

## Newsletter, October 2015

In our September 2015 newsletter we put forth the premise that all false religions of the earth had their beginnings in the satanic religion of ancient Babylon with various modifications and innovations. While we could have chosen to expose various false religions prevalent in the world today, we have chosen to single out the religion of Speculative Freemasonry primarily because it is not often recognized as a religion and because tracing its origin back through corrupt Roman Catholicism to the ancient religion of Babylon is so readily accomplished. Moreover, it is extremely important to expose this false religion because its followers have perniciously made their way deep into the non-biblical churchianity of today's corrupt temporal churches. Speculative Freemasonry with its occult roots has seriously affected sound Christian doctrine and practice for many years through its numerous members who have made their way into high positions of authority in today's temporal churches. Speculative Freemasonry and true Christianity are not in any way compatible, as we shall demonstrate in the following paragraphs; nevertheless, men who are led to seek entry into this pernicious religion are told by its leaders that the teachings of Speculative Freemasonry will in no way conflict with their Christian faith. Although a "nominal Christian" steeped only in nebulous ritualistic church tradition may be easily deceived by this statement, it is easily recognized as false by those who have been genuinely redeemed in Christ and are well studied in Church history and God's Word.

We shall begin this study by first providing an historic background of Speculative Freemasonry using edited excerpts taken from *Comprehensively Reformed Christianity*, Book III, page 146 and its earlier association with the Knights Templar found on pages 196 thru 199. Then, we shall discuss Freemasonry's transformation into the present-day religion of Speculative Freemasonry as found on pages 424 thru 430 of Book III. Masonry as a craft dates back into antiquity long before the Judeo-Christian era. Within the 1600 years or so from Adam to the great Genesis flood, men most likely learned to assemble stones to build various simple structures. Over those early centuries stone masons could have begun to design more sophisticated tools, allowing them to perfect their trade, such that they were able to build more elaborate stone buildings and houses in which they could work and live. From such simple structures, stone masonry could have continued to grow until elaborate buildings intended for political assembly and corporate worship of various perceived deities were constructed. Having said all this in the way of logical supposition, we have no precise idea what specific constructions may or may not have existed prior to the Genesis flood inasmuch as the massive tidal waves of the flood have demolished them beyond any hope of discovery today. However, soon after the great flood receded from the earth we know that large towers in the form of zikkurats appeared, as we discussed in last month's newsletter in connection with the tower of Babal. About 160 years following the great flood construction of the massive pyramids of Egypt began, which was followed much later by various Greek stone temples including the *Acropolis* and the *Parthenon* in Athens and still other buildings dedicated to the worship of various pagan gods and goddesses – who were but later representations of Nimrod, Tammuz, and Semiramis of Babylon (cf. Newsletter, September 2015).

After paganism flooded into the Roman Church in the fourth century (cf. *CRC* Book III, pages 141,142), the special skills of stone craftsmen were enlisted for the building of great religious edifices in support of the religious-political grandeur of Roman Catholicism. During the span of years from about AD 500 to 1700, the Roman Catholic Church ordered the construction of massive cathedrals and basilicas to which the skills of many stone masons were applied. The mysteries concerning the means of their elaborate construction remained very closely held by a very select group of workers. Although these massive constructions were purportedly designed to declare the glory of God, they greatly enhanced the status of the stone masons who had constructed them. For that reason, they were granted the right to cross over any regional boundaries moving about freely from place to place to practice their art. From that right of free access came the title "Freemasons," which was thereafter applied to them. Freemasons formed strict fraternities or worker guilds wherein their secrets could be held in strict confidence. The master masons that oversaw early masonic fraternities were responsible for skill training as well as developing and maintaining the moral fiber and general conduct of their apprentices. Various religious catechisms and strange dramatic enactments were employed in these guilds to teach, symbolize, and demonstrate acceptable moral principles. The close association between the Roman Catholic Church and Freemasonry was firmly cemented in place through the construction of various Gothic style Cathedrals in France in the early twelfth century – such as the *Notre-Dame* in Paris. All of this religious construction elevated the masonic guilds

of that day to a religious pinnacle of their own making alongside the Roman Catholic Church. That symbiotic relationship was later to change resulting in severe conflict and irreconcilable schism.

The legendary Knights Templar was a militant religious order formed around 1119 by a French nobleman, Hugues de Payens, who collected eight of his relatives to fight along side him. All were experienced knights that dedicated themselves to the protection of pilgrims as they visited the “Holy Places” in and around Jerusalem. In 1139, the Roman Pope Innocent II issued a papal bull that granted near autonomous authority to the order subject only to the office of the Pope. Free movement of the order was granted through any borders, such that they were fully absolved from paying any taxes anywhere much as were the Freemasons. Their official name “Poor Knights of the Temple of King Solomon” was derived from the fact that King Baldwin II of Jerusalem had permitted them to set up a headquarters inside the Al Aqsa Mosque that was located on the Temple mount precisely where Solomon’s temple once stood. Their name was later abbreviated to Knights of the Temple, Knights Templar, or merely Templars.

Not all of the Templars were warrior knights. The mission of most members was to support the knights who were actually engaged on the front lines of battle with weaponry and necessary funds. Many noblemen began to use the Templars as a virtual bank to hold their funds and properties in escrow while they were engaged over long periods in various battles in foreign lands. Although individual Templars were sworn to personal poverty, the order itself soon controlled immense amounts of wealth with which they built many churches and castles as well as becoming involved in widespread manufacturing and commerce in Europe. The financial success of the Templars as well as the fact that they were a secretive autonomous military force soon led to widespread suspicion. Due to their great land holdings, they were rapidly becoming a state within a state in France. Moreover, Templar losses during the Crusades (cf. Book III, pages 193-196) severely eroded their sense of invincibility as well as their support.

After the final failed attempts to regain the Holy Land in 1298 to 1300, the order lost their initial sense of purpose. The matter of a refused loan to Philip IV (“the fair”) of France, who was already heavily in debt to the order to finance various wars, resulted in assorted intrigues involving the French Pope Clement V, and the Templars with charges and counter-charges of moral degradation and heresy as well as threats of excommunication. Philip summoned higher officials of the order to France under false pretenses, whereupon he captured them with his soldiers and subjected them to extreme interrogation and torture to learn of their financial secrets – to no avail. He then sent his armies to raid Templar houses throughout France in search of gold reserves or of any indication of where the Templar’s great wealth may be stored away – an effort that also proved to be fruitless. The Templar order was officially dissolved in 1312 through an edict issued by Pope Clement V.

Some of the large number of remaining Templars were absorbed into various other religious orders. Nevertheless, what finally became of the tens of thousands of their other members, their numerous meetinghouses secretly scattered about Europe, and their various other financial holdings, must be left to mere speculation inasmuch as any documents that they may have had describing their most secret rituals and operations were never found. It has been speculated that many Templars fled overland to Switzerland where it is thought that they set up secretive banking operations – ultimately leading to the establishment of the present-day Swiss banking system. A fleet of eighteen Templar ships that were used primarily for commerce apparently vanished overnight at La Rochelle, France in 1307. It is theorized by many that a large number of Templars, taking their wealth and secret documents along with them, sailed this fleet to northern Scotland far out of the reach of the French inquisition (cf. *CRC Book III*, page 265-267). From there, their rituals and secret operations eventually spread throughout the British Isles. This conjecture has caused many to suggest that the Templars were instrumental in the later establishment of Speculative Freemasonry, or at least that a merger or close connection was established with them and Freemasonry. It is certainly known that the Templars had established substantial financial dealings with Freemasons in Jerusalem earlier during the time of the Crusades.

The age of the construction of great cathedrals was slowly coming to an end beginning in the 1600s, necessitating a shift within Freemasonry away from a valid operative workers’ guild toward a monolithic religious organization that was then admitting membership to many men who were not involved in any way with masonry work. Hence, there were two classes of Freemasons at that time, which can be referred to as “Operative Freemasons,” and Accepted Freemasons.” The atheistic humanism of the Renaissance Movement in Europe injected its strong religious skepticism and freethinking into the organization, all of which necessitated a break of

Freemasons away from their earlier ties to the Roman Catholic Church. Perhaps their earlier association with the Knights Templars, which had been so atrociously betrayed by the Roman Catholic Church, also contributed to that transition.

All of this historic background was necessary for us to gain a proper understanding of today's Speculative Freemasonry. Modern-day Speculative Freemasonry likely had its origin with the founding of the first Grand Lodge on St. John's Day in England in 1717, which was created from the combining of four other older lodges with it. The term "Speculative Freemasonry" comes about from the fact that there were no longer any strong ties



in Freemasonry to the realities of a strict workers union; Accepted Freemasons soon represented the majority. It would henceforth take on the esoteric nature of speculative religious fellowship and worship based upon the ritual practices of ancient Babylon, which had remained behind from Roman Catholicism. Many of the tools that had been used in masonry work, such as the square and the compass, were retained as speculative symbols to facilitate the move internally (see illustration at left). The square now supposedly represents moral rectitude and the compass is seen to represent circumscribed virtue – an esoteric departure from their earlier usage by Operative Freemasons. The large letter "G" which purports to stand for geometry (not God, as some may falsely assume) was added to the Masonic symbol around 1812 in the United States, and it is not a part of the original symbol that could date back far into antiquity as a simple builder's mark on finished construction work.

Speculative Freemasonry was also greatly influenced by the Age of Enlightenment, which began in the mid seventeenth century, followed by the Age of Reason that would come about in the late seventeenth century. Both of those movements emphasized human reason and rational thought over simple religious faith resulting in the allegorizing of the symbols and rituals of Freemasonry into various philosophical principles of thought and conduct totally abstract from biblical Christianity. We should note that some symbols used in Speculative Freemasonry have very nebulous origins and can therefore be interpreted differently in various lodges and even by individual Masons. It is also quite likely that many of the secret rituals of the Knights Templars had also been incorporated within the movement by that time as well.

Many Christians came to believe that Speculative Freemasonry was merely a benign Protestant Christian organization that opposed the corrupt churchianity of Roman Catholicism. However, the strong underlying humanist intent of the organization serves to eradicate any vestiges of Bible-based Christianity within its membership as well. Replacing Speculative Freemasonry's earlier Roman Catholic roots would be a mixture of spurious Roman Catholic dogma, open deism, occultism, numerology, humanism, and socialism along with a splattering of ancient druidism that outwardly manifests itself today in evolutionism and environmentalism.

We find that Speculative Freemasonry substitutes various names for God that are at the very least nebulous and at worse, blasphemous (cf. Ex.20:7). Set (Seth, Sutukh or Seteh), a mythological God of the ancient Egyptians satanically derived from Nimrod, appears to be the primary God underlying Speculative Freemasonry. The works and nobility of mankind is viewed as being paramount, and his noble works are seen as a means of ultimate salvation universal to all men (cf. Ep.2:8,9; Tit.3:5; cf. 1Co.6:9–10; 2Pe. 2:9; Re.20:15; 21:8). The blood oaths required for entry into membership of Speculative Freemasonry is in direct violation of Holy Scripture against taking such extreme oaths (cf. Mt.5:34–37). Because of their acceptance of occult deism, much of their required reading and study material is of occult origin, even as the Holy Bible is relegated to a mere ornamental decoration or lodge furnishing having the same standing as other occult symbols (cf. De.27:15; Is.5:24). The death, burial, and resurrection of Jesus Christ has been displaced through an allegory that is a consistently repeated ritual depicting the death, burial, and resurrection of a supposed legendary stone mason by the name of Hiram Abiff who had allegedly engineered the building of Solomon's temple. This story can be seen to parallel the supposed resurrection of Tammuz, which is of Babylonian origin.

Outwardly, Speculative Freemasonry is seen today as a benevolent service organization that consistently funds and supports various worthwhile charitable activities benefiting mankind. The pseudo-Christian facade of humanism provides the organization with a cloak under which to hide its deeply occult inner core. The deeper and darker secrets of Speculative Freemasonry are carefully guarded from the public, and membership is strictly by invitation only. The deep occult secrets are revealed very slowly through a series of ritual initiations encompassing 33 steps, levels, or degrees of membership. These levels are highly suggestive of the steep steps that led up the side of ancient zikkurats to a pinnacle of ultimate position of authority in a temple at the very top.

Inasmuch as the United States was formed as a nation in the midst of the strong enlightenment philosophies of the 18<sup>th</sup> century, many have come to associate the principles of freedom and equality expressed in many of its founding documents with that of Speculative Freemasonry. Most certainly, Enlightenment principles had been transferred from France to the United States due to the nation's close association with France during and after the Revolutionary War through influential men such as General Marquis de Lafayette who was a Speculative Freemason. Although Reformed Christianity had a major influence upon the initial founding of the nation, it cannot be denied that many of the influential men that were engaged in the politics of that later age had close ties with Speculative Freemasonry. Benjamin Franklin was a Speculative Freemason who also had strong ties with Voltaire. Paul Revere, and John Hancock, were noted Speculative Freemasons. Even the first president of the United States, George Washington, was a Speculative Freemason as were many later presidents such as John Adams, James Monroe, Andrew Jackson, Franklin D. Roosevelt, and Harry Truman to name but a few. Even one of the strongest proponents of a free capitalist system, Adam Smith, was a Speculative Freemason. The symbol of a masonry-constructed square pyramid on the back of a U.S. dollar bill is indicative of a zikkurat with a mysterious “seeing eye” floating above a flat terrace at the very top. George Washington's picture is found on the front of that bill. It has also been suggested that various historical architectural monuments in the city of Washington DC were engineered by Speculative Freemasons with an underlying subversive intent. This and other links between Speculative Freemasonry and the United States is far beyond the scope of this newsletter.

Not surprisingly, many Protestant men who hold membership at the lower degrees of Speculative Freemasonry initially find nothing that appears to be anti-Christian about it, although its strong anti-Roman Catholic views should be quite evident. Only when a member reaches higher degrees of membership does its satanic Babylonian motivation become clear. By that time, they will have been co-opted over so many years that they are forced by circumstances to rationalize away even the most serious infractions of the biblical Christian faith in order to retain their membership in this influential religious organization (cf. Jos. 24:15; Mt. 6:24).

Speculative Freemasonry also has auxiliaries the most prominent of which is the Order of the Eastern Star open to all female relatives of Speculative Freemasons and the second is Job's Daughters a youth organization subverting today's female youth (cf. *CRC Book III*, page 429). The Order of the Eastern Star (also known as Eastern Star or sometimes simply Star) was founded in 1868. This order is open to all female relatives of Speculative Freemasons, and it operates under the full guidance and authority of Speculative Freemasonry. A Master Mason must be present at all of their meetings, although all official offices are held by women. The name “Eastern Star” that identifies the order is most commonly thought to have had its origin in Matthew Chapter 2, verse 2, but the eastern “star” that they worship as their guide is most probably Sirius, the dog star, that has a special meaning in occultism symbolic of the brightness of Lucifer (cf. Is.14:2). The star that the “wise men” saw guided them westward to Jerusalem; therefore, the star they saw while they were still in the oriental east would have appeared in their western sky – a western star, not an eastern star (cf. Mt.2:1,2). The female youth organization commonly known as Job's Daughters is also sponsored by Speculative Freemasonry. Its primary purpose is to indoctrinate increasingly more young women into the delusion of Speculative Freemasonry so that its philosophy will be passed down from mothers to their sons and daughters. Through all of the scintillating, nebulous occult symbolism connected with Speculative Freemasonry both men and women have been seduced away from the true biblical Christian faith while opening the door to continuing satanic influence in their personal lives — many of them without any conscious realization of that fact.

Members of Speculative Freemasonry, had taken up many important positions in government and secular society as well as having infiltrated a large number of Protestant churches long before the beginning of the twentieth century – an infiltration that continues today. Some Protestant churches had readily admitted Speculative Freemasons into their membership precisely because of their steadfast anti-Catholic stance. Other Protestant churches recognizing Speculative Freemasonry as an occult religion in and of itself, which is most decidedly anti-Christian in all respects, prohibited dual membership. Many still do, but because of the secretive nature of Speculative Freemasonry membership and the increasing subversion of corrupt churchianity, many Speculative Freemasons find their way into prominent positions within today's churches as well. The humanist principles of Speculative Freemasonry greatly promotes the religious liberalism of today's churchianity, which must ultimately result in an abandonment of the Bible as the Word of God leading to a total apostasy of the true Christian faith by all temporal churches in the near future. © *Arthur J. Smith October 2015*