

Chapter Eighteen:

A Study Of Freemasonry — Conclusions

Section 17 of Dr. Leazer's A Study Of Freemasonry is entitled, "Conclusions". It begins with the statement:

"Strong feelings have been expressed on both sides of this difficult issue. While some Masonic writers and some Masons consider Freemasonry a religion, even their religion, the overwhelming majority of Masons reject the idea that Freemasonry is a religion. The various monitors of the Grand Lodges and statements from the overwhelming majority of Masonic leaders in the past and today deny that Freemasonry is a religion." (A Study Of Freemasonry, p. 70)

Dr. Leazer continues to focus on a question which was not asked, "Is Freemasonry a religion?" And, he is consistent. As he started, as he proceeded, so he finished. In a scholarly study, he treats us to anecdote. We have no evidence. If these statements are true, why don't we have:

1. An appendix with the summary statements drawn from the Monitors of the fifty Grand Lodges in the USA, and also from the Prince Hall Lodges?
2. Why don't we have the documented statements of these "Masonic leaders"?
3. Why don't we have the results of a survey — as invalid as it would be, given the unwillingness of Masons to be forthright about their beliefs — but why don't we have the results of a survey of Masons in this country, as to their opinion of the nature of the Lodge?

A Study Of Freemasonry is not a study at all. It is a collection of opinions, and those opinions are principally those of S. Brent Morris, Jim Tresner, Abner McCall, Gary Leazer, and others sympathetic to the Masons. All Dr. Lewis has achieved in allowing this study to proceed as it did, is to create a Masonic martyr. No matter how often the truth is told about the nature of Dr. Leazer's study, the Masons will still say that he lost his job for doing his job, rather than in reality, for not doing it.

As long as Dr. Lewis continues to promote and circulate A Study Of Freemasonry, he will add to the appearance of Dr. Leazer's martyrdom. The only hope for Southern Baptists getting past this entire issue is to renounce A Study Of Freemasonry, and to admit what it is: a prejudiced, non-scholarly, collection of Masonic opinions.

Dr. Leazer's Logic Is Illogical

The second paragraph of Dr. Leazer's conclusion states:

"...Pagan teachings are found in the writings of some well-known Masons, but there is no suggestion that Masons must accept those teachings...It is illogical to insist that the beliefs of one or more Masons constitute the beliefs of all Masons." (A Study Of Freemasonry, p. 70, emphasis added)

Repeatedly, we have shown that Dr. Leazer:

1. Selectively quoted from Masonic sources, or
2. Used inaccurate secondary sources, or
3. Added to what Masons said,
4. To make their teachings and practices seem less incompatible with Christianity.

Dr. Leazer totally ignored Dr. Robert Morey's statement in The Origins and Teachings of Freemasonry about the similarities among Masons. In chapter nine, we stated:

"Often Dr. Leazer's sources contradict his conclusions, but the SBC would never know that, because Dr. Leazer selectively quotes from his sources. An important point is made by Dr. Morey which Dr. Leazer would have been well advised to understand. Frequently, Dr. Leazer will argue that because there is not universal agreement among Masons, no opinion is possible about the nature of Masonic teaching. The fact is that there is more similarity in Masonic teaching than there is dissimilarity. The similarity is as Dr. Morey states: "While they may disagree as to which pagan religion, they all agree that Christianity is wrong and its teachings must not be allowed in the Lodge." (The SBC and Freemasonry, Volume III, p. 128)

Also, in chapter nine of this study (see p. 128), we reviewed the similarities between what all Masons say and concluded that their differences are minor and insignificant, while their similarities are demonstrative that Freemasonry is not compatible with Christianity. In chapter two (see p. 24), we documented that a Mason in good standing with one Grand Lodge can transfer to another Grand Lodge without additional training or degrees. This suggests a fundamental similarity in what all the Grand Lodges teach and practice. Also, the Scottish and York Rite accept men from all Grand Lodges without supplementary training. This suggests that Master Masons from all Grand Lodges have the same fund of information, beliefs and practices. In addition, The Laws of The Grand Lodge of Texas A.F.&A.M. Revised and Annotated details how to transfer membership to international Lodges.

Dr. Leazer's conclusion, "It is illogical to insist that the beliefs of one or more Masons constitute the beliefs of all Masons", was used to excuse the beliefs of all Masons. The illogic is Dr. Leazer's for ignoring the overwhelming evidence of the anti-Christian nature of the Masonic Lodge and for refusing to acknowledge that the Masonic Lodge is incompatible with Christianity.

Official Positions Of Masonry Ought To Decide The Issue

Dr. Leazer's next paragraph in Section 17 states:

"It was not found that Freemasonry is anti-Christian or Satanic, nor does it oppose the Christian church. While a few Masonic writers glorify non-Christian philosophy and religions, they are clearly a minor voice. Every organization, including the Christian church, has some individuals who espouse positions not held by the vast majority of members." (A Study Of Freemasonry, p. 70)

It is not surprising that Dr. Leazer would say, "It was not found that Freemasonry is anti-Christian or Satanic, nor does it oppose the Christian church." Dr. Leazer categorically eliminated any negative information about the Lodge, and he categorically embraced all of the opinions of his Masonic counselors. With that methodology, his conclusions were fashioned before they were formulated.

Dr. Leazer's judgment that the "non-Christian philosophy" of some Masonic writers is "clearly a minor voice" is not borne out by

the facts. This surely is the opinion of Jim Tresner and S. Brent Morris. But, Masonic literature, old and new, does not bear this out. It is possible to draw Dr. Leazer's conclusions by restricting your review to the writings of Masonic apologists, writings which have been produced for consumption by non-Masons, as Dr. Leazer did. But, if one reads Masonic materials, written by Masons for Masons, Dr. Leazer's conclusion is completely unfounded.

How Can The Majority Opinion Of Masons Be Determined?

Dr. Leazer then said:

"...Organizations must be judged by the positions of the majority, not those of a small minority." (A Study Of Freemasonry, p. 70)

We couldn't agree more. Why, then, didn't Dr. Leazer give Southern Baptists a summary of the official opinion of the majority of Freemasons? In chapter two, we reviewed the evidence of the availability of official and accurate information about the Lodge. That review can be summarized:

1. "Masons insist that the only written authorities in Freemasonry are monitors and other books approved and published by the various Grand Lodges or other official bodies." (A Study Of Freemasonry, p. 14) Why aren't Masons held accountable for this material? It is the majority opinion.
2. "There can only be one Grand Lodge per state..." (A Study Of Freemasonry, p. 5) With only one Grand Lodge in each state, it seems that it would be easy to establish what each Grand Lodge stands for. The Grand Lodge does represent the majority opinion in each state.
3. "The Lodge tends to follow the lead of the general society..." (A Study of Freemasonry, p. 5) If this doesn't mean that there are truths about Freemasonry which can be known and that there are authorities in Freemasonry which speak officially, then what does it mean? The "general society", which Lodges commonly follow, surely must represent the majority opinion among Masons.
4. "Masons are not allowed to ask others to join, but this prohibition is sometimes abused." (A Study

Of Freemasonry, p. 6) If there is a prohibition for which all Masons may be held accountable, and about which it may be said they abuse Freemasonry, if they violate this prohibition—who established it? The majority have obviously opined in such a way as to establish a standard of conduct. Why don't we have a summary of this Masonic standard of conduct?

5. "The 'secrets' of Freemasonry have long been known to anyone taking time to read any number of books representing them verbatim." (A Study of Freemasonry, p. 70) Why didn't Dr. Leazer present any of this material in an objective study? Why do Southern Baptists not have a study which details what these secrets are? These secrets are the majority opinion.
6. "...the texts of the obligations (of Masons) have been well-known for decades by anyone taking time to read them." (A Study Of Freemasonry, p. 31) Why didn't Dr. Leazer make a summary of these obligations available in this scholarly work? In that a Mason in good standing can transfer to any Grand Lodge virtually in the world, these obligations must represent the majority opinion.
7. Dr. Leazer's acceptance of some modern Masonic writers and his rejection of others seems to be based upon whether their materials support his thesis or not. These writers must be expressing the majority opinion. Dr. Leazer has determined that these writers are expressing "the majority opinion" of the Masonic Lodge. In a scholarly study, Southern Baptists could have expected for Dr. Leazer to give them the criteria which he used in making this determination.

Even with the "majority opinion" so readily available, Dr. Leazer makes no attempt to prepare a summary of these "authoritative" writings for Southern Baptists to use in determining the truth about the Masonic Lodge for themselves. There is other evidence in A Study Of Freemasonry which demonstrates that there is a body of evidence which can be examined to determine the true nature of the Masonic Lodge. The lack of Dr. Leazer's presenting Southern Baptists with an objective summary of that data base is further evidence of the lack of scholarship of his study.

Secrets Of Masonic Lodge: Signs Of Recognition?

The next paragraph in Section 17 of A Study Of Freemasonry states:

"The 'secrets' of Freemasonry have long been known to anyone taking time to read any number of books presenting them verbatim. These secrets, centering primarily around methods of recognizing one another, are known by thousands of non-Masons. The penalties associated with the obligations are not taken literally by Masons. They are symbolic." (A Study Of Freemasonry, p. 70)

The "majority opinion" is the only thing for which we may hold Masons accountable, but now we find that the majority opinion has "long been known to anyone taking time to read any number of books." Why didn't Dr. Leazer give evidence of having read any of these books by summarizing them for Southern Baptists?

But, then, Dr. Leazer tells us that the secrets of Freemasonry "center...primarily around methods of recognizing one another...". Does this stand up to scrutiny? Dr. Leazer's so-called scholarly study, once again, gives Southern Baptists, "opinion", without objective data. If these, "secrets", primarily involve methods of recognizing one another, why didn't Dr. Leazer's study prove this? Did the Masons reveal to him their secrets of how they recognize one another? If they did, he didn't reveal those secrets to Southern Baptists!

In chapter 14 (see p. 218), we reviewed the Masonic "Secret Doctrine", which is not an issue of "recognizing another Mason", but revealing to another man the eternal truths of Masonic wisdom. Recall the words from A Bridge To Light, which in discussing the 26th Degree of Scottish Rite Freemasonry stated:

"Having been sufficiently assured of the candidate's sincerity and character, the doctrine that is presumed to have been that which was divulged in the last degree of the Christian Mysteries is presented: the belief in the resurrection.

Parallels are drawn between the slaying of Hiram and the death of Jesus. The malignant priests, wishing to silence Jesus, incited the populace to demand the execution of the friend and benefactor of mankind; in

the story of Hiram the first assassin, who is struck on the throat, is representative of the priests and the rule he used represents the priesthood." (A Bridge To Light, p. 231)

The secrets of Freemasonry have to do with its hostility to competing religions, and particularly to revealed religion, which are not naturalistic or rationalistic. The "secrets" of Freemasonry do have to do with recognizing one another, but that recognition is based on the belief system, on the worldview, of the Masonic Lodge and its disciples, rather than on sophomoric handshakes and signs.

Masonic Secrets Not Restricted To Sophomoric Handshakes

The "secrets" of the Masonic Lodge are not secret handshakes or words spoken only on the five-points of fellowship. The "secrets" of Freemasonry are, as Manly Palmer Hall said in The Secret Teachings of All Ages An Encyclopedic Outline of Masonic, Hermetic, Quabbalistic and Rosicrucian Symbolical Philosophy Being an Interpretation of the Secret Teachings concealed within the Rituals, Allegories and Mysteries of all Ages (copyright 1977), very serious:

"...if, as there is ample reason to suspect, the modern Freemasonic Order was profoundly influenced by, if it is not an actual outgrowth of, Francis Bacon's secret society, its symbolism is undoubtedly permeated with Bacon's two great ideals: universal education and universal democracy. The deadly enemies of universal education are ignorance, superstition, and fear, by which the human soul is held in bondage to the lowest part of its own constitution.. The arrant enemies of universal democracy have ever been the crown, the tiara, and the torch." (The Secret Teachings of All Ages, LXXVIII, column two, emphasis added)

The "tiara" refers to the Pope. But, before Protestants agree too quickly with this occultist, be aware that he hates revealed religion and any authority based on absolute, revealed truth. "The deadly enemies of universal education are ignorance, superstition, and fear, by which the human soul is held in bondage" is, for Hall, revealed religion principally represented by Christianity. Hall continues to discuss the "Secrets" of Freemasonry; he said:

"Though the oracles be silenced and the House of the Mysteries be now but rows of ghostly columns, still shines the spiritual glory of Hellas with luster undiminished. Though Zoroaster, Hermes, Pythagoras, Plato, and Aristotle are now but dim memories in a world once rocked by the transcendency of their intellectual genius, still in the mystic temple of Freemasonry these god-men live again in their words and symbols; and the candidate, passing through the initiations, feels himself face to face with these illumined hierophants of days long past." (The Secret Teachings of All Ages, CLXXVI, emphasis added)

Here is the secret of Freemasonry!! Here is the secret of the "new age" mysticism of Freemasonry: "god-men live again"!

The Ultimate Masonic Secret: The Deification Of Man

The ultimate mystery, which will be denied by all Masons, except Mason Joseph Smith, who took the idea and formed his religion of Mormonism, is:

"Albert Pike, who has gathered ample evidence of the excellence of the doctrines promulgated by the Mysteries, supports his assertions by quoting from the writings of Clement of Alexandria, Plato, Epicetus, Proclus, Aristophanes, and Cicero, all of whom unite in lauding the high ideals of these institutions ...Wisdom, it was maintained, lifts man to the condition of Godhood, a fact which explains the enigmatical statement that the Mysteries transformed 'forming beasts into divinities.'" (The Secret Teachings of All Ages, CXC VII, emphasis added)

Man becoming god; that is the goal of secular humanism, and that is the goal of its principle devotees, Mormons and Freemasons. Finally, Hall declares that it is not revealed religion which establishes the truth; it is "transcendental philosophy, which is the cornerstone of Freemasonry:

"Religion wanders aimlessly in the maze of theological speculation. Science batters itself impotently

against the barriers of the unknown. Only transcendental philosophy knows the path." (The Secret Teachings of All Ages, CCIV, emphasis added)

Here is the truth about Freemasonry. Religion is helpless; science is impotent, but "transcendental philosophy knows the path." "Transcendental philosophy" is the esoteric symbolism of Freemasonry. Is it any wonder that a Mason would caution Masons to "be careful what, how and to whom you quote this book"? (Earl D. Harris, "A Book Review," Masonic Messenger, July 1992, p. 18, quoted in A Study Of Freemasonry, p. 59)

One also is left to wonder why Dr. Leazer neither exposed the teachings of Hall or objected to this "modern Mason's" suggestion that the Lodge not tell the truth to non-Masons, and perhaps even to Masons who, "don't know the truth."

Another Excuse For Masons: Oaths Not Taken Literally

Dr. Leazer further states in this paragraph:

"The penalties associated with the obligations are not taken literally by Masons. They are symbolic." (A Study Of Freemasonry, p. 70)

Masons' words are only "symbolic", and, of course, Dr. Leazer implies, you cannot be held accountable for that which is symbolic. In chapter 17, we reviewed five excuses which Dr. Leazer made for the Masons; here is his statement of the fifth one. Why did the head of the Interfaith Witness Department of the Home Mission Board of the Southern Baptist Convention see it as his task to excuse Masons, when he was commissioned to examine them? As pointed out in chapter seventeen (see p. 253), these explanations of why Masons are not accountable for their conduct are not credible. This is the work of an apologist, not of a scholar!

Freemasonry and Salvation: Being Raised A Master Mason

The next paragraph of Section 17 in A Study Of Freemasonry states:

"While a few Masons may believe that Freemasonry will save them, the overwhelming majority insist this is not Masonic teaching." (A Study Of Freemasonry, p. 70)

In chapter sixteen (see p. 247), we reviewed Dr. Leazer's quoting of a secondary source concerning the idea among Masons that they can go to heaven simply by being Masons. That quote from Coil's Masonic Encyclopedia stated:

"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." (Coil's Masonic Encyclopedia, p. 512, emphasis added)

Coil's suggests that it is a valid hope to make it to heaven on the basis of nothing but Masonic membership. This is a plan of salvation, and this is Masonic Lodge teaching and doctrine.

Dr. Leazer continues to make assertions without support. He declares, "the overwhelming majority". Please, Dr. Leazer, don't give Southern Baptists conclusions upon the basis of which you will make other conclusions. Give Southern Baptists data, and let them draw the conclusion, or at least give them the data upon the basis of which you made your conclusions.

Entered Apprentice Degree: "Being born into the Masonic life"

In 1967, The Committee on Masonic Education of the Grand Lodge Of Louisiana published Your Search For Masonic Light: Entered Apprentice Degree. In January of 1993, this booklet was given to Pastor Terry Long by the wife of the Grand Master of the Grand Lodge of the State of Louisiana. In part it states:

"The Masonic Lodge-room as represented in the Ritual is a symbol of the work...What is this world which is thus represented? (It) is the world of Masonry, it is the Masonic career from the beginning to the end, including all that lies between. The Great Pillars through which the candidate enters it represents birth and signify that in taking the First Degree he is being born into the Masonic life, (sic) Already he has been born into other worlds, physical and social, but now he is being born into Masonry; therefore he is poor,

blind, helpless, like a babe in it's mother's womb. As one of our scholars has said of the candidate, 'The old life with all its accessories has dropped from him as completely as though he were dead. He is to enter on a new life in a new world.'..." (pp. 8-9, emphasis added)

The world of Masonry is a complete world. Existence in it is fully rounded, and it satisfies the needs of the whole man — physical, moral, intellectual, social and spiritual. It establishes its own physical condition suitably to its needs.... (pp. 10-11, emphasis added)

In taking his First Degree an Apprentice takes his first step into such a life as this; passes through the portals of birth into such a world as this; passes from the darkness, destitution and helplessness of the profane world into the light and warmth of such as (sic) existence as this. (p. 12, emphasis added)

This speaks of a "new life" and "birth" much like salvation. This affirms that Masonry is all that a man needs for his "physical, moral, intellectual, social and spiritual" life! The Mason needs no other organization, social or religious, the Grand Lodge of Louisiana proclaims. This is the official publication of the Grand Lodge of Louisiana.

In 1978, the Committee on Masonic Education of the Grand Lodge of the State of Louisiana published Your Search For Masonic Light: Master Mason Degree. The acknowledgment states:

"We desire to express our appreciation to the Board of General Activities of the Grand Lodge of the State of New York, for the courtesy extended in permitting our use of its Lodge System of Masonic Education..."

It is surprising to find such cooperation and borrowing in an organization which according to Dr. Leazer has no teachings or practices for which it can be held accountable, because of the diversity of its teaching. The booklet on the Master Mason Degree states:

"...there may be a number of interpretations of the Degree, and they may all be true at one and the same time..." (p. 1)

Unity in diversity, that's the Southern Baptist way; it also is the Masonic way. Fortunately, Southern Baptists declare that Scripture may have many applications, but only one interpretation. The Lodge says that many different interpretations of their degrees may be simultaneously true. That is the Masonic ideal. That undercuts Dr. Leazer's attempt to protect the Lodge in saying that the different interpretations of Masonry protects it from accountability for any interpretation. The Grand Lodge of Louisiana declares, "They're all true; we believe all of them at the same time!"

"We shall suggest to you another interpretation, equally lawful, based on the fact that at the center of the Degree is a dying and a raising again." (p. 2, emphasis added)

All of Dr. Leazer's attempts to prove the Master Mason degree is not a death-burial-resurrection ritual are discredited by the Louisiana Grand Lodge. The Master Mason degree does signify resurrection!

"...the secret of such a power (to rise), is in the Third Degree symbolized by the Word. If that Word is lost a man must search for it; if a man possesses that Word he has the Royal Secret of the Masonic Art. This is only another way of saying that to rise to the height of spiritual life is to stand on a level above the reach of tragedy or the powers of evil." (p. 4)

The "secret" of the Mason is not a handshake; it is the "secret word" which empowers the Mason to be resurrected and to live above the ordinary plane of life.

"...In the Third Degree the symbolism...is a spiritual symbolism cast in the form of the life and death of the soul, and its principal teaching is that if a man has permitted himself to be buried under the rubbish heap of his sins and passions and lusts, it is possible for him, if he has learned the secret of the spiritual life, and with the help of God and of the Brotherhood, to rise again into a new life." (p. 5, emphasis added)

This is Masonic salvation, "to rise again into a new life." This is the Grand Lodge of Louisiana, quoting the Grand Lodge of New York!

"...the Drama of Hiram Abiff is ritualistic...our Third Degree is concerned...with a Hiram Abiff who is a symbol of the human soul...Hiram Abiff...was raised from the dead level to that living perpendicular again..." (pp. 11-12)

Dr. Leazer's quoting from and reliance upon the book, Look To The East, looks more and more insufficient to prove that the Master Mason degree does not represent resurrection. Of course, if Dr. Leazer had researched, he would have known that the Masonic publishers of Look To The East declare that it is incomplete.

The Grand Lodge of Louisiana, quoting material produced by the Grand Lodge of New York, in agreement with A Bridge To Light, Coil's Masonic Encyclopedia, and numerous other official Masonic publications, disagrees with Dr. Leazer's conclusion: it "is not Masonic teaching" that the Lodge can save a man.

Issue Is Black And White: It Is Truth And Error

Dr. Leazer's next paragraph in Section 17 states:

"Each person must decide for himself or herself whether critics define Freemasonry as a religion and then condemn it because it does not accept and teach Christian theology, or whether Freemasonry is not a religion. Masons and their critics are both adamant about this issue. The answer to this question is not as black and white as critics would lead us to believe. Certainly, some Masons have made Freemasonry their religion. Other Masons are emphatic that Jesus Christ is their only hope for eternal life, that they have trusted Him alone for their salvation, and that Freemasonry is not their religion." (A Study Of Freemasonry, p 70, emphasis added)

If it were possible to interview Dr. Leazer, it might be found that he has experienced a metamorphosis during the time of his study. Indeed, it might be found that he has become a philosophical Mason, even if he has not joined the Lodge! This, "know nothing", mentality is the shibboleth in which Masons hide themselves so as not to be accountable for what they say and do. Dr. Leazer has adopted the Masonic principle, "that every man does that which is right in his own eyes". This is not a biblical principle. As one reads Jim Tresner's Perspectives, Responses & Reflections, the source of Dr. Leazer's opinion seems to have been found.

Recall Dr. Leazer's comment, "The answer to this question is not as black and white as critics would lead us to believe." The question which does not have an easy answer is whether Freemasonry is a religion or not. Again, Dr. Leazer persists with the myth that so long as he can deny that Freemasonry is a religion, then he can ignore charges that Freemasonry is incompatible with Christianity. Again, he persists in answering a question which no one asks. It doesn't make any difference if Freemasonry is or is not a religion. Freemasonry is still incompatible with Christianity. Homosexuality is not a religion, but it is incompatible with Christianity.

Continuous Witness Training and the Masonic Lodge

In the next paragraph of Section 17, Dr. Leazer said:

"There are some who have found that membership in the Lodge provides Christian Masons opportunities to witness to people of other faiths that other opportunities fail to provide." (A Study Of Freemasonry, p. 70)

This is supposed to be a scholarly study. "There are some..." is not a scholarly comment. Does Dr. Leazer have statistics on how many Southern Baptist Masons lead people to Christ each year? Does he even have anecdotal evidence that one Southern Baptist, who is an active Mason, is also an active, verbal, effective witness for Christ?

Everyone would agree that most church members in this country, at least members of evangelical churches, are Christians. Therefore, one would not expect to find significant opportunities in the church fellowship for witnessing to "people of other faiths." Dr. Leazer stated that, "most Masons in this country are Christians". (A Study Of Freemasonry, p. 23) How then does the Masonic Lodge provide a better forum for witnessing than the local church?

Dr. Jimmy Draper, former pastor of First Baptist Church, Euless, Texas and currently President of the Baptist Sunday School Board, was a Mason. When he demitted (resigned) from the Lodge, his letter said, that he had joined the Lodge with the motive of reaching men for Christ. But, he found that he had to resign in order to make it clear that his faith and commitment were only in and to Christ and His church. Apparently, Dr. Draper did not find

the Lodge a fruitful field for evangelism. It is my opinion this is the rule, and not the exception. It is my opinion that this is an excuse men give for doing what they want to do, and that is join the Masonic Lodge.

Friends Through Freemasonry

Dr. Leazer confuses the "market place" and the Masonic Hall; he said:

"From pulpits and through every avenue from witness training conferences to Sunday School literature, Christians are encouraged to be witnesses in the marketplace and in places of leisure. Certainly, their hearts' desire is that every Mason becomes a Christian. What better opportunities present themselves than those where they have become friends in Freemasonry. Witnessing relationships can be built by both word and deed (Matt. 5:16) as Christian Masons discover ways to proclaim the hope they have in Jesus Christ, 'yet with gentleness and reverence' (I Peter. 3:15, NASB)." (A Study Of Freemasonry, pp. 70-71)

Jonah thought the people of Ninevah deserved to perish and ought to. I know of no one who opposes the Masonic Lodge, who would delight in seeing a single Mason go to hell. But, the way to win Masons is to lead them to Christ, not by being led to the Craft. Friendship based on the world's activities will seldom lead to Christian fellowship; Christian fellowship will always result in personal friendship.

Dwight L. Moody And Freemasonry

Dwight L. Moody, who had a passion for the souls of men and women for Christ like few others, thought little of this concept; he said:

"I do not see how any Christian, most of all a Christian minister, can go into these lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them and then reproving their evil deeds. You can never reform anything by unequally yoking yourself with 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 the churches the better. (Emphasis added) 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. (Emphasis added)"

Jesus did not tell the disciples, you will win the world by identification with the world; He said you will win the world by separation from the world. This is not a sanctimonious, self-righteous piousness. It is, however, refusing to compromise the truth in order to try to seduce someone into a religion. The problem with the Pharisees was that they seduced people into their practices. Those practices inoculated people with religion, which made them immune from the infectivity of the Gospel. This is what Jesus meant when he said, "You make him two fold more the child of hell than before." (Matthew 23:15)

The Mason needs to be confronted with the truth, not comforted with more teaching. The Mason already has been taught to trust no truth because all truth is equal and nothing is absolutely truth. There is no hope of winning Masons by joining the Lodge, any more than there is hope of winning prostitutes by frequenting brothels.

Truth Distorted His Error

Dr. Leazer quotes the truth, but misapplies that truth. He said:

"Darrell Robinson suggests that 'the masses of lost people will never attend the church's meetings until someone has bridged the gap by going where the people are with the gospel of Christ.' Let us all recommit to the task of taking the gospel to all the people." (A Study Of Freemasonry, pp. 70-71)

What Dr. Robinson said is true. One wonders if he would agree with this application? In the line-by-line review of A Study Of

Freemasonry, why didn't Dr. Robinson raise any objections to this application? Are there any limitations to organizations the Christian should not join in order to have a witness? Should a Southern Baptist join the Mormon church in order to be a witness? Should a Southern Baptist join the Communist party in order to be a witness? Should a Southern Baptist join a "sex swapping" club in order to be a witness? Who is going to witness to all of the nudists? Surely, the Home Mission Board will soon appoint a practicing nudist as missionary to those unprotected people!

Dr. Leazer's conclusions to A Study Of Freemasonry, being based on biased, non-scholarly, anecdotal opinions, are as inadequate as his study. It will be seen that he saved the greatest errors for the last paragraph of his study, which will be dealt with in chapter 19.