

Chapter Sixteen:

Salvation and Future Life

Section 11 entitled, "Salvation and Future Life", begins with Dr. Leazer, once again, addressing "Masonic critics":

"Many critics believe Freemasonry teaches a false path of salvation. For example, Ankerberg and Weldon cite the Tennessee Craftsman or Masonic Textbook concerning the lambskin apron worn by Masons to prove this charge:

'In all ages the lamb has been deemed an emblem of innocence; he, therefore, who wears the Lambskin as a badge of Masonry is continually reminded of that purity of life and conduct which is necessary to obtain admittance into the Celestial Lodge above [heaven], where the Supreme Architect of the Universe [God] presides.'" (A Study Of Freemasonry, p. 52)

Leazer does not challenge the accuracy of this quote. And, if words mean anything, one must agree with Ankerberg and Weldon. What else can it mean than salvation, when the Monitor states, "that purity of life and conduct which is necessary to obtain admittance into the Celestial Lodge above [heaven], where the Supreme Architect of the Universe [God] presides"? (Review Chapter 12 for Leazer's first reference to the lambskin apron; see pp. 183ff)

Masons Puzzled By The Meaning Of Their Words

Dr. Leazer's next comment is confusing. Rather than analyzing the Mason's statement for himself, and rather than checking other Masonic materials to support or reject this statement, he said:

"Masons find puzzling the use of this quote to prove that Masons believe in a works salvation. They insist that neither this statement nor its context says anything about salvation; rather, it simply states that the lambskin should remind the Mason that 'purity of life and conduct...is necessary to obtain admittance into the Celestial Lodge.' This statement does not say that

wearing the lambskin or doing good works brings salvation. 'Purity of life and conduct' comes only from faith in and obedience to the Lamb of God, Jesus Christ." (A Study Of Freemasonry, p. 52, emphasis in original)

Why would Masons be puzzled by the clear implications of their words? Could it be that they have willfully allowed themselves to be blinded to the actual meaning of what they say and do? Does that self-imposed ignorance excuse them from the error of their teachings and practices?

Dr. Leazer Speaking For The Masons

A restatement of the original proposition does not change it. Apparently, Dr. Leazer is quoting a Mason when he states:

"...it simply states that the lambskin should remind the Mason that 'purity of life and conduct...is necessary to obtain admittance into the Celestial Lodge.'" (A Study Of Freemasonry, p. 52, emphasis in original)

The phrase, "purity of life and conduct...is necessary to obtain admittance into the Celestial Lodge", is in quotation marks in A Study Of Freemasonry; yet, it is not attributed to anyone. Why? Who said this, such that Dr. Leazer would repeat it as a quote, without attribution? One wonders if Dr. Leazer is parroting S. Brent Morris or Jim Tresner, and one wonders why, when he places these words in quotation marks, he does not tell us whom he is quoting? Where does the Word of God say that "purity of life and conduct...is necessary to obtain admittance" to heaven? Dr. Leazer has repeatedly shown an insensitivity to biblical soteriology, but here his insensitivity is such as to be obtuse.

Dr. Leazer Defends The Soteriology Of The Lodge

Then Dr. Leazer makes his own assessment of this Masonic statement; he said:

"This statement does not say that wearing the lambskin or doing good works brings salvation." (A Study Of Freemasonry, p. 52)

Dr. Leazer cannot just make a statement without support. Dr. Leazer must present evidence that this is not what Masons mean by their monitorial statement, because that is certainly what they

said! Re-read the Masonic statement: "who wears the Lambskin as a badge of Masonry is continually reminded of that purity of life and conduct which is necessary to obtain admittance into the Celestial Lodge above [heaven], where the Supreme Architect of the Universe [God] presides." While "the Celestial Lodge above" is an offensive title for heaven, it is obviously what the Masons are referring to. If "going to heaven" is not "salvation", then what is "salvation"? This quote is one of the most common quotes in Masonic literature. It is repeated in almost every Monitor of the Grand Lodges, and it is related in every Masonic Bible which this author owns. But, Dr. Leazer judges that it does not mean what it says. Why?

Dr. Leazer Adds To The Words Of Masons

But, then, Dr. Leazer "adds to the words of the Masons", for he adds his own interpretation of what they have said; he said:

"'Purity of life and conduct' comes only from faith in and obedience to the Lamb of God, Jesus Christ." (A Study Of Freemasonry, p. 52)

Would Dr. Leazer please cite the Masonic authority for this statement? Who told him this? It is contrary to every published Masonic document, as has been repeatedly demonstrated in this critique. It is the worst form of apologetic, for it is an apologetic of creating favorable material which does not exist and which does not reflect the truth. On page 54 of A Study Of Freemasonry, Dr. Leazer cautions critics to "be careful that they are not guilty of reading something into a sentence that is not there." Dr. Leazer is guilty of, "reading something into a sentence that is not there."

Leazer Insensitive To Biblical Soteriology

In chapter twelve (see pp. 183ff), we dealt with Dr. Leazer's reference to the lambskin apron in "Section 7: The Ritual" of A Study Of Freemasonry. In that section, Dr. Leazer said:

"Masons insist they use the lambskin apron as an emblem of innocence, a symbol of the purity of life and moral conduct demanded of all Masons. They insist the lambskin does not bring salvation, but rather, 'the purity of life' it symbolizes brings salvation." (A Study Of Freemasonry, p. 34)

Can this be? Is a Christian theologian affirming the Masonic plan of salvation, which is works righteousness? Read carefully Dr. Leazer's own words; he said: "the lambskin...symbolizes...the purity of life...which brings salvation." There is no Arminian or Calvinist who would accept that soteriology! No man can achieve purity of life. No man can earn his own salvation! Salvation does not come by purity of life; it comes by grace through faith in the blood of Jesus Christ, plus nothing. Is Dr. Leazer's commitment to the Lodge so total, that he is insensitive to their distortion of Christian doctrine? Is an employee of the HMB, indeed, a department head, and especially the head of IFW, unclear on salvation doctrine?

Who Will Reside In The Celestial Lodge In The Sky?

Dr. Leazer goes back on the offensive against "anti-Masons" stating:

"Ankerberg and Weldon state that 'Freemasonry is a religion because it presents its own plan of salvation.' They ask, 'At death, do all religious people believe as Masons do, that they will reside in the 'Celestial Lodge in the Sky' for all eternity?'" (A Study Of Freemasonry, p. 52)

Once again, Dr. Leazer does not examine the overwhelming evidence in Masonic documents proving that there is a plan of salvation in the Lodge. He only caricatures the statements of "anti-Masons". Leazer said:

"This leading question is intended to draw a certain response from the reader." (A Study Of Freemasonry, p. 52)

"Leading question" is a legal concept, where an interrogator is attempting to get a person to say something which they have no first hand knowledge of, or to say something which is not true. Ankerberg's question is not leading; if anything, it is rhetorical, which means that it has an implied answer. This critique is filled with questions for Dr. Leazer. While these questions have implied answers, they are not leading.

Masons Say All Masons Will Not Be In Celestial Lodge

Dr. Leazer, then asks a question, himself; he said:

"Do all Masons believe all Masons will reside in the Celestial Lodge in the Sky for all eternity?" (A Study Of Freemasonry, p. 52)

Why does Dr. Leazer adopt the blasphemous Masonic name for heaven? Every Mason on the face of this earth could give a hearty answer of, "No!", to this question, but it would not mean what Dr. Leazer believes that it means. The Masons answer of, "no", would only mean, that it is only those Masons who die in good standing with the Lodge, who will go to the "Celestial Lodge" in the sky. But, if Dr. Leazer asked the question, "Do you believe that every Mason who dies in good standing with the Lodge will go to heaven?", the answer would be different.

Now, how did the Masons answer Dr. Leazer's question, "Do all Masons believe all Masons will reside in the Celestial Lodge in the Sky for all eternity"? They said:

"Masons emphatically answer no." (A Study Of Freemasonry, p. 52)

Surprising, isn't it? We shall see in a moment that what the Masons have answered is not the question which Dr. Leazer asked! If Dr. Leazer is going to ask a question of a Mason, he must know enough about Masonry to evaluate the forthrightness of the answer. Dr. Leazer did not know enough; therefore, the answer he received was accepted as addressing the question he asked. He did not understand enough to know that was not the case.

Deep Faith Required For Salvation

Dr. Leazer then quotes his old friend, Christopher Haffner; Leazer said:

"Masonic author Christopher Haffner, in his book Workman Unashamed, writes that a deep faith in Jesus Christ is essential for Masons since membership in the Lodge is inadequate for salvation." (A Study Of Freemasonry, p. 52, emphasis in original)

Salvation is not "faith in Jesus Christ", the Masonic writer declares; salvation only comes from "deep" faith in Jesus Christ.

What is "deep faith in Jesus Christ", and how does that differ simply from faith? Is Dr. Leazer accepting Masonic "double talk" for biblical doctrine? Leazer also ignores the fact that Haffner's book, written only in 1989, was certainly prepared to give the appearance of a Christian foundation to Freemasonry. A scholarly and objective study, while it would take account of such a work, would certainly not rely upon it as has Dr. Leazer. Of course, Dr. Leazer's Masonic advisor, Jim Tresner recommends this book, quoting from it extensively in Perspectives, Responses & Reflections.

Texas Grand Lodge Monitor: If A Bible Given To Candidate

To demonstrate that the Lodge does not teach salvation through the Masonic Lodge, Leazer quotes the Texas Monitor of the Grand Lodge of Texas; he said:

"The Monitor used by the Grand Lodge of Texas suggests the following presentation if a Bible is given to a Master Mason after receiving his degree:

'Adopting no particular creed, forbidding all sectarian discussion within its Lodge rooms, but urging each to be steadfast in the faith of his profession, Masonry would take every good man by the hand, lead him to its altar, point to the open Bible thereon, and urge that he direct his ways through life by the light he there shall find.'" (A Study Of Freemasonry, pp. 52-53)

Several things are critical here. First, there is nothing which speaks of the blood Atonement of Christ. In fact, it is specifically stated that such discussion cannot take place in the Lodge. Second, it is only to the man to whom a Bible is given that this statement is to be made. The Lodge may suggest to the "Christian" Mason that it is by the Bible that he is to "direct his ways", but to the non-Christian Mason, such is not the case. The terms used by the Masonic Lodge, while subtle, continue to demonstrate the Lodge's incompatibility with Christianity. Third, the Mason is to "direct his ways" through the "light he there shall find." It is open to argument, whether this is a works righteousness statement. It

does not say, that he will find the way of salvation in this volume. Fourth, it is impossible to understand how this quote supports Dr. Leazer's argument.

Texas Grand Lodge Declares All Masons Will Not Go To Celestial Grand Lodge

Dr. Leazer used the Texas Monitor to demonstrate, to his satisfaction that the Masonic Lodge does not have a plan of salvation and that Masons do not believe that every Mason will go to the "Celestial Lodge in the Sky". In his 1961 annual address, the Grand Master of the Texas Grand Lodge, said:

"There are many of our Brethren who have paid dues for twenty, thirty or forty years, and now when bad health has developed and their earning power is gone, their pride will not let them come to us, and we must go to them. My Brethren, if you could read the letters that I receive from these Brethren who have arrived at the very time of life when they could enjoy the happy reflections consequent upon a well spent life, and could die in the hope of a glorious immortality; and you and I are guilty of letting them go suspended, you would realize that it is time that we should awake and rededicate ourselves to the great teachings of Freemasonry..." ("Annual Address of the Most Worshipful Grand Master of The M. W. Grand Lodge of Texas", Proceedings Of The Grand Lodge of Texas, December 7, A.D. 1961, A. L. 5961, published May, 1961, p. 7, emphasis added)

All Masons will not go to the "Celestial Lodge in the Sky", so says the Grand Master of the Texas Grand Lodge. But which ones will not go? **Those who have not paid their dues!** The only way for a Mason to get into the "Celestial Lodge in the Sky" is to die in good standing with the Lodge. One of the ways in which that Mason can lose his good standing is to default on his dues. This is the ultimate debtor's prison, going to hell because you didn't pay your dues to the Masonic Lodge!

No Matter What You Believe About Jesus Christ You Can Go To Celestial Lodge In Sky?

Can someone go to the "Celestial Lodge in the Sky" without faith in Christ? The Grand Lodge of Texas declares they can.

"Each year we behold the havoc of the scythe of time; but all men, whether Jew or Gentile, whether accepting the Nazarene as the Saviour or only as a great teacher, have found comfort in the Resurrection. Thus, those who have left us have arrived not at the end — but at the beginning." ("Report of Committee on Fraternal Relations", Proceedings Of The Grand Lodge Of Texas, 1961, p. 24, emphasis added)

No matter what you believe about Jesus Christ, you can find "comfort in Resurrection...arriv(ing) not at the end — but at the beginning." To make sure that we did not misunderstand, examine the following from the 1961 Grand Lodge of Texas' "Report of Committee on Fraternal Relations":

"An old Chinese philosopher of the Fourth Century B.C. was once chided by friends for failing to mourn properly over the death of his wife. He said 'at the hour of her death I did feel very badly but — I soon realized that she had already existed without form of substance before her birth. Then substance was added to her spirit, and the substance took its natural form, and the next stage was birth. Now, by another change, her spirit has left her substance — a change as natural as the sequence of spring, summer, autumn and winter. She is now peacefully and naturally in Eternity.'" (emphasis added)

Pre-existence of the soul is taught. Salvation without Christ is taught, and the underlying principle in all of this is re-incarnation. This is the Texas Grand Lodge!

Mandatory Prayer Written For Master Mason Degree

Dr. Leazer quotes the Monitor of the Grand Lodge of Texas to demonstrate that salvation comes from God:

"This Monitor (Texas) includes a 'mandatory' prayer to be offered by the Worshipful Master just before a candidate is 'raised' to the Master Mason degree. The prayer concludes, 'Yet, O Lord! have compassion on the children of Thy creation; administer them comfort in time of trouble, and save them with an everlasting salvation Amen.'" (A Study Of Freemasonry, p. 53, emphasis in original)

It is not obvious how this quote addresses the question of a plan of salvation. It does admit that salvation comes from God, but it does not address the conditions under which that salvation is given. This does not prove anything which Dr. Leazer is trying to establish.

Masonic Funeral Services

Dr. Leazer then quotes from the Monitor of the Grand Lodge of Texas which gives several burial and memorial services which may be used by Masons. These statements can be read on pages 52 and 53 of A Study Of Freemasonry. Each statement suggests the possibility of reliance upon faith for salvation.

Lightfoot's Manual Of The Lodge or Monitorial Instructions in the Three Degrees of Symbolic Masonry was the name of the official monitor of the Grand Lodge of Texas until recently. It contains a number of funeral services; the following statements are from these funeral services, and are instructive:

"...And, at last, when our work on earth is done, when the mallet of Death shall call us from our labors, may we obtain a blessing and everlasting rest in that Spiritual House not made with hands, eternal in the Heavens." (Lightfoot's Manual Of The Lodge, Grand Lodge of Texas, 1934, printed by Department of Printing, Masonic Home and School, Fort Worth, Texas, p. 121)

The phrase, "May we obtain", is ambiguous, and the context does not resolve the question of whether this means works righteousness or not. The funeral service confirms:

"May the blessings of heaven rest upon us and all regular Masons. May brotherly love prevail, and every moral and social virtue cement us. Amen" (Lightfoot's Manual Of The Lodge, Grand Lodge of Texas, 1934, printed by Department of Printing, Masonic Home and School, Fort Worth, Texas, p. 121)

The "cement" is "moral and social virtue", which are earned by men's good works. The blessing is only prayed for, "regular" Masons. Prince Hall Masons are obviously excluded.

Washer's Masonic Funeral Service

In 1930, the Grand Lodge of Texas adopted the Masonic Burial Service by Nat M. Washer; it was included as an official part of the Texas Monitor, and in part states:

"...to commit his mortal body to the earth, while to the Great Creator we commend the beautiful spirit that once dwelt therein, but which is now gathered with the faithful in glory everlasting." (Lightfoot's Manual Of The Lodge, Grand Lodge of Texas, 1934, printed by Department of Printing, Masonic Home and School, Fort Worth, Texas, p. 125)

The spirit of this Mason is "beautiful"; how was it made so? Was it by his Masonic apron, when it was worn worthily? The service goes on to say:

"May God's blessings rest upon our Fraternity. May He imbue each one of us with a sense of affection for each other and for the great human family. May every moral and social virtue unite and cement us, so that anticipating the coming of the kingdom of heaven on earth, we may become sharers in its fulfillment by bringing all mankind into an universal acknowledgment of, and a sincere belief in 'The Fatherhood of God and the Brotherhood of Man'" (Lightfoot's Manual Of The Lodge, Grand Lodge of Texas, 1934, printed by Department of Printing, Masonic Home and School, Fort Worth, Texas, p. 133)

The way to become a "sharer" in the "kingdom of heaven" is through "bringing all mankind into an universal acknowledgment of, and a sincere belief in 'The Fatherhood of God and the Brotherhood of Man.'" This sounds like the salvation hoped for by the Jehovah Witness, who compulsively knocks on doors in order to "obtain" admittance to the company of the blessed 144,000. Salvation for the Texas Monitor is certainly not through faith in the atoning death of Jesus Christ.

Masonic Leader, Robert Macoy's, Burial Service

In Masonic Burial Services by Robert Macoy, published by Ezra A. Cook Publishers Ltd. 1983, the following is found:

"...we should so regulate our lives by the line of rectitude and truth, that in the evening of our days we may be found worthy to be called from labor to refreshment, and duly prepared for a translation from the terrestrial to the celestial Lodge, to join the Fraternity of the spirits of just men made perfect." (p. 16, emphasis added)

"Being found worthy" for "translation from the terrestrial to the celestial Lodge" is a function of "regulat(ing one's) life by the line of rectitude and truth." It is again, not by the propitiation of Christ's sacrifice. Macoy's Burial Service continued:

"...And having faithfully discharged the great duties which we owe to God, to our neighbor, and ourselves; when at last it shall please the Grand Master of the universe to summon us into his eternal presence, may the trestle-board of our whole lives pass such inspection that it may be given unto each of us to 'eat of the hidden manna,' and to receive the 'white stone with a new name' that will insure perpetual and unspeakable happiness at his right hand." (pp. 24-25, emphasis added)

The Trestle-Board Of The Freemason

The trestle-board is an important concept in Freemasonry. Mackey's Revised Encyclopedia of Freemasonry states:

"The Trestle-Board is then the symbol of the natural and moral law...it has always been defined as 'a Board for the Master Workman to draw his designs upon...' (Volume 2, p. 1051)

Coil's Masonic Encyclopedia states:

"...the operative workman erects his temporal building agreeably to the rules and designs laid down by the Master on his Trestle-Board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe in the great book of nature and revelation, which is our spiritual, moral, and Masonic Trestle-Board.'" (p. 659)

The trestle-board is the works of the Freemason. It is the obedience of the Freemason to whatever divine law he embraces. This gives new insight into Macoy's Burial Services statement:

"...may the trestle-board of our whole lives pass such inspection that it may be given unto each of us to 'eat of the hidden manna,' and to receive the 'white stone with a new name' that will insure perpetual and unspeakable happiness at his right hand."

Macoy prays that, the "works of the Mason", may earn the favor of God. The white stone refers to the possibility of being "black-balled" in the Lodge. It is hoped, the Mason prays, that he will not be black-balled by God. His hope of not being "black-balled" is in good works and morality, not in grace and mercy. It is the white stone which brings eternal joy to the Mason, not the blood of Jesus. Joining the "Celestial Lodge" in the sky requires the same process as joining the Lodge on earth, both are based on the judgment of the character and morality of the candidate.

It is clear, had Dr. Leazer researched the teachings and practices of the Lodge, he would have found the truth. In that he did not research the Lodge, but only listened to a few Masons and reacted to all "anti-Masons", he did not find the truth about the Lodge.

Jack Harris Typical Of The Wrong Reason For Becoming A Mason?

In chapter eleven (see pp. 164ff), we have already examined Dr. Leazer's arbitrary determining that good Masons are Christians and that bad Masons are not Christians. Now, Dr. Leazer takes up the Masonic cause again, when he attacks former Mason Jack Harris; Leazer said:

"When he taught that Masonry would lead a man to heaven, Harris was wrong, for two reasons: It is not biblical and it is not Masonic. If any man is a Mason because he believes Masonry will take him to heaven, he is a Mason for the wrong reason. Harris was typical of other Masons who hope Freemasonry will take them to heaven. When they find salvation through Jesus Christ, they become disillusioned with Freemasonry because it failed to provide what they had hoped." (A Study Of Freemasonry, p 54)

It is impossible to believe that a Mason did not dictate this to Dr. Leazer. The fingerprints of S. Brent Morris and of Jim Treshner, and possibly of Abner McCall are all over this report. It seems that one of them had to have dictated these statements to Dr. Leazer.

It Is Not Masonic

Leazer's statement: "It is not biblical and it is not Masonic," is not the statement of a scholar, but of an apologist. Obviously Leazer has a personal concept of what, "being Masonic" is. Yet, he has not revealed to Southern Baptists what "being Masonic" is. It is difficult to believe that a non-Mason would draw such a conclusion; it is believable that Dr. Leazer is simply repeating the statement of one of his Masonic friends. This same feeling is true of Leazer's next statement:

"Harris was typical of other Masons who hope Freemasonry will take them to heaven. When they find salvation through Jesus Christ, they become disillusioned with Freemasonry because it failed to provide what they had hoped." (A Study Of Freemasonry, p 54)

It seems that this had to have been written by a Mason who has thought long and hard about how to explain why so many men leave the Lodge after they become Christians. If men leave the Lodge because of the nature of the Lodge, then Freemasonry is incompatible with Christianity. But, such an idea is anathema to the Masonic writer who possibly dictated this to Dr. Leazer, so the obvious answer is that the man became a Mason for the wrong reasons. That is a self-serving and gratuitous answer. It is not scholarly!

Leazer Should Take His Own Counsel

Dr. Leazer's last sentences in this section, before the conclusions, are:

"Nowhere is salvation or anything related to salvation mentioned in either the phrase quoted by Harris or in the definition given by Coil. Readers must be careful that they are not guilty of reading something into a sentence that is not there." (A Study Of Freemasonry, p. 54)

Dr. Leazer's counsel is wise; he should take it. In chapter nine (see pp. 124ff), we have already reviewed the ways in which Dr. Leazer has violated his own admonition. It was Dr. Leazer who said: "'Purity of life and conduct' comes only from faith in and obedience to the Lamb of God, Jesus Christ." (A Study Of Freemasonry, p. 52) No Mason said this; no Monitor stated this; no Grand Lodge published this. Dr. Leazer apparently just "made it up." In a scholarly study, which is to be objective, Dr. Leazer simply created a sentence out of the air, added it to a Masonic statement, and "sold it" to Southern Baptists as fact about the Masonic Lodge. He knows it is not true.

Leazer's Secondary Source Incompletely Quoted Coil's Masonic Encyclopedia; Dr. Leazer Didn't Know That

Dr. Leazer's use of secondary sources has been repeatedly demonstrated. Each time he has used secondary sources, the truth is significantly distorted. Now he does it again. This time, however, he quotes from an "anti-Masonic" secondary source. Dr. Leazer said:

"Masonic writer Henry W. Coil said:

'Freemasonry has a religious service to commit the body of a deceased brother to the dust whence it came and to speed the liberated spirit back to the Great Source of Light. Many Freemasons make this flight with no other guarantee of a safe landing than their belief in the religion of Freemasonry.'" (A Study Of Freemasonry, p. 54)

In the text of A Study Of Freemasonry, Dr. Leazer gives the impression that he is quoting directly from Coil's Masonic Encyclopedia. But, footnote number 198 reveals that Leazer is quoting from a secondary source. The footnote states: "Ankerberg and Weldon, The Secret Teachings of the Masonic Lodge, p. 88, quoting Coil's Masonic Encyclopedia, p. 512."

Did Dr. Leazer read the primary source? It is unlikely. It is possible that Ankerberg and Weldon did not read the primary source, either. This means that Dr. Leazer was not quoting a secondary source, but at best a tertiary source, hardly the methodology of a scholarly work. The question of whether Ankerberg or Leazer read Coil's arises because in the very next sentence, Coil's Masonic Encyclopedia states:

**"If that is a false hope, the Fraternity should abandon funeral services and devote its attention to activities where it is sure of its ground and its authority."
(Coil's Masonic Encyclopedia, p. 512, emphasis added)**

Leazer quotes Coil's Masonic Encyclopedia, as did Ankerberg and Weldon, simply to demonstrate that some Masons believe that they can go to heaven through the Lodge. What Dr. Leazer did not know, because he apparently did not read the primary source, is that Coil's Encyclopedia endorses such an idea. In fact, Coil's declares that the entire rationale for Masonic funeral services is the endorsement of the Mason, who dies in good standing with the Lodge, as worthy of heaven.

In an article entitled, "Burial, Masonic", Coil's states that only Masons who are in good standing with the Lodge have the right to a Masonic funeral. (Coil's Masonic Encyclopedia, p., 109) Re-read Coil's statement; he says that if the basing of your entire hope of heaven on Masonic membership is a false hope, then the Lodge should abandon Masonic funeral services. Nowhere in his Encyclopedia does Coil recommend the stopping of Masonic funeral services.

Pre-existence Of The Soul

Return to Coil's original statement for a moment. Coil's said:

"Freemasonry has a religious service to commit the body of a deceased brother to the dust whence it came and to speed the liberated spirit back to the Great Source of Light. Many Freemasons make this flight with no other guarantee of a safe landing than their belief in the religion of Freemasonry. If that is a false hope, the Fraternity should abandon funeral services and devote its attention to activities where it is sure of its ground and its authority." " (A Study Of Freemasonry, p. 54, emphasis added)

Why didn't Dr. Leazer point out that the Christian doctrine of man does not include the pre-existence of the soul. The phrase "to speed the liberated spirit back to the Great Source", suggests the Mormon doctrine of the pre-existence of the soul. It was from Masonry that Joseph Smith got this non-Christian doctrine in the first place.

Summary

As with every other aspect of Freemasonry, Dr. Leazer does a poor job of research, therefore providing inadequate conclusions in A Study Of Freemasonry. He adds to the Masonic testimony in order to make it, "come out as he wants." He ignores important aspects of the Lodge's teaching. He cites secondary sources which are incomplete. He repeats the opinion of individual Masons without attribution, and accepts their statements as fact without analysis. One could almost imagine that Dr. Leazer's entire research for this section was the reading of selections from Ankerberg and Weldon's book and from Jack Harris' book, with discussions of those passages with Masonic counselors.