% of total U.S. lodge membership. (Keep in mind this survey is 20

years old – new finds reveal astronomical masonry membership growth, but documentations are being concealed. More research data in my full article). This gives us a good understanding of why much of the Emergent Church movement is being birthed through the Southern Baptist. Do the two have something in common? What do you think? Most don't realize that there is a split in the Southern Baptist Convention – liberal and conservative. It is the liberal branch of the Southern Baptist that makes up the majority of this 37% of American Free Masons. There are over 3,000 denominations in the United States of America, and a little over 90% are showing signs of being drawn into this Emergent Church movement. When you look at the Southern Baptist statistics alone, it is shocking enough, but if you review all denominational entities (which we plan to do) – we will have a clear and present reality of the level of deception the Church is facing today.

It has been a goal of theirs long before the European Masons gave the Statue of Liberty as an "Eternal Seal of Enlightenment" between the "Old World Masonic Order" to the "New World Order" (see figure one in original article). Remember, the American Free Masons' primary goal is to place the entire world under one order of political and religious perfection. Hmmm – does that sound Emergent to you?

At this site on August 5, 1884, the cornerstone of the pedestal of the statue of "Liberty Enlightening the World" was laid with a ceremony by William A. Brodie, Grand Master of Masons in the state of New York, Grand Lodge members, Representatives of the United States and French Governments, Army and Navy officers, Members of Foreign Relations, and Distinguished Citizens were present. The masons of New York dedicate this plaque in connection with the 100th anniversary of that historic event.

Please note that the Masons lay claim of intellectual ownership to almost every historical landmark in America, and good research proves their right! And that includes the first several American church denominations of the United States of America.

I will close with two quotes from two of my favorite pastors:

D.L. Moody wrote...

"I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say that they can have more influence for good by staying out of them and reproving their evil deeds. You can never reform anything by unequally yoking yourself to ungodly men.

True reformers separate themselves from the world. But, some say to me, if you talk that way, you will drive all the members of secret societies out of your meetings and out of your churches. But what if I did? Better men will take their places.

Give them the truth anyway, and if they would rather leave their churches than their lodges, the sooner they get out of their churches, the better. I would rather have ten members who are separated from the world than a thousand such members! Come out from the lodge. Better one with God than a thousand without Him! We must walk with God, and if only one or two go with us, it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up!"

Charles G. Finney on Freemasonry...

We are now prepared to consider the question of the relation of Freemasonry to the Church of Christ. On this question, I remark:

God holds the Church and every branch of it, responsible for its opinion and action in accordance with the best light, which, in his providence, is afforded them. . . . If any particular branch of the Church has better means of information and therefore more light on moral questions than another branch, its responsibility is greater, in proportion to its greater means of information. Such a branch of the Church is bound to take a higher and more advanced position in Christian life and duty, to bear a fuller and lighter testimony against every form of iniquity, than that required by less favored and less informed branches of the Church. They are not to wait until other Church branches have received their light before they bear testimony and pursue a course according to their own degree of information.

While Masonry was a secret, the Church had no light, and no responsibility respecting it. Although individual members of the Church were Freemasons, as a body, she knew nothing of Masonry; therefore she could say nothing. . . .

But the state of the case is now greatly changed. Freemasonry is now revealed. It is no longer a secret to any who wish to be informed..... Now, since these revelations are made, and both the Church and the world are aware of what Masonry is, God demands, and the world has a right to expect that the Church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God, and to the souls of men, require that the Church, which is the light of the world, should speak out, and should take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion. As God's witnesses, as the pillar and ground of the truth, the Church is bound to give the trumpet no uncertain sound, upon this question, that all men may know, whether, in her judgment, an intelligent embracing and determinate adhering to Freemasonry are compatible with a truthful profession of religion.

Every local branch of the Church of Christ is bound to examine this subject, and pronounce upon this institution, according to the best light they can get. God does not

allow individuals, or churches, to withhold action and express their opinion until other churches are as enlightened as themselves. We are bound to act up to our own light and go as far in advance of others as we have better means of information than they. We have no right to say to God that we will act according to our own convictions, when others become so enlightened that our action will be popular and meet their approval.

Again: Those individuals and churches, who have had the best means of information, owe it to other branches of the Church and the whole world to take action and to pronounce upon the unchristian character of Freemasonry, as the most influential means within their reach of arousing the whole Church and the world to an examination of the character and claims of Freemasonry.

If churches who are known to have examined the subject withhold their testimony; if they continue to receive persistent and intelligent Freemasons; if they leave the public to infer that they see nothing in Freemasonry inconsistent with a creditable profession of the Christian religion, it will justly be inferred by other branches of the Church, and by the world, that there is nothing in it so bad, so dangerous and unchristian as to call for their examination, action, or testimony. Before the publishing of Morgan's book, the Baptist denomination, especially, in that part of the country, had been greatly carried away by Freemasonry. A large proportion of its eldership and membership were Freemasons. A considerable number of ministers and members of other branches of the Christian Church had also fallen into the snare.

The murder of Wm. Morgan, and the publication of Masonry consequent thereupon in the books I have named, broke upon the Church - fast asleep on this subject - like a clap of thunder from a clear sky. The facts were such, the revelations were so clear, that the Baptist denomination backed down, and took the lead in renouncing and denouncing the institution. Their elders and associated churches, almost universally, passed resolutions disfellowshipping adhering Masons. The denomination, to a considerable extent, took the same course.

Throughout the Northern States, at that time, I believe it was almost universally conceded that persistent Freemasons, who continued to adhere and co-operate with them, ought not to be admitted to Christian churches. Now it is worthy of all consideration and remembrance, that God set the seal of His approbation upon the action taken by those churches at that time, by pouring out His Spirit upon them. Great revivals immediately followed over that whole region. . .

And should the question be asked, 'What shall be done with the great number of professed Christians who are Freemasons?'

I answer; let them have no more to do with it. Again, let Christian men labor with them, plead with them, and endeavor to make them see it to be their duty to abandon it. . . Let them be distinctly asked whether they intend still to aid and abet the administration and taking of these oaths, if they still intend to countenance the false and hypocritical teachings of Masonry, if they mean to countenance the profanity of their ceremonies, and practice the partiality they have sworn to practice. If so, surely they should not be allowed their places in the Church.

The public revival of Charles Finney drove the Masons out of their small town temples, formed societal fraternities (community organizations), and worked covertly to take over the Church of Christ. It needs to be noted that while Charles Finney was alive, the Masons had little control over the denomination of the Church of Christ – today, the majority of this denomination is run by high-level Masons, who happen to be pastors.

I reward the efforts of Dr. Moody and Finney. They are true "heroes" of the indwelt Christian faith and certainly men who I model my efforts after.

(Following 11 pages – documentation and references)

Note: The emergent message of the Masons is no longer singly associated with the braches of Arminianism; it is in the mainstream Christian Church and has infected the entire body of Christ. Few Christian institutions remain untouched by this movement—bless those whom the Lord causes to stand strong.

***Deism** is a theological position concerning in the philosophy of religion as the standpoint that reason and observation of the natural world, without the need for organized religion, can determine that a supreme being created the universe. Further the term often implies that this Supreme Being does NOT intervene in human affairs or suspend the natural laws of the universe. Deists typically reject supernatural events such as prophecy and miracles, tending to assert that God (or "Masonic Supreme Architect") has a plan for the universe that is not to be altered by intervention in the affairs of human life. Deists believe in the existence of God, on purely rational grounds, without any reliance on revealed religion or religious authority or holy books. The movement of Deism was popularized through the Age of Enlightenment. Some historical deist: Benjamin Franklin, Thomas Jefferson, Albert Einstein, Charles Darwin, George Washington, Alexander Graham Bell, Sigmund Freud, James Madison, James Monroe and many more. To learn more about Deism, log onto our website www.iomamerica.org.

Figure 4: Cornerstone of the Pedestal of the Statue of Liberty

AT THIS SITE ON AUGUST 5, 1884, THE CORNERSTONE OF THE PEDIMENT
OF THE STATUE OF "LIBERTY ILLUMINATING THE WORLD" WAS LAID WITH
CEREMONY BY WILLIAM A. BRODIE, GRAND MASTER OF MASONS IN THE
STATE OF NEW YORK. GRAND LODGE MEMBERS, REPRESENTATIVES OF THE
UNITED STATES AND FRENCH GOVERNMENTS, ARMY AND NAVY OFFICERS,
MEMBERS OF FOREIGN LEGATIONS, AND DISTINGUISHED CITIZENS WERE
PRESENT. THIS PLAQUE IS DEDICATED BY THE MASONS OF NEW YORK IN
COMMEMORATION OF THE 100TH ANNIVERSARY OF THAT HISTORIC EVENT.



M. W. BRITTON ALBRECHT
100TH ANNIVERSARY CHAIRMAN

M. W. CLYDE A. BOND
GRAND MASTER OF MASONS



M. W. ROBERT C. CINCHE
DEPUTY GRAND MASTER

AUGUST 5, 1984

Appendix

Lamentation is often heard concerning the apostate condition of the Southern Baptist Convention. However, there is a reasonable explanation for the broad path which the SBC is traveling, namely important statistics regarding the number of Freemasons who hold membership in the SBC, as published by [Biblical Discernment Ministries](#):

"U.S. membership [in the Masons] is claimed at about three million, with about five million worldwide... The official magazine of Masonry in the U.S. is titled New Age. Some church denominations are also led by avowed Masons. For example, a 1991 survey by the Southern Baptist Convention Sunday School Board found that 14% of SBC pastors and 18% of SBC deacon board chairs are Masons. It is also estimated that SBC members comprise 37% of total U.S. lodge membership. (A 2000 updated SBC report found that over 1,000 SBC pastors are Masons.)"

37% of 3,000,000 would have been 1,110,000 Masons who held membership in the SBC. This estimate was for 1991. How many are there today? Also, how many Masons attend SBC churches but do not hold formal memberships? And how many Masons belong to other Christian denominations? (A Freemason once informed us that the Masons encourage their members to go to Church.)

In 1993, the Southern Baptist Convention published a [Report on Freemasonry](#) which noted the many fine SBC leaders who were also Freemasons as well as many points of agreement between Freemasonry and Christianity, along with some areas of disagreement between the two. The verdict of the SBC as to whether or not a Southern Baptist could also be a member of a Masonic Lodge was not based on the Scriptural prohibition of I Cor. 10:21: "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." Instead the Southern Baptist Convention appealed to the old Masonic cliché regarding every man's "liberty of conscience":

"In light of the fact that many tenets and teachings of Freemasonry are not compatible with Christianity and Southern Baptist doctrine, while others are compatible with Christianity and Southern Baptist doctrine, we therefore recommend that consistent with our denomination's deep convictions regarding the priesthood of the believer and the autonomy of the local Church, membership in a Masonic Order be a matter of personal conscience. Therefore, we exhort Southern Baptists to prayerfully and carefully evaluate Freemasonry in the light of the Lordship of Christ, the teachings of the Scripture, and the findings of this report, as led by the Holy Spirit of God."

THE JESUS SEMINAR IN THE SBC

Considering that over 1 million Freemasons belong to the Southern Baptist Convention, and many hold positions of authority, it is not surprising that in 1998 a Jesus Seminar leader was invited to address an SBC congregation.

"In February Jesus Seminar leader Marcus Borg spoke for three days at Myers Park Baptist Church in Charlotte, North Carolina. Myers Park is affiliated with the Southern Baptist Convention.

"Borg denies that Jesus Christ even claimed to be the Messiah. He denies that Jesus Christ was virgin born. He denies the bodily resurrection of Christ. He denies that Christ worked miracles. 'We would say these are paranormal happenings, meaning things we don't have an explanation for' (*The Charlotte Observer*, Monday, Feb. 16, 1998, p. 6C).

"In 1992 Borg stated: 'It is a distortion of Scripture to read [the Bible] as a book of the future. It has a profoundly disturbing effect, and leads to the image of God as judge and emphasizes us as getting ready for judgment. It takes us away from the world' (*The Berean Call*, Apr. 1992).

"That same year Borg testified that He believes almost nothing in the Bible: 'I would argue that the truth of Easter does not depend on whether there was an empty tomb, or whether anything happened to the body of Jesus. ... I do not see the Christian tradition as exclusively true, or the Bible as the unique and infallible revelation of God. ... It makes no historical sense to say, 'Jesus was killed for the sins of the world.' ... I am one of those Christians who does not believe in the virgin birth, nor in the star of Bethlehem, nor in the journeys of the wisemen, nor in the shepherds coming to the manger, as facts of history" (*Bible Review*, December 1992).

"The misnamed Jesus Seminar, composed of some 75 'experts in religion and New Testament studies,' began meeting in March 1985 (its organization was first announced in 1978) with the supposed object of discovering which words of the Gospels are authentic. After a passage was discussed by the participating 'scholars,' they used colored pegs to indicate the degree of authenticity they felt should be ascribed to it. Red means they believe it is definitely authentic; pink for maybe; gray for probably; black for absolutely not authentic. The colors indicate degrees of doubt in God's Word. In 1993 the Jesus Seminar published *The Five Gospels: The Search for the Authentic Words of Jesus*. This included a new translation called 'The Scholar's Translation.' The color coding was incorporated into the text to describe the degree to which the various portions of the Gospels are considered authentic by the Jesus Seminar. Most of the passages are black!

"The Seminar concluded that Christ spoke only 18 percent of the sayings attributed to Him in the Bible. According to the Jesus Seminar, Christ did not speak most of the beatitudes in the Sermon on the Mount; He did not say anything about turning the other cheek or giving to those who ask of you; He did not speak the parable of the sower, the parable of the ten virgins, the parable of the ten pieces of money, or the parable of the talents; He did not say 'I will build my church; and the gates of hell shall not prevail against it'; He did not pray in the garden of Gethsemane; He did not say 'Take eat, this is my body' and the other sayings associated with the Lord's Supper; He did not say 'Father, forgive them; for they know not what they do' or 'My God, my God, why hast thou forsaken me' when He was on the cross.

"The Jesus Seminar determined that Christ did not walk on the water; he did not feed the thousands with only a few loaves and fishes; Christ gave no prophecies of His death or resurrection or second coming; Christ did not conduct the Last Supper as it is recorded in Scripture; there was no Jewish trial of Christ; Christ did not appear before the high priest or before Pilate; the Jewish crowd did not participate in His condemnation; Christ did not rise again bodily on the third day and did not ascend to Heaven bodily.

"According to the Jesus Seminar, 'THE STORY OF THE HISTORICAL JESUS ENDED WITH HIS DEATH ON THE CROSS AND THE DECAY OF HIS BODY' (Religious News Service, March 6, 1995). ([Christ-Denier Speaks at Southern Baptist Church](#))

THE Gnostic GOSPELS OF THE JESUS SEMINAR

Presently there are an abundance of books which promote the thesis of the Jesus Seminar: that the true message of Jesus Christ was suppressed by the early Church but has been preserved in non-canonical works written by Gnostics ~ especially the Dead Sea Scrolls, which were discovered in Qumran in 1945, and the Nag Hammadi Library, which was discovered in Egypt in 1947.

The majority of books promoting these heretical manuscripts are of Masonic origin: *The Hiram Key*; *The Dead Sea Scrolls Deception*; *The Message of the Sphinx*; *Holy Blood, Holy Grail*; and *Bloodline of the Holy Grail*. [1.](#)

The Introduction to a popular volume of the Nag Hammadi Library rejects the inspiration of two of the Gospels in the traditional Christian canon:

"The Jewish Christianity of the first generation in Galilee that developed the collection of sayings imbedded in the Gospels of Matthew and Luke may well have been considered heretical even by Paul and the Hellenists, and the feeling may have been mutual."

The Gospel of Mark is also suspect, according to the Masonic authors of *Holy Blood, Holy Grail*, subsequent to the recovery in 1958 of the Gnostic Secret Gospel of Mark near Jerusalem. [2.](#)

Since its inception in 1985, the Jesus Seminar has been preoccupied with discrediting Jesus Christ as revealed in the canon of Scripture and seeking to discover "the historical Jesus" in the Gnostic scriptures. With three Gospels of the New Testament now discredited, Jesus Seminar scholars have turned to a new gospel which presents "another Jesus" who preaches "another Gospel."

A survey of the [Jesus Seminar](#), available at the University of California at Santa Barbara web site, mentions their "scholarly" translation of a new version which includes the "recent archeological discovery" ~ the Gospel of Thomas:

"Part of the project was also the preparation of a new translation of the gospels, prepared by a group within the Seminar, known as 'the Scholars Version.' This translation, and the work of the Jesus Seminar as a whole, includes the non-canonical Gospel of Thomas, preserved in a Coptic version as part of the Nag Hammadi Codices discovered in Upper Egypt in 1945...The results of all this work appeared in 1993: *The Five Gospels: The Search for the Authentic Words of Jesus*, by Robert W. Funk, Roy W. Hoover, and the Jesus Seminar, published by Macmillan in New York."

Gnosis means "knowledge" - specifically hidden or occult knowledge. The Gnostics taught that it is possible for Man to attain to the divine state through the knowledge of secret mysteries. The Introduction to the Gospel of Thomas describes the Gnostic message of "another Jesus" who imparts *gnosis* to those seeking their divine origin:

"The Gospel of Thomas in its oldest form, stressed the finding of wisdom, or of the 'Kingdom of the Father,' in the knowledge (gnosis) of oneself (cf. saying 3), guided by the sayings of Jesus...The theme of recognizing oneself is further elaborated in sayings (cf. 50, 51) which speak of the knowledge of one's divine origin..."

Note the variety of New Age concepts preached by the Gnostic Jesus of the Gospel of Thomas:

(22) "Jesus said to them, 'When you make the two one, and when you make the inside like the outside and the outside like the inside, and the *above like the below*, and when you make the male and female one and the same, so that the male not be male nor the female; and when you fashion eyes in place of an eye, and a hand in place of a hand, and a foot in place of a foot, and a likeness in place of a likeness; then you will enter the kingdom.'" (As above, so below; androgyny)

[NOTE: According to *The Message of the Sphinx*, the "'Hermetic writings' (of the Gnostic School of Alexandria, Egypt)...express the philosophy 'as above, so below' and advocate the drawing down to earth of cosmic powers as an essential step in Mankind's quest for knowledge of the divine and immortality of the soul: 'And I, said Hermes, will make Mankind intelligent, I will confer wisdom on them, and make known to them the truth. I will never cease to benefit thereby the life of mortal men; and then will I benefit each one of them when the force of nature working in him is in accord with the movement of the stars.'" [3.](#)]

(30) "Jesus said, 'When you disrobe without being ashamed and take up your garments and place them under your feet like little children and tread upon them, then [will you see] the son of the living one, and you will not be afraid.'" (sexual rites of initiation)

(41) "Jesus said, 'Whoever has something *in his hand* will receive more, and whoever has nothing will be deprived of even the little he has.'" (cf., Rev. 13:16,17)

(50) "Jesus said, 'If they say to you, 'Where did you come from?', say to them, 'We came from the light, the place where the light came into being on its own accord and established [itself] and became manifest through their image...'" (divine origin of man)

(61) "Salome said, 'Who are you, man, that you...have come up on my couch and eaten from my table. Jesus said to her, 'I am he who exists from the undivided. I was given *some* of the things of my father.'" (Jesus not co-equal with God)

(70) "Jesus said, 'That which you have will save you if you bring it forth *from yourselves*. That which you do not have within you [will] kill you if you do not have it *within you*.'" (god within)

(72) "[A man said] to him, 'Tell my brothers to divide my father's possessions with me. He said to him, 'O man, who has made me a divider?' He turned to his disciples and said to them, 'I am not a divider, am I?' (ecumenical unity)

(77) "Jesus said, 'It is I who am the light which is above them all. It is I who am the all. From me did the all come forth, and unto me did the all extend. Split a piece of wood, and I am there. Lift up a stone, and you will find me there.'" (pantheism)

(114) "Simon Peter said to them, 'Let Mary leave us, for women are not worthy of life. Jesus said, 'I myself shall lead her in order to make her male, so that she too may become a living spirit resembling you males. For every woman who will make herself male will enter the kingdom of heaven.'" (androgyny)

MASONIC TAKEOVER OF THE DENOMINATIONS

Gnosticism began to threaten the doctrine of the Church during Apostolic times and became fully developed as a major heresy in the second century A.D. Paul seems to have been dealing with an early form of Gnosticism in the book of Colossians, where there are references to a religious system that attempted to devalue the person of Jesus Christ and undermine His redemptive work by promoting a combination of Greek speculation (2:4,8-10), Jewish legalism (2:11-17), and Oriental mysticism (2:18-23). The theme of Colossians is the complete sufficiency of Jesus Christ, rather than forbidden knowledge, for every spiritual and practical need of the believer.

Today, the Gnostic heresy is enjoying a worldwide revival. Other denominations besides the SBC, such as the United Methodist Church, have also invited speakers from the Jesus Seminar to address their congregations. By promoting the heretical doctrines of the Jesus Seminar and Freemasonry, these denominations have become major vehicles for the dissemination of Gnosticism.

It appears that this renaissance of Gnosticism has not been spontaneous, but is the result of premeditated infiltration of Christian churches. The writings of New Agers such as Theosophist Alice Bailey revealed that plans to form a fifth column within ALL denominations were laid early in this century:

"Very definitely may the assurance be given here that, prior to the coming of the Christ, adjustments will be made so that at the head of all great organizations will be found either a Master, or an initiate who has taken the third initiation. At the head of certain of the great occult groups, of the Freemasons of the world, and of the various great

divisions of the Church, and resident in many of the great nations will be found initiates or Masters." [4.](#)

"The Christian Church in its many branches can serve as a St. John the Baptist, as a voice crying in the wilderness, and as a nucleus through which world illumination may be accomplished. I indicate the hope. I do not assert a fact. Its work is intended to be the holding of a broad Platform. The Church must show a wide tolerance, and teach no revolutionary doctrines or cling to any reactionary ideas. The Church as a teaching factor should take the great basic doctrines and (shattering old forms in which they are held) show their true and inner spiritual significance. The prime work of the Church is to teach, and to teach ceaselessly, preserving the outer appearance in order to reach the many who are accustomed to church usages. Teachers must be trained; Bible knowledge must be spread; the sacraments must be mystically interpreted, and the power of the Church to heal must be demonstrated.

"The three main channels through which the preparation for the new age is going on might be regarded as the Church, the Masonic Fraternity and the educational field. All of them are as yet in relatively static condition, and all are as yet failing to meet the need and to respond to the inner pressure. But in all of these three movements, disciples of the Great Ones are to be found and they are steadily gathering momentum and will before long enter upon their designated task." [5.](#)

According to the Southern Baptist Convention's *A Report on Freemasonry*, we find the following:

In 1991, the Home Mission Board submitted questions concerning Freemasonry in the SBC to Baptist VIEWpoll. Baptist VIEWpoll is a survey by the Corporate Market Research Department of the Sunday School Board, SBC, of 1,433 Southern Baptists (283 pastors, 430 ministers of education, 247 directors of missions, 202 deacon chairmen, and 271 church clerks). Of the 1,433 who received the questionnaire, 997 responded. One question was how important it was for the SBC to have an official statement on Freemasonry. A majority of pastors (60%), ministers of education (56%), directors of missions (72%), deacon chairmen (63%), and church clerks (74%) felt that such a statement was either "not very important at all" or had no opinion about whether a statement was needed. When asked if the issue of Freemasonry ever caused a problem in their churches/associations, the vast majority of each group responded that their churches/associations had never dealt with Freemasonry. Of those responding, 14 percent of the pastors, 5 percent of the ministers of education, 13 percent of the directors of missions, 18 percent of the deacon chairmen, and 12 percent of the church clerks were or had been Masonic or Eastern Star members.¹

An estimated 400,000 - 500,000 Southern Baptist men are Masons. Among this number are many well-known Southern Baptist leaders. No attempt will be given to naming living Southern Baptist Masons. However, following are some well-known Southern Baptist Masons from the past.

Robert E. Baylor was one of eight Masons who petitioned for a charter for Baylor University in 1845. "Every president of Baylor University has been a Master Mason." ² One President was **William R. White**, 33d, who served as President of Baylor University from 1948 to 1961. He served as pastor of First Baptist Church of Austin, First Baptist Church of Oklahoma City, First Baptist Church of Lubbock, and Broadway Baptist Church of Fort Worth. He also served as executive secretary, and later as President, of The Baptist General Convention of Texas.

The first two missionaries sent by the SBC to Texas, **James Huckins and William Tryon**, were Masons.

George W. Truett (1867-1944), pastor of First Baptist Church, Dallas (1897-1944), President of the SBC (1927-1929), President of the Baptist World Alliance (1934-1939), and trustee of Baylor University and Southwestern Baptist Theological Seminary, was a Scottish Rite Mason. He was raised a Master Mason in 1920 in the Dallas Lodge No. 760; he received the 32nd degree in 1921. Of his Masonic membership, Truett said:

"From my earliest recollection, sitting about my father's knees, who was a Mason, and hearing him and fellow Masons talk, I imbibed the impression in early childhood that the Masonic fraternity is one of the most helpful mediating and conserving organizations among men, and I have never wavered from that childhood impression, but it has stood steadfastly with me through the busy and vast hurrying years." ³

Truett, in perhaps his most famous sermon, preaching on the steps of the U.S. Capitol in Washington, D.C., on May 16, 1920, addressed the 15,000 people gathered:

"The right to private judgment is the crown jewel of humanity, and for any person or institution to dare to come between the soul and God is a blasphemous impertinence and a defamation of the crown-rights of the Son of God.... Every one must give an account of himself to God. Each one must repent for himself, and believe for himself, and be baptized for himself, and answer to God for himself, both in time and in eternity." ⁴

B.H. Carroll (1843-1914), first president of Southwestern seminary, was a member of Waco Lodge No. 92 and Herring Lodge No. 1224, both located in Waco, Texas.⁵ Carroll was instrumental in the creation of the Department of Evangelism of the Home Mission Board in 1906. Carroll was the author of more than 20 books, including *The Bible Doctrine of Repentance* (1897), *Baptists and Their Doctrines* (1913), and *Evangelistic Sermons* (1913). It is said that his favourite causes were evangelism, prohibition, home missions, and Christian education.⁶

L.R. Scarborough (1870-1945) was a member of Gray Lodge No. 329 in Houston, Texas.⁷ He served Southern Baptists as pastor of First Baptist Church in Abilene, Texas, from 1901 to 1908; professor of evangelism at Southwestern seminary from 1908 to 1914, when he became President of the seminary. He authored a number of books, most of which focused on evangelism, including *How Jesus Won Men* (1926), or were collections of his sermons.⁸

W.W. Barnes (1883-1960), professor of church history at Southwestern seminary (1913-1953), was an active 32nd degree Scottish Rite Mason. **W.T. Conner (1877-1952)**, who taught theology at Southwestern seminary from 1910 until his retirement in 1949, was a member of Southside Lodge No. 1114 in Fort Worth until his death. James T. Draper Jr. referred to Conner as "perhaps the most famous theologian to be associated with Southwestern Seminary."⁹

William W. Hamilton, a Mason, was named the Home Mission Board's first head of the Department of Evangelism in 1906. He served as President of Baptist Bible Institute (BBI), now the New Orleans Baptist Theological Seminary, from 1927 to 1943. While President, he saved BBI from bankruptcy in 1932, when the school defaulted on \$353,000 in bonds. He was President of the SBC from 1940 to 1942.

Louie D. Newton (1892-1986), was President of the SBC (1947-1948) and vice president of the Baptist World Alliance (1939-1959), served 27 years on the SBC Executive Committee, and was a member of Joseph C. Greenfield Lodge No.400 in Atlanta. He received his 50-year Masonic pin in 1980. He was also a York Rite Mason and a Shriner. He was the chaplain of the Yaarab Shrine Temple in Atlanta from 1939 to 1953, when he was succeeded by fellow Southern Baptist James P. Wesberry.

James P. Wesberry, who died in December 1992, was pastor of Morningside Baptist Church in Atlanta for 31 years, President of the Georgia Baptist Convention for 3 years, recording secretary for the Georgia Baptist Convention for 20 years, moderator of the Southern Baptist Pastors Conference, and executive-director of the Lord's Day Alliance.¹⁰ He became a Mason in 1927. He was a York Rite Mason, 32nd degree Scottish Rite Mason, and a Shriner. He succeeded **Louie D. Newton** as chaplain of the Yaarab Shrine Temple in Atlanta in 1953. Wesberry was succeeded as chaplain by another Southern Baptist minister, **James C. Bryant**, in 1981.

Joseph Samuel Murrow (1835-1929) was an appointed Southern Baptist home missionary to the Oklahoma Indian Territory, where he established more than 100 churches, according to one report. Called "the founder of Freemasonry in Oklahoma," he established the first Masonic Lodge in the Indian Territory, served as the Grand Master of the Grand Lodge in the Indian Territory, and wrote the Murrow Masonic Monitor.¹¹ He was raised a Master Mason in 1867. He served as Grand Master of the Grand Lodge of the Indian Territory from 1877 to 1878 and Grand Secretary from 1880 to 1909.¹²

John T. Christian (1854-1925), a Knight Templar, was chairman of the informal committee of friends who met in 1915 to consider formation of BBI. He was professor of Christian history and librarian at BBI from 1919 until his death in 1925. He donated his personal library of 15,000 volumes to BBI. The library on the New Orleans seminary campus bears his name. Christian also pastored First Baptist Church, Chattanooga; First Baptist Church, Hattiesburg; Second Baptist Church, Little Rock; and other churches.

J.B. Lawrence, a Mason, was vice president of the SBC (1916-1917) and executive secretary-treasurer of the Home Mission Board (1929-1954). In 1943, Lawrence freed the Home Mission Board from debt for the first time.

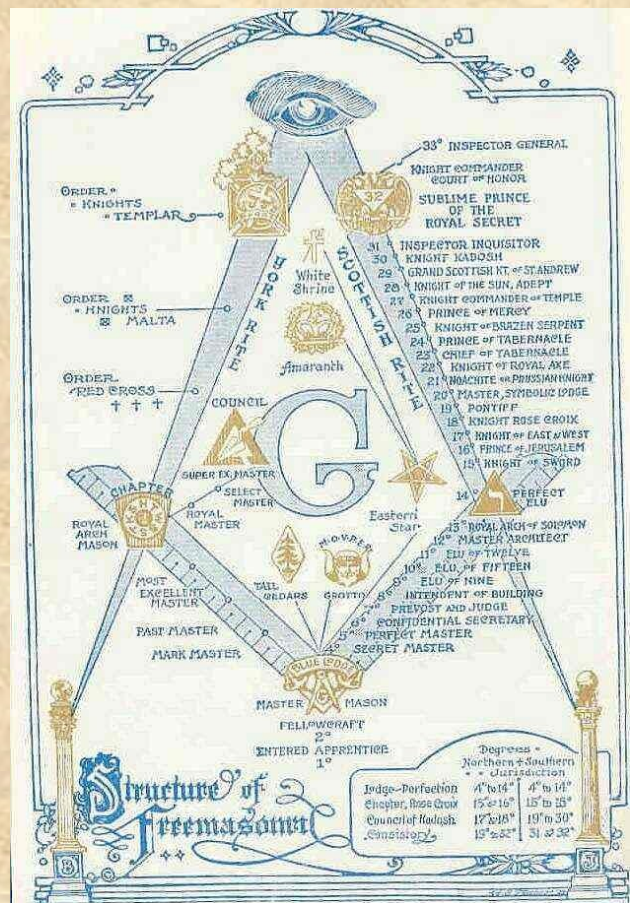
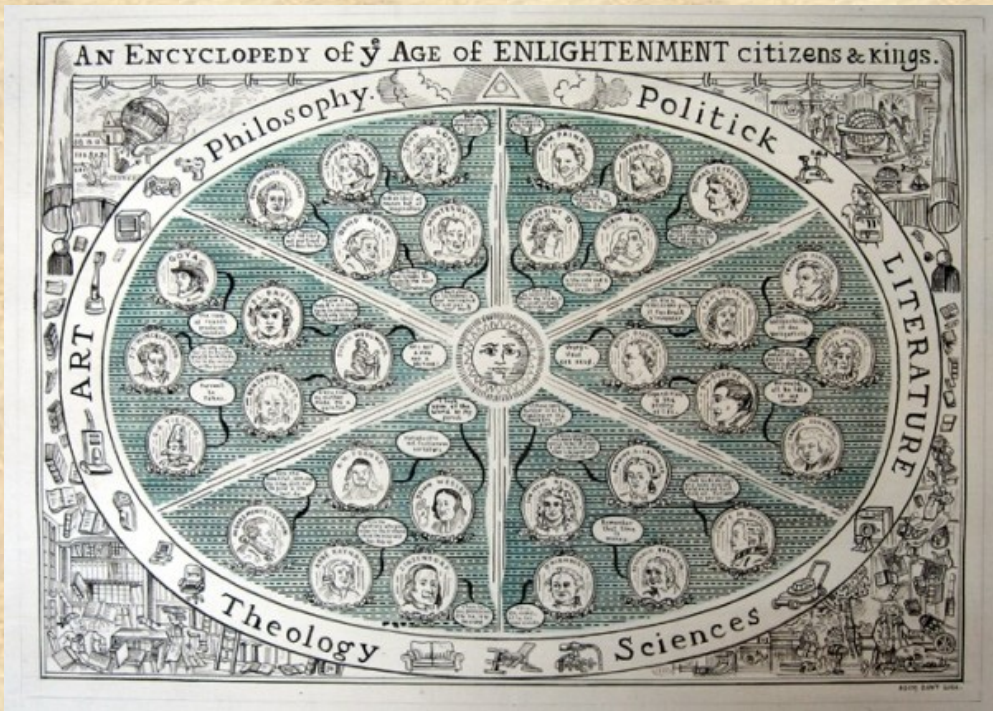
Richard A. McLemore, President of Mississippi College in Clinton (1957-1968), was a member of Hattiesburg Lodge No. 397 and a 33rd degree Scottish Rite Mason.¹³

David E. Moore was a well-known pastor in southeastern New Mexico until his death in 1992 at the age of 103. He was pastor of Caprock Baptist Church in Caprock, N.M., for many years and was assistant pastor of First Baptist Church, Roswell, N.M., at the time of his death. On his hundredth birthday, he was honoured with the title of "Honourary Past Master of Roswell Lodge No. 18." ¹⁴

Some insist that "Christian Masons must decide today whether they will remain Masons and deny their Lord, Jesus Christ, or whether they will do the will of their Father in heaven and leave Masonry." ¹⁵ They call for Christian Masons to reject the "hypocrisy" of being a Mason and a Christian. "Either follow God or follow Masonry. Either live as a Christian or live as a Mason." ¹⁶

Taking an opposite position, a non-Mason Southern Baptist pastor writes, "The Masons I know are good Christians that are as active and perhaps more active than most church members and are instrumental in the spiritual growth of their peers in their respective churches." He continues, "It is time for us to lay aside our prejudices against other organizations and denominations that differ from us, and focus on the mission of the Church. That is to make disciples, to baptize them, and to teach them to reach others." ¹⁷

1. Baptist VIEWpoll, November 1991, and memorandum from Steve Whitten to the HMB Administrative Council, February 20, 1992.
2. Carter, *Masonry in Texas*, p. 340. R.E. Baylor was a member of Baylor Lodge No. 125.
3. William R. Denslow, *10,000 Famous Freemasons*, vol. IV (Trenton: Missouri Lodge of Research, 1961), pp. 254-255. The quote is from an address by Truett at the Grand Lodge of Texas meeting in Waco in 1940. The full text of Truett's address is found in *Proceedings of the Grand Lodge of Texas* (Waco: Grand Lodge of Texas, 1940), pp. 148 - 156.
4. Powhatan W. James, *George W. Truett: A Biography* (New York: The Macmillan Company, 1945), p. 3.
5. D.D. Tidwell, "Dr. George W. Truett," *The Texas Grand Lodge Magazine*, March 1960, p. 113, and letter from James D. Ward of Waco, Texas, December 9, 1992.
6. Melton, *Religious Leaders of America*, pp. 86- 87.
7. Letter from James D. Ward of Waco, December 9, 1992.
8. Melton, *Religious Leaders of America*, p. 409.
9. James T. Draper Jr. *Authority: The Critical Issue for Southern Baptists* (Old Tappan: Fleming H. Revell Co., 1984), p. 64.
10. Sunday, September-December 1991, pp. 8-12.
11. Unpublished manuscript from Jim Tresner, ed., *The Oklahoma Mason*, n.d.
12. Denslow, *10,000 Famous Freemasons*, vol. III, pp. 249 -250.
13. *The New Age Magazine*, September 1968, pp. 35-36.
14. Letter from Ray D. Carpenter, Albuquerque, N.M., November 6, 1992.
15. Ankerberg and Weldon, *The Facts on the Masonic Lodge*, p. 44.
16. *Ibid.*
17. Letter on file.



The Structure of Freemasonry

American Freemasonry resembles two sets of stairs that begin and separate, as this chart of Masonic structure shows. A Mason's first step is to become an Entered Apprentice. He climbs to the third step where most Masons stay. If he wants to go on in Masonic hierarchy, he enters either the Scottish or York rites. Many authorities say the Scottish Rite was begun by Scotc emigrants in France; the York Rite is named after York, England where, by legend, the first Masonic body was organized.

In the Scottish Rite a Mason climbs 30 steps, or degrees. The name he takes on at each degree is written on each step in chart. Where there are two names the top is used by northern Masons, the italicized one by southern Masons. Some figures a Mason meets in Rite ceremonies stand on the steps (from bottom). King Solomon, King Cyrus, and George Washington, Sultan. Each degree teaches a moral. To earn degree candidate learns the moral and participates in ceremony dramatizing it. A 32nd is the

highest degree a Mason can earn. The 33rd is awarded by the Supreme Council, ruling body of the Rite.

A Mason in York Rite advances 10 degrees, known by name and not by degree number. On chart see figure he meets at each degree or the degree symbol. Figures are temple workmen, Past Master (Virtual), Israel tribesman, High Priest of Jews, King Heron of Tyre, Knight of Malta, Knight Templar, equal in prestige to 32nd in Scottish Rite.

Under the arch are organizations allied to Freemasonry. Master Masons are eligible for Grato and Tall Orders of Lebanon. Girls with a Mason in the family can join Job's Daughters or Rainbow Girls; women, the Eastern Star; boys, DeMolay. Only 32nd Masons or Knights Templar can join the Shrine. Shrine's wife can be a Daughter of the Nile. Most important of many Masonic symbols are the open Bible with square and compass on it (left); Solomon's temple (below Bible); and the G with the all-seeing eye inside (upper right). In the U.S., the G stands for God.

