This electronic file contains three items:

1.) 2006 Ministry to Masons Conference announcement
2.) The Master Mason Ritual as practiced in Nevada, circa 1986.
3.) Who is Hiram Abiff?

Would you like to see the Master Mason ritual with your own eyes? Ex-Masons for Jesus performed the Master Mason ritual and the reenactment was video taped by Ephesians 5:11, Inc. The portion where Hiram Abiff is killed, buried and raised from the grave will be shown at the 2006 Ministry to Masons Conference. There is no charge to attend.
The fifteenth Ministry to Masons conference will be held at Asbury Theological Seminary in rooms MC205-206 on May 11-13, 2006. Asbury is located in Wilmore, Kentucky - a small city just southwest of Lexington. Lexington is located at the junction of I64 and I75, about 2 hours south of Cincinnati. This event is not sponsored by, or a function of, Asbury Theological Seminary.

Freemasonry requires faith in the existence of a Supreme Being as a condition of membership. Freemasons are men who embrace many different religions. Do all religions worship God? Does Freemasonry actually require its members to have faith in God? We will consider these questions at this year's conference.

This conference is open to the public. Asbury students and members of local churches are strongly encouraged to attend. Masons are welcome. There is no registration fee, or attendance fee. Registration is not required, non-reserved seating is on a first come, first seated basis. All sessions will be taped; video and audio tapes will be available. Video cameras and tape recorders prohibited.

Schedule - (complete schedule on the other side)
Conference hours are 8:30 AM to 9:00 PM on Thursday and Friday and 8:30 AM to 6:30 PM on Saturday.

Speakers
The 2006 Ministry to Masons Conference includes the following speakers:

- **DR. JAMES BOLDEN III** - Former Prince Hall Mason, Pastor Evangelistic Ministries Church
- **PASTOR STEWART BEDILLION** - Southern Baptist Pastor
- **PASTOR GREG DELONG** - Evangelical Pastor
- **TOM ASHUM** - Former Worshipful Master, Director, Ex-Masons for Jesus
- **DR. JERRY L. WALLS** - Professor: Philosophy of Religion, Asbury Theological Seminary
- **DR. STEVEN TSOUKALAS** - Visiting Assistant Professor of Religion, Centre College - Exec. Dir., Sound Doctrine Ministries
- **JEAN EASON** - Former Jehovah’s Witness, Tutors for Christ
- **MICHAEL BLUNK** - Apologetics writer, Got Questions Ministries of Colorado Springs
- **DAN HARTING** - Former Mormon, Co-founder, Families Against Cults
- **REX SMITH** - Director, Families Against Cults
- **JIM VALENTINE** - Director, Christian Apologetics: Information and Research Service
- **SKIP SAMPSON** - Cornerstone Ministries
- **DAVID CARRICO** - Followers of Jesus Christ Ministries
- **LARRY KUNK** - Former Rosicrucian, Ephesians 5:11, Inc.

Directions to Asbury
Wilmore is Southwest of Lexington about 15 miles. Rt 4 (New Circle Rd.) circles Lexington. These directions assume that you are traveling south on Rt 4 on the west side of Lexington. From Rt 4 take the US68 exit #2 (Harrodsburg Rd) towards Harrodsburg. You will get to Wilmore before you would get to Harrodsburg. Travel on US68-S (runs south and west) and go past the first turnoff for KY29. At the Y, in the middle of which is a Marathon station, bear left onto KY29. At the first traffic light take a left, then take the first right turn. Go 1/10 mile to the stop sign. If you look straight ahead, you will see Asbury’s McKenna Chapel. Beeson Manor is adjacent on the circle drive on your left. The receptionist at Beeson Manor will be able to advise you about parking and the location of the conference.

Additional Information
The Ministry to Masons Conferences are a cooperative effort of a number of former Masons, pastors, seminary professors, lecturers, and counter-cult ministries and are coordinated by Ephesians 5:11, Inc. Additional copies of this flyer and schedule may be downloaded at www.ephesians5-11.org/pdf/flyer_2006.pdf. Phone (317) 842-4543 between 9 A.M. and 9 P.M. EST before May ninth for further information, or inquire by email. Alternatively, you may ask questions through the Masonic Discussion Board at www.ephesians5-11.org/discussion.htm and read the questions others have asked, along with the answers. Lodging and other information will be posted on the web site and on the discussion board. Several of the conference speakers are taking part in the on-line discussions.

Ephesians 5:11, Inc. - Box 291 - Fishers, IN 46038 - http://www.ephesians5-11.org - director@ephesians5-11.org
2006 Ministry to Masons Conference Schedule

THURSDAY - MAY 11
8:30 - 8:45 Opening remarks and Prayer
8:45 - 9:15 **Dr. Steven Tsoukalas** The Person of Christ
9:25 - 10:25 **Jim Valentine** Christian Science
10:35 - 11:35 **Rex Smith** Islam
11:35 - 12:50 Lunch Break Lunch is available on campus
12:50 - 1:50 **David Carrico** Scientology
2:05 - 3:05 **Rex Smith** New Age
3:15 - 4:30 **Jim Valentine** Baha’i
4:40 - 5:30 **Dr. Steven Tsoukalas** Nation of Islam
5:30 - 7:00 Dinner A list of local restaurants will be available
7:00 - 7:30 **Jean Eason** Testimony of a former Jehovah’s Witness
7:40 - 8:40 **Michael Blunk** Jehovah’s Witnesses - Doctrine and Teachings
8:40 - 9:00 Closing remarks and Prayer

FRIDAY - MAY 12
8:30 - 8:45 Opening Remarks and Prayer
8:45 - 9:45 **Dr. James Bolden III** Prince Hall Freemasonry
9:55 - 10:55 **Dr. Jerry Walls** Why Christianity is the One True religion
11:05 - 12:05 **Pastor Stewart Bedillion** Does God call lay people to address Masonry within the church?
12:05 - 1:15 Lunch Break Lunch is available on campus
1:15 - 2:30 **Duane Washum** Doctrinal Statements
2:40 - 3:50 **Larry Kunk** Rosicrucianism and Freemasonry compared
4:00 - 5:00 **Dr. James Bolden III** Spiritual Warfare
5:10 - 6:00 **Dr. Steven Tsoukalas** Are Brahman, Vishnu, Krishna, Allah, Yahweh, etc., the GAOTU?
6:00 - 7:00 Dinner A list of local restaurants will be available
7:30 - 8:20 **Thomas Hilton** Have Masons turned their backs to God?
8:30 - 9:00 **Ex-Masons for Jesus** Testimonial

SATURDAY - MAY 13
8:30 - 8:45 Opening remarks and Prayer
8:45 - 9:30 **Dr. Steven Tsoukalas** A Christian case against Freemasonry
9:40 - 10:40 **Pastor Stewart Bedillion** How Satan infiltrates churches
10:50 - 11:50 **David Carrico** The most evil thing in the world
11:50 - 1:20 Lunch Break
1:20 - 2:00 **Ex-Masons for Jesus** Video - Master Mason Ritual - Hiram is killed, buried and raised from the grave.
2:00 - 3:00 **Duane Washum** Understanding the Hiramic Legend
3:10 - 4:10 **Pastor Greg DeLong** When leadership condones heresy
4:20 - 5:00 **Larry Kunk** Will “Christian” Masons go to heaven, or hell? What should we tell them?
5:10 - 6:25 **David Carrico** Is Christianity the only true religion? Where is the proof?
6:25 - 6:30 Closing remarks
Master Mason Degree

of Freemasonry

as practiced in the

State of Nevada

circa 1986
Since as early as 1727, men have been leaving the Masonic Lodge because Freemasonry is incompatible with a sincere expression of Christianity. When a Mason becomes a born again Christian, he sees Freemasonry clearly for the first time. Many men have left the lodge to follow Jesus Christ. Usually they do so quietly. Often, it takes a period of time before they are released from the spiritual bondage which results from the practice of occult religion. Some former Masons have had substantial ministries. Charles Finney, the 19th century evangelist, was one such man. God used him in a mighty way.

The following exposure has been translated from a Masonic "cypher." The cypher was issued to a former Worshipful Master who has turned his life over to Jesus Christ. He has exposed the content of Masonic ritual so that Christians who wish to witness to Masons will be educated and equipped to take issue with the teachings found within Masonic ritual.

Masonic ritual varies slightly from state to state. Yet, the variations do not change the character of Masonic ritual as practiced in any particular lodge. The striking similarity of the rituals of various states can be demonstrated by examining Masonic Monitors. Monitors often contain selected portions of ritual, in addition to explanations of the meaning of the ritual.

Commercially printed exposures of Masonic ritual are readily available. Lester’s Look to the East and Duncan’s Ritual are two of the better known editions in the United States. They are available at many book stores.

Masonic “Cyphers” are commonly used as a memory aid for those who are learning ritual. Such cyphers contain one to several letters which represent each and every word in the ritual. Masonic ritual is not placed entirely in print by the lodge, for obvious reasons. However, Grand Lodges do publish small books which are given to men who are raised to Master Mason. These Masonic “Monitors” contain statements as to the Grand Lodge’s authoritative interpretation of the meaning of the ritual. Masonic Monitors are not normally available to the public. Masonic Monitors are available on CDROM for most states from Ephesians 5:11, Inc.

An Internet web site which contains information about leading men away from the Masonic Lodge can be found at http://www.ephesians5-11.org

Additional copies of this printed Masonic ritual may be obtained by downloading them from the web site and printing the file using your laser, or ink jet printer, in conjunction with the Adobe Reader. The Adobe Reader is available FREE from Adobe Systems. A link is available on the page where this file is available.

The following abbreviations are used throughout this ritual.

**Active Participants**

WM........Worshipful Master
SW........Senior Warden
JW........Junior Warden
Tr.........Treasurer
Sec.......Secretary
SD........Senior Deacon
JD........Junior Deacon
SS........Senior Steward
JS........Junior Steward
Tyl.......Tyler
Ch.......Chaplain

Lect.......Lecturer - designated by WM
Cand.....Candidate

(*) or (**, or ***,** normally signifies the number of raps from a gavel. In the case of the Senior Deacon, it signifies his staff, pounding on the floor. When done at either the outer or inner door, it signifies a knock on the door.

(S) signifies the due-guard and sign being given as a salutation to the Worshipful Master.)

Other designations are found. KS represents King Solomon, who is usually portrayed by the Worshipful Master. S-F represents sea faring man, W-F represents way faring man and R#1, R#2, and R#3 represents the three “ruffians.” These characters in ritual are portrayed by different lodge members at various times.

Page numbers and line numbers have been placed in the margins as an aid to identifying specific portions of the ritual. By specifying page number, left or right column and line number, a particular section of ritual may be uniquely identified. Of course, those designations pertain only to the printed copy of this document.
MASTER MASONS OPENING:

WM: *. Officers, take your respective stations and places; Brethren, be clothed.

WM: *. Brother Senior Warden.

SW: Worshipful Master.

WM: Are all present Master Masons?

SW: I will ascertain through the proper officer and report.

SW: Brother Junior Deacon.

JD: Brother Senior Warden.

SW: Are all present Master Masons?

JD: Brother Senior Warden, all present are Master Masons.

SW: Worshipful Master.

WM: Brother Senior Warden.

SW: Are all present Master Masons.

WM: As further evidence that all present are Master Masons, receive the pass-word from the Senior and Junior Deacons, who will obtain it from the Brethren on the right and left, and communicate it in the East.

SW: Deacons, attend the West.

SW: Give me the pass-word of a Master Mason. Now obtain it from the Brethren on the right and left and communicate it to the Worshipful Master in the East.

WM: Brother Senior Warden.

SW: All present are Master Masons.

WM: Brother Senior Warden.

SW: (S) Worshipful Master.

WM: Are you a Master Mason?

SW: I am.

WM: What induced you to become a Master Mason?

SW: That I might obtain the Master’s Word, travel in foreign countries, work and receive Master’s wages, and be thereby better enabled to support myself and family, and contribute to the relief of distressed worthy Master Masons, their widows and orphans.

WM: What makes you a Master Mason?

SW: My Obligation.

WM: Where were you made a Master Mason?

SW: Within the body of a just and duly constituted Lodge of Master Masons, assembled in a place representing the Sanctum Sanctorum of King Solomon’s Temple.

WM: How many compose a Master Masons Lodge?
SW: Three or more.

WM: When composed of five, of whom does it consist?

SW: The Worshipful Master, Senior and Junior Wardens, Senior and Junior Deacons.

WM: Brother Senior Warden, the Junior Deacon’s place in the Lodge?

SW: At my right.

WM: **. Brother Junior Deacon.

JD: (S) Worshipful Master.

WM: Your duty?

JD: To carry messages from the Senior Warden in the West to the Junior Warden in the south, and elsewhere about the Lodge as he may direct. Attend the alarms at the outer door and report the same to the Worshipful Master; also to see that we are duly tyled.

WM: The Senior Deacon’s place?

JD: At the right of the Worshipful Master in the East.

WM: Brother Senior Deacon.

SD: (S) Worshipful Master.

WM: Your duty?

SD: To carry orders from the Worshipful Master in the East to the Senior Warden in the West, and elsewhere about the Lodge as he may direct; welcome and clothe visiting Brethren, attend the alarms at the inner door; also to receive and conduct candidates.

WM: The Junior Warden’s station?

SD: In the South.

WM: Brother Junior Warden.

JW: (S) Worshipful Master.

WM: Your duty in the South?

JW: To observe the sun at meridian, which is the glory and beauty of the day; call the Craft from labor to refreshment, superintend them during the hours thereof, carefully to observe that their means of refreshment are not perverted to intemperance or excess, and see that they return to their labor in due season, that the Worshipful Master may receive honor, and they pleasure and profit thereby.

WM: The Senior Warden’s station?

JW: In the West.

WM: Brother Senior Warden.

SW: (S) Worshipful Master.

WM: Why in the West?

SW: As the sun is in the West at close of day, so stands the Senior Warden in the West to assist the Worshipful Master in opening and closing the Lodge; paying the Craft their wages, if any be due, that none may go away dissatisfied; harmony being the support of all institutions, especially this of ours.

WM: The Master’s Station.

SW: In the East.

WM: Why in the East?

SW: As the sun rises in the East to open and govern the day (WM: ***) so rises the Worshipful Master in the East to open and govern the Lodge, setting the Craft at work, giving them proper instruction for their labor.

WM: Brother Senior Warden, it is my order that ______ Lodge No. ____ be now opened on the Third Degree of Freemasonry for work and instruction. This communicate to the Junior Warden in the South, and he to the Brethren present, that having due notice thereof, they may govern themselves accordingly.

SW: Brother Junior Warden.

JW: Brother Senior Warden.

SW: It is the order of the Worshipful Master, communicated to me through the Senior Warden in the West, that ______ Lodge No. ____ be now opened on the Third Degree of Freemasonry for work and instruction. This communicate to the Brethren present, that having due notice thereof, they may govern themselves accordingly.

JW: Brethren, it is the order of the Worshipful Master, communicated to me through the Senior Warden in the West, that ______ Lodge No. ____ be now opened on the Third Degree of
Freemasonry for work and instruction. I communicate the same to you that having due notice thereof, you may govern yourselves accordingly.

WM: Brother Senior Warden.

SW: (S) Worshipful Master.

WM: Have you ever traveled as a Master Mason?

SW: I have, from West to East, and from East to West again.

WM: Of what were you in search?

SW: Of that which was lost.

WM: To what do you allude?

SW: The secret word of a Master Mason.

WM: Did you find it?

SW: I did not, but found a substitute.

WM: Brother Senior Warden, it is my order that the substitute be sent to the East, accompanied with the steps, due-guards and signs, through the Junior Deacon.

SW: Brother Junior Deacon, attend.

(At this time, the steps, due-guards and signs of the 3 degrees, as well as the substitute word, are communicated from the Senior Warden to the Junior Deacon. The Junior Deacon then carries them to the East and communicates them to the Worshipful Master.)

WM: Brother Senior Warden, the substitute has come to the East correctly.

WM: Brethren; attend to giving the signs; observe the East.

(All): So mote it be.

WM: Brother Senior Deacon.

SD: (S) Worshipful Master.

WM: Attend at the Altar and display the Three Great Lights in Masonry.

WM: Behold, how good and how pleasant it is for Brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore.

WM: In the name of God and the Holy Saints John, I now declare _______ Lodge No. ___ duly opened and in order for business; at the same time strictly forbidding any un-Masonic conduct whereby the harmony of the same might be disturbed.

WM: Brother Junior Deacon.

JD: (S) Worshipful Master.

WM: Inform the Tyler.

JD: * * *. Brother Tyler, I am directed to inform you that the Lodge is now opened on the Master Masons Degree. Take due notice thereof and tyle accordingly.

JD: * * *.

Master Mason Degree Ritual as practiced in Nevada, circa 1986

Available for download from http://www.ephesians5-11.org
Tyl: * * *.

WM: Brother Senior Deacon.

SD: (S) Worshipful Master.

WM: Present the flag of our country at the Altar.

WM: Brethren; you will join with me in the Pledge of Allegiance to the Flag of our Country.

(ALL) (Recite the Pledge of Allegiance.)

WM: * * *.

If there are present any Present or Past Grand Officers, Present or Past Masters, they are cordially and fraternally invited to a seat in our East.

MASTER MASON DEGREE

WM: * * *.

Brethren; Brother _______ is in waiting for the Third Degree of Freemasonry, he having made suitable proficiency in the preceding degree. If there is no objection, I shall confer this degree upon him.

WM: Brethren, there being none, I will proceed.

WM: * * *

Brother Stewards.

SS: (S) Worshipful Master.

WM: How should a Brother be prepared for the Third Degree of Freemasonry?

SS: By being divested of all metallic substances, neither naked nor clothed, barefoot, both knees and breasts bare, hood-winked, and with a cable-tow three times around his body, clothed as a Fellow Craft.

WM: Repair to the preparation room where Brother _______ is in waiting. When thus prepared, cause him to make the usual alarm at the inner door.

Cand: * * *.

WM: Brethren, there being none, I will proceed.

SS: (S) Worshipful Master.

How should a Brother be prepared for the Third Degree of Freemasonry?

SS: By being divested of all metallic substances, neither naked nor clothed, barefoot, both knees and breasts bare, hood-winked, and with a cable-tow three times around his body, clothed as a Fellow Craft.

WM: Repair to the preparation room where Brother _______ is in waiting. When thus prepared, cause him to make the usual alarm at the inner door.

SS: By being divested of all metallic substances, neither naked nor clothed, barefoot, both knees and breasts bare, hood-winked, and with a cable-tow three times around his body, clothed as a Fellow Craft.

WM: Repair to the preparation room where Brother _______ is in waiting. When thus prepared, cause him to make the usual alarm at the inner door.

SD: Brother _______, is this an act of your own free will and accord?

Cand: It is.

SD: Brother Stewards, is he worthy and well qualified?

SS: He is.

SD: Duly and truly prepared?

SS: He is.

SD: Has he made suitable proficiency in the preceding degree?

SS: He has.

SD: By what further right or benefit does he expect to obtain this important privilege?

SS: By the benefit of the pass-word.

SD: Has he the pass-word?

SS: He has not, I have it for him

SD: Advance and give it.

SS: Tubalcain. (Said softly so as no to be overheard by the candidate.)

SD: The pass-word is right. Since the Brother is in possession of all these necessary qualifications, let him wait until the Worshipful Master can be informed of his request, and his answer returned.

SD: * * *.

WM: Brother Senior Deacon.

SD: There is without, Brother _______, who has been duly initiated an Entered Apprentice, passed to the Degree of Fellow Craft, and now wishes further Light in Masonry by being raised to the Sublime Degree of Master Mason.

WM: Is this an act of his own free will and accord?

SD: It is.
WM: Is he worthy and well qualified?
SD: He is.

WM: Duly and truly prepared?
SD: He is.

WM: Has he made suitable proficiency in the preceding degree?
SD: He has.

WM: By what further right or benefit does he expect to obtain this important privilege?
SD: By the benefit of the pass-word.

WM: Has he the pass-word?
SD: He has not, I have it for him.

WM: Give it for the benefit of the Craft.

SD: Tubalcain.

WM: The pass-word is right. Since the Brother is in possession of all these necessary qualifications, let him enter this Worshipful Lodge of Master Masons, and be received in due and ancient form.

SD: *. Let him enter this Worshipful Lodge of Master Masons, and be received in due and ancient form.

SD: Brother _______, when first you entered a Lodge of Free and Accepted Masons, you were received on the point of a sharp instrument piercing your naked left breast; on your second entrance, you were received on the angle of a square applied to your naked right breast, the morals of which were at those times explained to you. I am now commanded to receive you on the extreme points of the Compasses, extending from your naked right to your naked left breast, which is to teach you that as within the breast are contained the most vital parts of man, so between the extreme points of the Compasses are contained the most valuable tenets of Freemasonry, which are Friendship, Morality, and Brotherly Love.

JW: *.

Chap: Remember now Thy Creator in the days of thy youth, while the evil days come not;

SW: *.

Chap: Nor the years draw nigh, when thou shalt say: I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain.

WM: *.

Chap: In the days when the keepers of the house shall tremble, and the strong men shall bow themselves:

JW: **.

Chap: And the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets:

SW: **.

Chap: When the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low:

WM: **.

Chap: Also when they shall be afraid of that which is high, and fears shall be in the way:

JW: ***.

Chap: And the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail:

SW: ***.

Chap: Because man goeth to his long home, and the mourners go about the streets; or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the cistern:

WM: ***.

Chap: Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

SD: ***.

JW: *. Who comes here?

SD: Brother _______, who has been duly initiated an Entered Apprentice, passed to the Degree of Fellow Craft, and now wishes further Light in Masonry by being raised to the Sublime Degree of Master Mason.

JW: Brother _______, is this an act of your own free will and accord?
Cand: It is.

JW: Brother Senior Deacon, is he worthy and well qualified?

5 SD: He is.

JW: Duly and truly prepared?

10 SD: He is.

JW: Has he made suitable proficiency in the preceding degree?

15 SD: He has.

JW: By what further right or benefit does he expect to obtain this important privilege?

20 SD: By the benefit of the pass-word.

JW: Has he the pass-word?

25 SD: He has not, I have it for him.

JW: Advance and give it.

SD: Tubalcain (whispered)

JW: The pass-word is right. Since the Brother is in possession of all these necessary qualifications, conduct him to the Senior Warden in the West for his examination.

30 SD: * * *

SW: * *. Who comes here?

SD: Brother _____, who has been duly initiated an Entered Apprentice, passed to the Degree of Fellow Craft, and now wishes further Light in Masonry by being raised to the Sublime Degree of Master Mason.

35 SW: * *. Who comes here?

SD: Brother _____, is this an act of your own free will and accord?

Cand: It is.

40 WM: Brother Senior Deacon, is he worthy and well qualified?

SD: He is.

45 WM: Duly and truly prepared?

SD: He is.

45 WM: Has he made suitable proficiency in the preceding degree?

SD: He has.

50 SW: Brother Senior Deacon, is he worthy and well qualified?

SD: He is.

55 SW: Duly and truly prepared?

SD: He is.
SD: By benefit of the pass-word.

WM: Has he the pass-word?

WM: Has he the pass-word?

SD: He has not, I have it for him.

WM: Advance and give it.

SD: Tubal Cain (whispered)

WM: The pass-word is right. Whence came you and whither are you traveling?

SD: From the West, traveling East.

WM: Why did you leave the West and travel East?

SD: In search of further Light in Masonry.

WM: Since the Brother is in possession of all these necessary qualifications, and in search of further Light in Masonry, re-conduct him to the Senior Warden in the West, who will teach him how to approach the East in due and ancient form.

SD: Brother Senior Warden.

SW: Brother Senior Deacon.

SD: It is the order of the Worshipful Master that you teach this Brother how to approach the East in due and ancient form.

SW: Cause the Brother to face the East.

SW: Brother ______, advance on your left foot as an Entered Apprentice; and on your right as a Fellow Craft. Take an additional step on your left foot, bringing the heel of your right to the heel of your left, thereby forming the angle of a square.

SW: (S) Worshipful Master.

WM: Brother Senior Warden.

WM: Brother ______, before you can proceed further in Freemasonry, it will be necessary for you to take an Obligation appertaining to this degree. It becomes my duty as well as pleasure to inform you that there is nothing contained in the Obligation that conflicts with the duties you owe to God, your country, your neighbor, your family, or yourself. With this assurance on my part, are you willing to take the Obligation.

Cand: (answers in the affirmative).

WM: Then advance to the Sacred Altar of Freemasonry. There kneel on your naked knees, both hands resting on the Holy Bible, Square and Compasses.

SD: (S) Worshipful Master, the Brother is in due form.

WM: * * *.

WM: Brother ______, if you are still willing to take the Obligation, say "I", repeat your name in full, and repeat after me.

Cand: I, ______ ______, of my own free will and accord, in the presence of Almighty God and this Worshipful Lodge of Master Masons, erected to Him and dedicated to the memory of the Holy Saints John, do hereby and hereon solemnly and sincerely promise and swear that I will keep and conceal and never reveal any of the secrets belonging to the Degree of Master Mason, which I have received, am about to receive, or may be hereafter instructed in, to any person unless it shall be to a worthy Brother Master Mason, or within the body of a just and duly constituted Lodge of such, and not unto him or them until by due trial, strict examination, or lawful Masonic information, I shall have found him or them justly entitled to receive the same.

Furthermore: I do promise and swear that I will support the Constitution of the Grand Lodge of the State of Nevada, also all the laws, rules, and edicts of the same, or of any other Grand Lodge from whose jurisdiction I may hereafter hail; together with the by-laws, rules, and regulations of this or any other Lodge of which I may become a member, so far as the same shall come to my knowledge.

Furthermore: I do promise and swear that I will answer and obey all due signs and regular summons sent me from the body of a just and duly constituted Lodge of Master Masons, or handed me by a worthy Brother of this degree, if within the length of my cable-tow.

Furthermore: I do promise and swear that I will help, aid, and assist all poor and distressed Master Masons, their widows and orphans, they applying to me as such, I finding them worthy, and can do so without material injury to myself or family.

Furthermore: I do promise and swear that I will keep the secrets of a worthy Brother Master Masons, their widows and orphans, they applying to me as such, I finding them worthy, and can do so without material injury to myself or family.
Mason, when communicated to me as such, as secure and inviolate in my breast as they were in his before communication.

Furthermore: I do promise and swear that I will not give the Grand Hailing Sign of Distress of a Master Mason, except for the benefit of the Craft while at work or for the instruction of a Brother, unless I am in real distress; and should I see the sign given, or hear the word spoken, I will hasten to the relief of the person so giving it.

Furthermore: I do promise and swear that I will not give the substitute for the Master’s Word in any other way or manner than that in which I receive it, which will be on the Five Points of Fellowship, and at low breath.

Furthermore: I do promise and swear that I will not wrong, cheat, nor defraud a Master Mason’s Lodge, or a worthy Brother of this degree to the value of anything, knowingly, nor suffer it to be done by another, if in my power to prevent.

Furthermore: I do promise and swear that I will not knowingly strike a Brother Master Mason, nor otherwise do him personal violence in anger, except in the necessary defense of myself, family or property.

Furthermore: I do promise and swear that I will not have illicit carnal intercourse with a Master Mason’s wife, widow, mother, sister or daughter, nor suffer it to be done by another if in my power to prevent.

Furthermore: I do promise and swear that I will not be present at the initiating, passing, or raising of an old man in dotage, a young man under age, an irreligious libertine, an atheist, a person of unsound mind, or a woman, knowing them to be such.

Furthermore: I do promise and swear that I will not be present at the initiating, passing, or raising of a candidate clandestinely, nor hold Masonic intercourse with a clandestine Mason, or with one who has been suspended or expelled, knowing him to be such, until duly restored.

To all of which I do solemnly and sincerely promise and swear, without any hesitation, mental reservation, or secret evasion of mind in me whatsoever; binding myself under no less a penalty than that of having my body severed in twain, my bowels taken thence, and with my body burned to ashes, and the ashes thereof scattered to the four winds of Heaven, that there might remain neither track, trace nor remembrance among man or Masons of so vile and perjured a wretch as I should be, should I ever knowingly or willfully violate this, my solemn Obligation of a Master Mason. So help me God and make me steadfast to keep and perform the same.

WM: In token of your sincerity, kiss the Holy Bible on which your hands rest.

WM: Senior Deacon, remove the cable-tow; we now hold this Brother by a stronger tie.

WM: Brother ______, in your present situation, what do you most desire?

Cand: Further Light in Masonry (prompted).

WM: Let the Brother be brought to Light.

WM: My Brother, on being brought to Light in this degree, you behold the Three Great Lights in Masonry as in the preceding degree, with this difference; both points of the Compasses are above the Square, which is to teach you that you have received, and are entitled to receive all the Light that can be conferred upon or communicated to you in a Master Masons Lodge.

WM: *. You now behold me as Worshipful Master of this Lodge, approaching you from the East, upon the step, under the due-guard and sign of an Entered Apprentice; upon the step, under the due-guard and sign of a Fellow Craft; upon the step, under the due-guard and sign of a Master Mason.

My Brother, a Master Mason advances on his left foot, bringing the heel of his right to the heel of his left, thereby forming the angle of a square. This is the due-guard, and alludes to the position of your hands while taking the Obligation; this is the sign, and alludes to the penalty of the Obligation. This due-guard and sign are always to be given as a salutation to the Worshipful Master, also on entering or retiring from a Master Masons Lodge.

On entering your own or any other Lodge in this jurisdiction, you will advance immediately in front of the Altar and observe the points of the Compasses. Should both points be below the Square, it will be a sure indication that the Lodge is open on the First Degree, wherein you will salute the Worshipful Master with the due-guard and sign of an Entered Apprentice. Should one point be above the Square, it will be an equally sure indication that the Lodge is open on the Second Degree, wherein you will salute the Worshipful
Master with the due-guard and sign of a Fellow Craft. Should both points be above the Square, it will also be an equally sure indication that the Lodge is open on the Third Degree, wherein you will salute the Worshipful Master with the due-guard and sign of a Master Mason.

I now present my right hand in token of the continuance of friendship and brotherly love, and will invest you with the pass-grip and pass-word of a Master Mason. As you are uninstructed, he who has hitherto answered for you, will do so at this time. Give me the real grip of a Fellow Craft.

**WM:** Brother Senior Deacon.

**SD:** Worshipful Master.

**WM:** Will you be off or from?

**SD:** From.

**WM:** From what and to what?

**SD:** From the real grip of a Fellow Craft to the pass-grip of a Master Mason.

**WM:** Pass. What is that?

**SD:** The pass-grip of a Master Mason.

**WM:** Has it a name?

**SD:** It has.

**WM:** Will you give it to me?

**SD:** I did not so receive it; neither will I so impart it.

**WM:** How will you dispose of it?

**SD:** Letter or syllable it.

**WM:** Syllable it and begin.

**SD:** You begin.

**WM:** Begin you.

**SD:** Tu.

**WM:** bal.

**SD:** cain.

**WM:** Tubalcain, my Brother, is the name of this grip. You should always remember it, for should you be present at the opening of a Master Masons Lodge, this pass-word will be demanded of you by one of the Deacons, and should you be unable to give it, it would cause confusion in the Craft. Rise, salute the Junior and Senior Wardens and satisfy them that you are a duly obligated Master Mason, and in possession of the step, due-guard, sign, pass-grip and pass-word.

**SD:** * * *.

**JW:** *. Who comes here?

**SD:** A duly obligated Master Mason.

**JW:** How may I know him to be such?

**SD:** By certain signs and a token.

**JW:** What are signs?

**SD:** Right angles, horizontals, and perpendiculars.

**JW:** Advance a sign. Has that an allusion?

**SD:** It has; to the position of my hands while taking the Obligation.

**JW:** Have you a further sign?

**SD:** It has; to the penalty of the Obligation.

**JW:** What is a token?

**SD:** A certain friendly or brotherly grip whereby one Mason may know another in the dark as in the light.

**JW:** Advance and give me a token. What is that?

**SD:** The pass-grip of a Master Mason.

**JW:** Has it a name?

**SD:** It has.

**JW:** Will you give it to me?

**SD:** I did not so receive it; neither will I so impart it.

**JW:** How will you dispose of it?

**SD:** Letter or syllable it.
JW: Syllable it and begin.
SD: You begin.
5 JW: Begin you.
   Cand: Tu; (Prompted as necessary)
   JW: bal;
   Cand: cain.
   Cand: Tubal-cain.
10 JW: The word is right. I am satisfied.
   SD: ***.
   SW: *. Who comes here?
   SD: A duly obligated Master Mason.
   SW: How may I know him to be such?
   SD: By certain signs and a token.
   SW: What are signs?
   SD: Right angles, horizontals, and perpendiculars.
   SW: Advance a sign. Has that an allusion?
   SD: It has; to the position of my hands while taking
       the Obligation.
   SW: Have you a further sign?
   SD: I have.
20 SW: Has that an allusion?
   SD: It has; to the penalty of the Obligation.
   SW: What is a token?
   SD: A certainly friendly or brotherly grip, whereby one
       Mason may know another in the dark as in the
       light.
   SW: Advance and give me a token. What is that?
   SD: The pass-grip of a Master Mason.
   SW: Has it a name?
   SD: It has.
tools, which are all the tools in Masonry, especially the Trowel. The Trowel is an instrument used by operative masons to spread the cement which unites the building into one common mass; but we, as Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of spreading the cement of brotherly love and affection - that cement which unites us into one sacred band or society of friends and Brothers, among whom no contention should ever exist, save that noble contention, or rather emulation, of who best can work and best agree.

WM: Brother Senior Deacon, re-conduct the Brother to the place whence he came, invest him with that of which he has been divested, and return him to the Lodge for further instruction.

WM: Brother Junior Warden, what is the hour?

(The Cand is confused by the question, so he has no answer to give)

WM: Brother Junior Warden, what is the hour?

SW: (S) Worshipful Master, there appears to be a stranger in the South.

WM: What! A stranger in the South! Brother Senior Deacon, conduct the stranger to the East.

WM: My Brother, you have this evening been obligated by the various solemn and weighty ties of a Master Mason. Having voluntarily assumed this obligation, you were brought to Light and instructed. You have been taught to wear your apron as a Master Mason, and are so wearing it among us at this moment. Even our Working Tools, the implements of Masonry have been explained to you, and you have been exhorted to make a proper use of the Trowel, the principal Working Tool of this degree. All this would imply that you are a Master Mason and qualified to travel and work as one. Nay more, my Brother, I observe upon your person a badge of office, the jewel of the Junior Warden, one of the principal officers of the Lodge, which all doubtless confirms you in the belief that you are a Master Mason. Is it so?

Cand: (prompted, if necessary, answers in the affirmative).

WM: However natural that supposition may be to you, yet it is erroneous. You have not yet attained the Sublime Degree of Master Mason. You are not yet a Master Mason, so far as to enable you to prove yourself one, or to travel and work as one; nor do I know that you will ever become a Master Mason. You have a way to travel over that is extremely perilous. You will be beset with danger of many kinds, and may perhaps meet with death, as did once befall an eminent Brother of this degree. But your trust is in God and your faith is well founded. Before setting out, therefore, upon such a serious enterprise as this, you will repair to the Altar for the purpose of prayer. Heretofore you have had a Brother to pray for you; now you must pray for yourself. Go then, my Brother, and may the blessing of God accompany you.
SD: You are now at the Altar. You must be again hood-winked. Kneel and pray. Your prayer may be mental or audible, and when you have concluded it you will signify the same by saying Amen, and rising.

WM: * * *

Cand: Amen.

(ALL) So mote it be.

WM: *

SD: My Brother, heretofore you have represented a candidate in search of Light. Now you represent a character, none less a personage than our Grand Master Hiram Abif, who was the Grand Architect at the building of King Solomon's Temple. It was the usual custom of this great and good man, at high twelve, when the Craft was called from labor to refreshment, to enter the Sanctum Sanctorum, or Holy of Holies, there to offer up his adorations to Deity and draw his designs on the Trestle-board. This you have done. He would then retire by the South gate, as you will now do.

R #1: Grand Master Hiram, I am glad to meet you thus alone; long have I sought this opportunity. You promised us that when the Temple was completed we should receive the secrets of a Master Mason, whereby we could travel in foreign countries and receive wages as such. Behold! The Temple is about completed, and we have not received what we strived for. At first I did not doubt your veracity, but now I do. I therefore demand of you the secrets of a Master Mason.

SD: Craftsman, this is neither a proper time nor place; wait until the Temple is completed, then, if found worthy, you shall receive them; otherwise you can not.

R #1: Talk not to me of time nor place. Now is the time, and here is the place; none other will satisfy me. I therefore demand of you the secrets of a Master Mason.

SD: Craftsman, I can not give them.

R #1: Grand Master Hiram, for the third and last time I demand of you the secrets of a Master Mason.

SD: Craftsman, I can not, and will not, give them.

R #1: He then fled, and attempted to pass out at the west gate, as you will now do.

R #2: Grand Master Hiram, most of the Craft are weary, and many are exceedingly anxious to receive the secrets of a Master Mason, and we can see no good reason why we are put off so long; and some of us have determined to wait no longer. I therefore demand of you the secrets of a Master Mason.

SD: Craftsman, why this violence? I can not give them, neither can they be given, except in the presence of Solomon, King of Israel; Hiram, King of Tyre; and myself.

R #2: Grand Master Hiram, your life is in danger. All the avenues of the Temple are securely guarded; escape is impossible. I therefore demand of you the secrets of a Master Mason.

SD: Craftsman, I shall not give them. Wait with patience for the proper time.

R #2: Grand Master Hiram, I again, and for the last time, demand of you the secrets of a Master Mason, or your life.

SD: My life you can have; my integrity, never!

SD: He then fled and attempted to make his exit out at the east gate, as you will now do.

R #3: Grand Master Hiram, I have heard your caviling with Jubela and Jubelo. From them you have escaped; but from me - never! My name is Jubelum. What I purpose, that I perform. I hold in my hand an instrument of death. If you refuse me now, you do so at your peril. I say, give me the secrets of a Master Mason, or I will take your life.

SD: Craftsman, I have often refused you and shall always refuse you when accosted in this manner. Your demands are vain.

R #3: Grand Master Hiram, I for the second time demand of you the secrets of a Master Mason.

SD: Craftsman, your demands are vain. I shall not give them.

R #3: Grand Master Hiram, I for the third and last time demand of you the secrets of a Master Mason.

SD: And I, for the third time, refuse you.

(Jubelum then strikes the Cand across the forehead, he is caused to fall backward into a large canvas that he can be carried in.)
R #1: What have we done?

R #2: We have slain our Grand Master Hiram Abif. What shall we do with the body?

R #3: Let us carry it into a remote corner, and bury it in the rubbish of the Temple. (Having done so): Now let us retire until low twelve, when we will meet here again.

SOLILOQUY: R #3 (Jubelum):
At last, the awful deed is done; here, cold and mute, wrapped in the icy cloak of death, the Master sleeps. No more the pageantry of pomp and power. No more the Craftsmen hastening to perform his deep design. No more the Temple rising proudly on its hill and beckoning Heaven itself to smile upon its stately columns. No more shall he these high ambitions gratify.

Oh Death, untimely, yet Oh timely Death. Wrested from earth while yet his honors clustered; before the breath of calumny had stained, or slander marred the worth of his achievements, he is fallen; yielding up his life ere he would betray his sacred trust; surrendering all - all that life holds dear - power, wealth, everything - yet holding fast to his Masonic faith.

Oh, daring loyalty; Oh, fortitude most grand. For him in coming time shall countless thousands sound his name and sing his praise, who death preferred, than faithless prove, than trust betray. Yet, kept so well, his secret stands revealed and in his death I read it thus: Truth - Honor - Fortitude.

But hark. The temple bell rings out the midnight hour. Come now, my comrades, let us haste away and bear with us, where-ere we go, the heavy burden of remorse.

R #1: This is the hour.

R #2: This is the place.

R #3: And here is the body. Assist me to carry it in a due west course from the Temple to the brow of a hill, where I have dug a grave six feet deep east and west and six feet perpendicular, in which we will bury it.

R #3: I will set this sprig of acacia at the head of the grave, that the place may be known should occasion every require it. Now, let us make our escape by way of Joppa, out of the country.

R #3: Yonder is a sea-faring man. Let us accost him.

R #3: Is that your ship there?

S-F: It is.

R #3: Where are you bound?

S-F: To Ethiopia.

R #3: When do you sail?

S-F: Immediately.

R #3: Do you take passengers?

S-F: I do.

R #3: Will you take us?

S-F: I will, if you have King Solomon's permit to leave the country.

R #3: We will pay your demands, but we have no permits.

S-F: Then you can not go, for I am strictly forbidden to take any of the workmen from the Temple out of the country without King Solomon's permit.

R #3: Then let us return back into the country.

KS: *. Brother Senior Grand Warden, what is the confusion in the Temple, and why are the Craftsmen not at their labors as usual?

SW: (S) Our Grand Master Hiram Abif is missing and there are no designs on the trestle-board.

KS: That is very strange. He has ever been punctual and faithful to his trust. He must be indisposed. Order strict search to be made for him throughout the several apartments of the Temple, and see if he can be found.

SW: Craftsmen; you will make strict search throughout the several apartments of the Temple and see if our Grand Master Hiram Abif can be found.

(Fellow Crafts go around the room, asking, "Have you seen anything of our Grand Master Hiram Abif?", to which some of the Brethren respond with, "No, I have not seen him since high twelve yesterday.")

FC#1: Brother Senior Grand Warden, strict search has been made, but our Grand Master Hiram Abif can not be found. He has not been seen since high
SW: (S) Your orders have been obeyed, Most Excellent King Solomon. Strict search has been made throughout the several apartments of the Temple, but our Grand Master Hiram Abif can not be found. He has not been seen since high twelve yesterday.

WM: I fear some fateful act has befallen him.

FC#1: ***. Twelve Fellow Crafts, clothed in white gloves and aprons, crave audience with Most Excellent King Solomon.

WM: Admit them.

FC#1: (S) Most Excellent King Solomon, we twelve who appear before you are clothed in white gloves and aprons in token of our innocence. We twelve, with three others, seeing the Temple about to be completed, and being desirous of obtaining the secrets of a Master Mason, whereby we could travel in foreign countries and receive wages as such, entered into the horrid conspiracy of extorting them from our Grand Master Hiram Abif, or taking his life; but, reflecting on the atrocity of our intentions, being stricken with horror, we twelve recanted, but we fear the other three have persisted in their murderous design. We twelve have come before you to confess our premeditated guilt, and implore your pardon.

WM: Brother Grand Secretary, call the roll of the workmen.

(The roll of the workmen is called)

Secy: (S) Most Excellent King Solomon, the roll of the workmen has been called and Jubela, Jubelo and Jubelum are found missing.

WM: Craftsmen, are they the three who were aligned with you in this horrid conspiracy?

FC#1: (S) They are the three, Most Excellent King Solomon.

WM: It is my order that you divide yourselves into parts of three, and three travel east, three west, three north, and three south in pursuit of the ruffians.

FC#1: Let us go east.

FC#2: We will go north.

FC#3: We will go south.

Master Mason Degree Ritual as practiced in Nevada, circa 1986

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Fellow Craft, I would now be among the workmen of the Temple, honored and respected; as it is, I am an outcast. Hail, Brothers. This is singular, on rising up I accidentally caught hold of this sprig of acacia, and it easily gave way.

FC#1: That is singular.

R #1: O, that my throat had been cut across ——,

FC#1: Hark, what is that?

R #1: ———, my tongue torn out, and with my body buried in the sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours, ere I have been accessory to the death of so great and good a man as our Grand Master Hiram Abif.

FC#3: That is the voice of Jubela.

R #2: O, that my left breast had been torn open, my heart and vitals taken thence, and with my body given as a prey to the vultures of the air, ere I have been accessory to the death of so great and good a man as our Grand Master Hiram Abif.

FC#2: That is the voice of Jubelo.

R #3: It was I who gave the fatal blow; it was I who killed him. O, that my body had been severed in twain, my bowels taken thence, and with my body burned to ashes, and the ashes thereof scattered to the four winds of Heaven, ere I have been guilty of the death of so great and good a man as our Grand Master Hiram Abif.

FC #1 I know that voice; that is the voice of Jubelum.

FC#3: What shall we do? They are the murderers of whom we are in search.

FC#2: They are desperate men. It would be a serious undertaking to capture them.

FC#1: There are but three of them, and there are three of us. Our cause is just, and our trust is in God. Let us rush in, seize, bound, and take them before King Solomon.

FC#1: As we three who pursued a due west course from the Temple were returning, one of our number becoming more weary than the rest, sat down at the brow of a hill to rest and refresh himself, and on rising up he accidentally caught hold of a sprig of acacia, which easily gave way, exciting his curiosity; and while we were meditating over the singularity of the occasion, we heard three frightful exclamations from the clefts of the adjacent rocks. The first was the voice of Jubela, exclaiming, "O, that my throat had been cut across, my tongue torn out, and with my body buried in the sands of the sea, at low-water mark, where the tide ebbs and flows twice in twenty-four hours, ere I have been accessory to the death of so great and good a man as our Grand Master Hiram Abif. "The second was the voice of Jubelo, exclaiming, "O, that my left breast had been torn open, my heart and vitals taken thence, and with my body given as a prey to the vultures of the air, ere I have been guilty of the death of so great and good a man as our Grand Master Hiram Abif. The third was the voice of Jubelum, exclaiming more horribly than the rest, "It was I who gave the fatal blow, it was I who killed him. O, that my body had been severed in twain, my bowels taken thence, and with my body burned to ashes, and the ashes thereof scattered to the four winds of Heaven, ere I have been guilty of the death of so great and good a man as our Grand Master Hiram Abif." Upon which we rushed in, seized, bound, and have brought them before you.

WM: Jubela, are you guilty of this horrid deed?

R #1: I am guilty, Most Excellent King Solomon.

WM: Jubelo, are you also guilty?

R #2: I am more guilty, Most Excellent King Solomon.

WM: Jubelum, are you likewise guilty?

R #3: I am most guilty, Most Excellent King Solomon; I am more guilty than the rest. It was I who gave the fatal blow, it was I who killed him.

WM: Then you shall die, impious wretches, to conspire against the life of so great and good a man as your Grand Master Hiram Abif. Take them without the gates of the city and execute them according to their several imprecations in the clefts of the rocks.

FC#1: (S) Tidings from the west, Most Excellent King Solomon.

55

WM: Report them.

Master Mason Degree Ritual as practiced in Nevada, circa 1986

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WM: It is well. Go now, you Fellow Crafts, in search of the body of your Grand Master Hiram Abif, and if found, observe whether the Master’s Word, or a key to it, is on or about it.

FC#1: Here is the place where our worthy Brother sat down to rest and refresh himself. Here is the appearance of a newly made grave. Let us open it. Here is a body, but in such a mangled and putrid condition that it cannot be recognized. What a deathly effluvium arises from it. The Master’s Word, or a key to it, cannot be found on or about it. Here is a Jewel. Let us remove it and carry it to King Solomon.

FC#1: (S) Tidings, Most Excellent King Solomon.

WM: Report them.

FC#1: We traveled a due west course from the Temple to the brow of the hill where our worthy Brother sat down to rest and refresh himself. We found the appearance of a newly made grave; we opened it and discovered a body, but in such a mangled and putrid condition that it could not be recognized; and we found our hands involuntarily placed in this position to guard against the deathly effluvium that arose from it. The Master’s Word, or a key to it, could not be found on or about it; however, we found this Jewel, which we have brought up for your inspection.

WM: Brother Senior Grand Warden, this is indeed the Jewel of our Grand Master Hiram Abif. No doubt can now remain as to his lamentable fate.

Craftsmen, the pardon you sought I now grant you, in token of my appreciation of your efforts to detect the murderers and to deliver the body of your Grand Master Hiram Abif.

WM: Brother Senior Grand Warden, you will form the Craft in Grand Procession to go with me, to endeavor to raise the body of our Grand Master Hiram Abif for more decent interment; and as the Master’s Word is now lost, it is my order that the first sign given at the grave, and the first word spoken after the body is raised, shall be adopted for the regulation of all Masters Lodges, until future ages shall find out the right.

WM: Here then lie the remains of your Grand Master Hiram Abif. Stricken down in the performance of duty, a martyr to his faith. He was borne to this lonely spot by unhallowed hands at a midnight hour, upon the hope that the eye of man would never more behold him, or the hand of justice be laid upon his guilty murderers. Vain hope. Here lies the body of your Grand Master Hiram Abif. His work was not done, yet his column is broken. His death was untimely and his Brethren mourn. The honors so justly his due have not been paid him. His body shall be raised; shall be honored; shall be borne back to the Temple for more decent interment; and a monument shall be erected to commemorate his labors, his fidelity and his untimely death.

WM: Brother Senior Grand Warden, apply to the body the grip of an Entered Apprentice, and endeavor to raise it.

SW: (All raise their arms toward Heaven, their arms forming a square, and lowering them by three movements, to their side of the Lodge, double file, facing the East.)

DIRGE: (Sung by all, while in Grand Procession):

Solemn strikes the funeral chime,  
Notes of our departing time;  
As we journey here below,  
Through a pilgrimage of woe.

Mortals now indulge a tear,  
For mortality is here.  
See how wide her trophies wave  
O’er the slumbers of the grave.

Here another guest we bring.  
Seraphs of celestial wing,  
To our funeral altar come:  
Waft this friend and brother home.

There, enlarged, thy soul shall see  
What was veiled in mystery;  
Heavenly glories of the place  
Show his Maker, face to face.

Lord of all, below - above  
Fill our hearts with truth and love.  
When dissolves our earthly tie,  
Take us to thy Lodge on High.

WM: Brother Senior Grand Warden, you will form in Grand Procession to repair with me to the grave, to endeavor to raise the body of our Grand Master Hiram Abif for more decent interment.

SW: Most Excellent King Solomon, owing to the high state of putrefaction, the body having been dead fifteen days, the skin slips from the flesh and it can not be so raised.

(SD: Brethren; form in Grand Procession on the north side of the Lodge, double file, facing the East.)
sides.): Oh Lord, my God, is there no help for the Widow’s Son?

WM: Brother Senior Grand Warden, you have a stronger grip; that of a Fellow Craft. Apply that to the body and endeavor to raise it.

SW: Most Excellent King Solomon, owing to the reason before given, the flesh cleaves from the bones, and the body can not be so raised.

(All, in unison, as above, only this time, it is done twice): Oh Lord, my God, is there no help for the Widow’s Son?

(Again, with arms raised): Oh Lord, my God, is there no help for the Widow’s Son?

WM: Brother Senior Grand Warden, our attempts are vain. What shall we do?

SW: Let us pray.

Chap: Thou, O God. Knowest our down sitting and our uprising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure while traveling through this vale of tears. Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months is with Thee: Thou hast appointed his bounds that he cannot pass. Turn from him that he may rest till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not till the Heavens be no more. 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.

(ALL): So mote it be.

WM: Brother Senior Grand Warden, your counsel was timely and good. Masons should ever remember that when the strength and wisdom of man fails, there is an inexhaustible supply above, yielded to us through the power of prayer. My mind is now clear, and the body shall be raised.

Craftsmen, you have labored upon the Temple more than six years, honestly toiling, encouraged by the promise that when the Temple was completed, those of you who were found worthy should receive the secrets of a Master Mason. The Master’s Word is lost in the death of your Grand Master Hiram Abif, but I will substitute a word which shall be adopted for the regulation of all Master’s Lodges, until future ages shall find out the right; and the first word I utter after the body is raised shall be such substitute word. Yea, my Brethren, I have a Word; and though the skin may slip from the flesh, and the flesh cleaves from the bones, there is strength in the Lion of the Tribe of Judah, and he shall prevail.

(The Worshipful Master now reaches down and grasps the candidate’s right hand with the real grip of a Master Mason, and as he raises the candidate up, it is done on the Five Points of Fellowship. The WM then whispers the substitute Word into the candidate’s ear):

WM: Ma - Ha - Bone.

WM: My Brother, the word you have just received is a Hebrew word, and signifies, “What! The Builder?”, and alludes to a particular tie in your Obligation wherein you swore that you would never give the substitute for the Master’s Word in any other way or manner than that in which you would receive it, which would be on the Five Points of Fellowship and at low breath. The Five Points of Fellowship are: foot to foot; knee to knee; breast to breast; hand to back; and cheek to cheek or mouth to ear, and teach us these important lessons: Foot to foot, that we should be ever ready to go on foot, even barefoot, on a worthy Master Mason’s errand, should his necessities require it, and we be no better provided. Knee to knee, that we should ever remember our Brethren in our devotions to Deity. Breast to breast, that the secrets of a worthy Brother Master Mason, when communicated to us as such, should be as secure and inviolate in our breasts as they were in his before communication. Hand to back, that we should be ever ready to stretch forth a hand to support a falling Brother, and aid him on all lawful occasions. Cheek to cheek, or mouth to ear, that we should be ever ready to whisper wise counsel in the ear of an erring Brother, and warn him of approaching danger.

My Brother, I will now instruct you as to the manner of arriving at the real grip and word of a Master Mason. As you are un instructed, he who has hitherto answered for you will do so at this time. Give me the pass-grip of a Master Mason.

WM: Brother Senior Deacon.
SD: Worshipful Master.

WM: Will be you be off or from?

SD: From.

WM: From what and to what?

SD: From the pass-grip of a Master Mason to the real grip of the same.

WM: Pass. What is that?

SD: The real grip of a Master Mason, or lion's paw.

WM: Has it a name?

SD: It has.

WM: Will you give it to me?

SD: Place yourself in the proper position to receive it and I will.

WM: Mark the difference, my Brother, heretofore your answer has been; I did not so receive it, neither will I so impart it. Now it is: Place yourself in the proper position to receive it and I will.

WM: What is the proper position to receive it?

SD: On the Five Points of Fellowship.

WM: What are the Five Points of Fellowship?

SD: Foot to foot, knee to knee, breast to breast, hand to back, and cheek to cheek or mouth to ear. (Cand and WM are placing themselves on the Five Points of Fellowship as the SD names them.)

WM: Ma.

Cand: Ha.

WM: Bone.

(Cand and WM may have the cand begin, while still in position, i.e.,

Cand: Ma.

WM: Ha.

Cand: Bone

being sure the candidate fully understands the word.)

WM: My Brother, you will now return to the East, and receive an historical account of this degree.

MASTER MASON LECTURE:

WM: *

Lect: Sacred history informs us that it was determined in the councils of infinite wisdom that a Temple should be founded at Jerusalem, which should be erected to God, and dedicated to His Holy Name. The high honor and distinguished privilege of performing this sacred service was denied to David, King of Israel, because, as the Scriptures inform us, he had made great wars and shed blood abundantly. From the same sacred source we learn that the God of Israel had promised David that out of his loins he should raise up seed to serve Him. This divine and memorable promise was afterward fulfilled in the person of Solomon, and in the splendid and unexampled career of his prosperity.

After David had been gathered to his fathers, and the last honor paid to his memory, Solomon wielded the sceptre of Israel, peace reigned within her borders, and the Children of Israel looked forward with peculiar satisfaction for the display of that wisdom which was destined to astonish and amaze the world.

In the second month of the fourth year of his reign, Solomon commenced the erection of this edifice, the curious workmanship of which was calculated...
to excite the wonder and admiration of all succeeding ages. It was located on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met and appeased the destroying angel that was visible over the threshing floor of Ornan, the Jebusite.

About that time, King Solomon received a congratulatory letter from Hiram, King of Tyre, offering him every assistance in his power, and manifesting a strong desire to participate in the high honors then clustering around the Throne of Israel. Thus was the building progressing, with the assistance of Hiram, King of Tyre, and under the immediate supervision of our ancient operative Grand Master Hiram Abif, and was well nigh completed when several of the Craft, in an attempt to extort from Grand Master Hiram Abif the secrets of a Master Mason, became his assassins, and for a short period the building was impeded in its progress.

You, my brother, have this evening represented that cunning workman who fell a martyr to his integrity and inflexible fidelity.

His death was premeditated by fifteen Fellow Crafts who, seeing the Temple about to be completed and being desirous of obtaining the secrets of a Master Mason, whereby they could travel in foreign countries and receive wages as such, entered into the horrid conspiracy of extorting them from our Grand Master Hiram Abif or taking his life. But, reflecting on the atrocity of their intentions and being stricken with horror, twelve of them recanted; the other three, however, persisted in their murderous designs.

It was the usual custom of this great and good man, at high twelve, when the craft were called from labor to refreshment, to enter into the Sanctum Sanctorum or Holy of Holies, there to offer up his adorations to Deity, and to draw his designs on the trestle-board. The three Fellow Crafts who persisted in their murderous design, knowing that to be his usual custom, placed themselves at the south, west and east gates of the Temple and there awaited his return.

On the day of his death, having fulfilled his usual custom, he attempted to retire by the south gate, where he was accosted by Jubela, who thrice demanded of him the secrets of a Master Mason, and on being refused, gave him a blow with a square upon his breast, upon which he fled and attempted to make his escape out at the east gate, where he was assaulted by Jubelum, who in like manner thrice demanded of him the secrets of a Master Mason, and on being thrice refused, gave him a violent blow with a setting maul on his forehead, which killed him dead on the spot.

They then buried the body in the rubbish of the Temple until low twelve, or twelve at midnight, when they met by agreement and carried it in a due west course from the Temple to the brow of a hill, where they buried it in a grave dug six feet deep east and west and six feet perpendicular, at the head of which they planted a sprig of acacia, that the place might be known should occasion ever require it, and made their exit.

The following day our Grand Master Hiram Abif was missing. His absence was detected by there being no designs drawn on the Trestle-board. King Solomon being informed of this supposed him to be indisposed, and ordered strict search to be made for him throughout the several apartments of the Temple to see if he could be found. Strict search was made but he could not be found. King Solomon then feared that some fearful accident had befallen him.

The twelve Fellow Crafts, who had recanted from their murderous design, presented themselves before King Solomon, clothed in white gloves and aprons, in token of their innocence, confessed their premeditated guilt and implored his pardon. King Solomon then ordered a roll of the workmen to be called and upon roll-call there were three Fellow Crafts missing, namely Jubela, Jubelo, and Jubelum.

King Solomon then ordered them to divide themselves into parts of three and three travel east, three west, three north and three south in pursuit of the ruffians.

The twelve departed and those who traveled a due west course from the Temple went until they met with a way-faring man of whom they inquired if he had seen any strangers pass that way, who informed them that he had three, who from their appearance were workmen from the Temple, seeking a passage to Ethiopia, but not having
They returned and brought this information to King Solomon, who ordered them to divide as before and travel as before, with the positive injunction to find the criminals, and as positive assurance that if they did not, they would be deemed the murderers, and should suffer for their enormous crime.

They traveled as before and as those who pursued a due west course from the Temple were returning, one of their number becoming more weary than the rest, sat down at the brow of a hill to rest and refresh himself, and on arising he accidentally caught hold of a sprig of acacia, which easily giving way, excited his curiosity, and while they were meditating over the singularity of the occasion, they heard three frightful exclamations issuing from the clefts of the adjacent rocks. The first was the voice of Jubela, exclaiming O, that my throat had been cut across, my tongue torn out, and with my body buried in the sands of the sea at low-water mark, ere I have been accessory to the death of so great and good a man as our Grand Master Hiram Abif. The second was the voice of Jubelo, exclaiming, O, that my left breast had been torn open, my heart and vitals taken thence, and with my body given as a prey to the vultures of the air, ere I have been accessory to the death of so great and good a man as our Grand Master Hiram Abif; and the third was the voice of Jubelum, exclaiming more horribly than the rest, it was I who gave the fatal blow, it was I who killed him.

They returned and brought this information to King Solomon, who ordered them to go with him to raise the body for more decent interment, and ordered that as the Master’s Word was then lost, the first sign given at the grave and the first word spoken after the body was raised should be adopted for the regulation of all Masters Lodges, until future ages should find out the right.

They repaired to the grave where King Solomon ordered them to take the body by the grip of an Entered Apprentice and endeavor to raise it, but owing to the horrible state of putrefaction, the body having been dead fifteen days, the skin slipped from the flesh and it could not so be raised. King Solomon then ordered them to take it by the real grip of a Fellow Craft and endeavor to raise it, but owing to the reason before given, the flesh cleaved from the bones, and it could not be so raised.

King Solomon then took it by the strong grip of a Master Mason and raised it on the Five Points of Fellowship, which are, foot to foot, knee to knee, breast to breast, hand to back, and cheek to cheek or mouth to ear.

They teach us these important lessons; foot to foot, that we should be ever ready to go on foot, even barefoot, on a worthy Master Mason’s errand, should his necessities require it and we be no better provided; knee to knee, that we should ever remember our Brethren in our devotions to Deity; breast to breast, that the secrets of a worthy Brother Master Mason, when communicated to us as such, should be as secure and inviolate in our breasts as they were in his before communication; hand to back, that we should be ever ready to stretch forth a hand to support a falling Brother and aid him on all lawful occasions; cheek to cheek or mouth to ear, that we should be ever ready to whisper wise counsel into the ear of an erring Brother and warn him of approaching danger.

They carried the body to the Temple and buried it in due form, and Masonic tradition informs us that a monument was erected to his memory, on which was delineated a beautiful Virgin weeping over a broken column; before her lay a book, open; in her right hand a sprig of acacia; in her left, an urn; and behind her stood Time with his fingers unfolding and counting the ringlets of her hair.

The broken column denotes the untimely death of our Grand Master Hiram Abif; the beautiful Virgin, weeping, denotes the Temple, unfinished; the book open before her, that his virtues there lie not be found on or about it.
on perpetual record; the sprig of acacia in her right hand, the timely discovery of his body; the urn in her left, that his ashes were there safely deposited to perpetuate the remembrance of so distinguished a character; and Time standing behind her unfolding the ringlets of her hair denotes that time, patience and perseverance will accomplish all things.

Thus we close the second section with a tribute to the memory of that distinguished artist, who preferred to lose his life rather than betray his trust, and whose death exhibited an instance of virtue, fortitude and integrity seldom equaled, and never excelled in the history of man.

In the third section, many particulars relative to King Solomon's Temple are considered. This section also illustrates certain hieroglyphical emblems and inculcates many useful lessons to extend knowledge and promote virtue.

This magnificent Temple, which long challenged the admiration of the world, far exceeded in splendor all other structures that had hitherto been erected. It was begun in the month of April, A. M. 2992, 480 years after the Children of Israel came out of the land of Egypt, and it was finished in the month of October, A. M. 2999, 1005 years before Christ.

There were two remarkable events attending the erection of the edifice. Sacred history informs us that there was not heard the sound of axe, hammer, or any metal tool in the building; and Josephus informs us that, although a little more than seven years were employed in its erection, it did not rain except in the night season and while the Craft were gone from labor to refreshment.

This we regard as a striking manifestation of the superintending care of Divine Providence.

The Temple is said to have been supported by 1453 columns and 2906 pilasters, all hewn from the finest Parian marble.

There were employed in its erection, three Grand Masters, three thousand three hundred Masters or overseers of the work, eighty thousand Fellow Crafts or hewers in the mountains and quarries, and seventy thousand Entered Apprentices or bearers of burdens. All these were classed and arranged in such manner by the wisdom of King Solomon that neither envy, discord nor confusion was suffered to interrupt or disturb the peace and good fellowship which prevailed among the workmen.

Entered Apprentices formerly held their meetings on the checkered pavement, or ground floor of King Solomon's Temple, where they met every evening to receive instructions relative to the work of the following day. A Lodge of Entered Apprentices consists of seven or more and must be composed of one Master Mason and six or more Entered Apprentices.

Fellow Crafts held their meetings in the Middle Chamber of King Solomon's Temple, where they met on the evening of the sixth day of each week to receive their wages. A Lodge of Fellow Crafts consists of five or more, and must be composed of two Master Masons and three or more Fellow Crafts.

Master Masons held their meetings in the Sanctum Sanctorum or Holy of Holies of King Solomon's Temple, where they met occasionally to devise plans for the prosecution of the work. A Lodge of Master Masons consists of three or more, and must be composed of three Master Masons, representing Solomon, King of Israel; Hiram, King of Tyre; and Hiram Abif.

The three pillars here represented were explained in a preceding degree, and there represented Wisdom, Strength and Beauty. Here they represent our three ancient Grand Masters: Solomon, King of Israel; Hiram, King of Tyre; and Hiram Abif. The pillar Wisdom, Solomon, King of Israel, by whose wisdom the Temple was erected, the superb model of excellence which has so honored and exalted his name; the pillar Strength, Hiram, King of Tyre, who strengthened King Solomon in his great and important undertaking; and the pillar Beauty, Hiram Abif, the Widow's Son of the tribe of Naphtali, by whose cunning workmanship the Temple was so beautified and adorned.

The three steps usually delineated on the Master's carpet are emblematical of the three principal stages of human life: Youth, Manhood and Age. In Youth, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in Manhood, as Fellow Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbor, and ourselves, so that in age, as Master Masons, we may enjoy the happy reflection consequent on a well spent life, and die in the hope of a glorious immortality.

There are nine classes of Masonic emblems, the
Master Mason Degree Ritual as practiced in Nevada, circa 1986

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first eight of which are: the Pot of Incense, the Beehive, the Book of Constitutions guarded by the Tyler’s Sword, the Sword pointing to the Naked Heart, the All-seeing Eye, the Anchor and the Ark, the Forty-seventh Problem of Euclid, the Hour-glass and the Scythe.

The Pot of Incense is an emblem of a pure heart, which is always an acceptable sacrifice to Deity, and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence for the manifold blessings and comforts we enjoy.

The Beehive is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven to the lowest reptile of the dust. It teaches us that as we came into the world rational and intelligent beings, so we should ever be industrious ones; never sitting down contented while our fellow creatures around us are in want, especially when it is in our power to relieve them without inconvenience to ourselves.

The Book of Constitutions guarded by the Tyler’s Sword reminds us that we should be ever watchful and guarded in our thoughts, words and actions, particularly when before the enemies of Masonry, ever bearing in remembrance those truly Masonic virtues, silence and circumspection.

The Sword pointing to the Naked Heart demonstrates that justice will sooner or later overtake us; and although our thoughts, words and actions may be hidden from the eyes of men, yet that All-seeing Eye, whom the Sun, Moon and Stars obey, and under whose watchful care even the Comets perform their stupendous revolutions, pervades the inmost recesses of the human Heart, and will reward us according to our merits.

The Anchor and the Ark are emblems of a well-grounded hope and a well-spent life. They are emblematical of the Divine Ark which safely wafts us over this tempestuous sea of troubles, and that Anchor which shall safely moor us in a peaceful harbor, where the wicked cease from troubling and the weary are at rest.

The Forty-seventh Problem of Euclid teaches Masons to be general lovers of the arts and sciences.

The Hour-glass is an emblem of human life. Behold how swiftly the sands run, and how rapidly our lives are drawing to a close. We cannot, without astonishment, behold the little particles which are contained in this machine—how they pass away almost imperceptibly; and yet, to our surprise, in the short space of an hour they are all exhausted. Thus wastes man. Today he puts forth the tender leaves of hope; tomorrow blossoms, and bears its blushing honors thick upon him; the next day comes a frost which nips the shoot; and when he thinks his greatness is still aspiring, he falls, like autumn leaves, to enrich our mother earth.

The Scythe is an emblem of time, which cuts the brittle thread of life and launches us into eternity. Behold what havoc the Scythe of Time makes among the human race. If by chance we should escape the numerous ills incident to childhood and youth, and with health and vigor arrive at the years of manhood, yet withal we must soon be cut down by the all-devouring Scythe of Time, and be gathered into the land where our fathers have gone before us.

The ninth is not monitorial; it is the Setting Maul, the Spade, the Coffin, and the Sprig of Acacia. The Setting Maul is that by which our Grand Master Hiram Abif was slain; the Spade, that which dug his grave; the Coffin, that which received his lifeless remains; and the Sprig of Acacia, that which bloomed at the head of his grave.

The first three are striking emblems of mortality and afford serious reflection to all thinking men, but they would be more dark and gloomy were it not for the Sprig of Acacia that bloomed at the head of the grave, (WM: * * * ) which serves to remind us that there is an imperishable part within us which bears the nearest affinity to the Supreme Intelligence which pervades all nature and which will never, never, never die. (WM: *)

Thus we close the explanation of the emblems upon the solemn thought of death, which without revelation would be dark and gloomy, but we are suddenly revived by that ever green and ever living sprig of Faith, which strengthens us with confidence and composure, to look forward to a blessed immortality, and we doubt not that on the glorious morn of resurrection our bodies will rise and become as incorruptible as our souls.

Then let us imitate the example of our Grand Master Hiram Abif, in his virtuous and amiable conduct, in his unfeigned piety to God, in his inflexible fidelity to his trust, that we may welcome the grim tyrant, Death, and receive him as a kind messenger sent from our Supreme Grand Master.
to translate us from this imperfect to that perfect, glorious and celestial Lodge above, where the Supreme Architect of the Universe presides.

WM: My Brother, this concludes the Third Degree of Freemasonry, with the exception of the Charge. If you will rise, I will repeat it to you.

CHARGE AT RAISING:

My Brother, your zeal for our Institution, the progress you have made in our mysteries, and your steady conformity to our useful regulations, have pointed you out as a proper object for this peculiar mark of our favor.

Duty and honor, now alone, bind you to be faithful to every trust, to support the dignity of your character on all occasions, and strenuously to enforce, by precept and example, a steady attachment to the tenets of Freemasonry. Exemplary conduct on your part will convince the world that merit is the just title to our privileges, and that on you our favors have not been undeservedly bestowed.

As a Master Mason, you are authorized to correct the irregularities of your less informed Brethren; to fortify their minds with resolutions against the snares of the insidious, and to guard them against every allurement to vicious practices. To preserve the reputation of the Fraternity, unsullied, ought to be your constant care, and therefore it becomes your province to caution the inexperienced against a breach of fidelity.

To your inferiors in rank or office, you are to recommend obedience and submission; to your equals, courtesy and affability; and to your superiors, kindness and condescension.

Universal benevolence you are zealously to inculcate, and by the regulation of your own conduct, endeavor to remove every aspersion against this venerable institution.

Our ancient landmarks you are carefully to preserve, and never suffer them to be infringed, nor are you to countenance any deviation from our established customs.

If, in the circle of your acquaintance, you find a person desirous of being initiated into the Fraternity, be particularly careful not to recommend him unless you are convinced that he will conform to our rules, that the honor, glory and reputation of the institution may be firmly established, and the world at large convinced of its good effects.

Finally, my Brother, congratulating you most sincerely, let me enjoin upon you that your honor and reputation are concerned in supporting with dignity the respectable character you now bear. Let no motive, therefore, tempt you to swerve from your duties, violate your vows, or betray your trust, but be true and faithful, and imitate the example of that celebrated artist whom you have this evening represented; thus rendering yourself worthy of the honor we have conferred and meriting the trust we have reposed in you.

My Brother, I congratulate you on becoming a Master Mason, and as such commend you to the kind care, love and protection of Master Masons whithersoever dispersed around the globe. Be good; be true; and satisfy the world that by becoming a Master Mason you have become a better man. Retain, I entreat you, that purity of life and rectitude of conduct with which we hope you are endowed, and of which that spotless apron is the emblem, and the badge.

WM: My Brother, there is a lecture in connection with this degree that it will be necessary for you to commit to memory and on which you must pass a suitable examination in open Lodge, or as provided by our Nevada Code, within sixty days. I have no doubt the Brother who has instructed you thus far will be pleased to continue.

You will now step to the Secretary’s desk and sign the by-laws, after which you will be entitled to your share of our privileges, as well as subjected to your share of our responsibilities.

MASTER MASON CLOSING:

WM: *. Brother Senior Warden.

SW: (S) Worshipful Master.

WM: Have you anything to bring before the Lodge before I proceed to close?
SW: Nothing in the West.

WM: And in the South, Brother Junior Warden?

JW: (S) Nothing in the South.

WM: Has any Brother anything to bring before the Lodge before I proceed to close?


JD: (S) Worshipful Master.

WM: The last as well as the first great care of Masons when convened?

JD: To see that they are duly tyled.

WM: What makes you a Master Mason?

SW: My Obligation.

WM: Where were you made a Master Mason?

SW: Within the body of a just and duly constituted Lodge of Master Masons, assembled in a place representing the Sanctum Sanctorum of King Solomon's Temple.

WM: How are we tyled?

JD: By a Brother Master Mason without, armed with the proper implement of his office.

WM: How many compose a Master Masons Lodge?

SW: Three or more.

WM: When composed of five, of whom does it consist?

SW: The Worshipful Master, Senior and Junior Wardens, Senior and Junior Deacons.

WM: Brother Senior Warden, the Junior Deacon's place in the Lodge?

SW: At my right.

WM: Brother Junior Deacon.

JD: (S) Worshipful Master, we are duly tyled.

JD: (S) Worshipful Master.

WM: Your duty?

JD: To carry messages from the Senior Warden in the West to the Junior Warden in the South, and elsewhere about the Lodge as he may direct; attend the alarms at the outer door and report the same to the Worshipful Master; also to see that we are duly tyled.

WM: The Senior Deacon's place?

JD: At the right of the Worshipful Master in the East.

WM: Brother Senior Deacon.

SD: (S) Worshipful Master.

WM: Your duty?

SD: To carry orders from the Worshipful Master in the East to the Senior Warden in the West, and elsewhere about the Lodge as he may direct;
welcome and clothe visiting Brethren, attend the alarms at the inner door, also to receive and conduct candidates.

WM: The Junior Warden's station?

SD: In the South.

WM: Brother Junior Warden.

JW: (S) Worshipful Master.

WM: Your duty in the South?

JW: To observe the sun at meridian, which is the glory and beauty of the day; call the Craft from labor to refreshment, superintend them during the hours thereof, carefully to observe that the means of refreshment are not perverted to intemperance or excess, and see that they return to their labor in due season, that the Worshipful Master may receive honor, and they pleasure and profit thereby.

WM: The Senior Warden's station?

JW: In the West.

WM: Brother Senior Warden.

SW: (S) Worshipful Master.

WM: Why in the West?

SW: As the sun is in the West at close of day, so stands the Senior Warden in the West to assist the Worshipful Master in opening and closing the Lodge; paying the Craft their wages, if any be due, that none may go away dissatisfied; harmony being the support of all institutions, especially this of ours.

WM: The Master's station?

JW: In the East.

WM: Brother Senior Warden.

SW: (S) Worshipful Master.

WM: Why in the East?

SW: As the sun rises in the East to open and govern the day (WM: ***), so rises the Worshipful Master in the East to open and govern the Lodge, setting the Craft at work, giving them proper instruction for their labor.

WM: Brother Senior Warden, it is my order that _____ Lodge No. ____ be now closed on the Third Degree of Freemasonry, and stand closed until its next regular communication, unless especially convened, of which due and timely notice will be given. This communicate to the Junior Warden in the South, and he to the Brethren present, that having due notice thereof, they may govern themselves accordingly.

SW: Brother Junior Warden.

JW: Brother Senior Warden.

SW: It is the order of the Worshipful Master that _____ Lodge No. ____ be now closed on the Third Degree of Freemasonry, and stand closed until its next regular communication, unless especially called, of which due and timely notice will be given. This communicate to the Brethren present, that having due notice thereof, they may govern themselves accordingly.

JW: Brethren, it is the order of the Worshipful Master, communicated to me through the Senior Warden in the West, that _______ Lodge No. ____ be now closed on the Third Degree of Freemasonry, and stand closed until its next regular communication, unless especially called, of which due and timely notice will be given. I communicate the same to you, that having due notice thereof, you will govern yourselves accordingly.

JW: Brethren, it is the order of the Worshipful Master, communicated to me through the Senior Warden in the West, that _______ Lodge No. ____ be now closed on the Third Degree of Freemasonry, and stand closed until its next regular communication, unless especially called, of which due and timely notice will be given. I communicate the same to you, that having due notice thereof, you will govern yourselves accordingly.

JW: Brethren, it is the order of the Worshipful Master, communicated to me through the Senior Warden in the West, that _______ Lodge No. ____ be now closed on the Third Degree of Freemasonry, and stand closed until its next regular communication, unless especially called, of which due and timely notice will be given. I communicate the same to you, that having due notice thereof, you will govern yourselves accordingly.

SW: Brother Senior Warden, it is my order that _____ Lodge No. ____ be now closed on the Third Degree of Freemasonry, and stand closed until its next regular communication, unless especially convened, of which due and timely notice will be given. This communicate to the Junior Warden in the South, and he to the Brethren present, that having due notice thereof, they may govern themselves accordingly.

SW: Have you ever traveled as a Master Mason?

SW: I have; from West to East, and from East to West again.

WM: Of what were you in search?

SW: Of that which was lost.

WM: To what do you allude?

SW: The secret word of a Master Mason.

WM: Did you find it?

SW: I did not; but found a substitute, which at the opening of this Lodge was sent to the East, accompanied with the steps, due-guards and signs.

WM: Brother Senior Warden, I will now return the same to the West, accompanied with the steps, due-guards and signs, through the Senior Deacon. Brother Senior Deacon, attend.
At this time, the steps, due-guards and signs of the 3 degrees, as well as the substitute, are communicated from the Worshipful Master to the Senior Deacon. The Senior Deacon then carries them to the West and communicates them to the Senior Warden.)

WM: And part upon the square. So should we, my Brethren, ever meet, act, and part. May the blessing of Heaven rest upon us and all regular Masons. May brotherly love prevail, and every moral and social virtue cement us. Amen.

ALL: So mote it be.

WM: Brother Senior Deacon.

SD: (S) Worshipful Master.

WM: Attend at the Altar and close the Three Great Lights in Masonry.

WM: I now declare ____ ____ Lodge No. ____ duly closed.

WM: Brother Junior Deacon.

JD: (S) Worshipful Master.

WM: Inform the Tyler.

WM: *.

WM: Brother Senior Warden.

SW: (S) Worshipful Master, the substitute has come to the West correctly.

WM: Brethren; attend to giving the signs; observe the East.

WM: *.

SW: *.

JW: *.

WM: *.

JW: *.

WM: *.

JW: *.

WM: *.

JW: *.

WM: Brethren, give your attention to the Chaplain.

Chap: And now, Almighty Father, we ask Thy blessing upon the proceedings of this communication, and as we are about to separate, we ask Thee to keep us under Thy protecting care until again we are called together. Teach us, O God, to realize the beauties of the principles of our time-honored institution, not only while in the Lodge, but when abroad in the world. Subdue every discordant passion within us. May we love one another in the bonds of union and friendship. Amen.

ALL: So mote it be.

WM: Brother Senior Warden.

SW: (S) Worshipful Master.

WM: How should Masons meet?

SW: On the level.

WM: And how act, Brother Junior Warden?

JW: By the plumb.

MASTER MASON EXAMINATION:

Q: Are you a Master Mason?

A: I am.

Q: What induced you to become a Master Mason?

A: That I might obtain the Master’s word, travel in foreign countries, work and receive Master’s wages, and be thereby better enabled to support myself and family, and contribute to the relief of distressed worthy Master Masons, their widows and orphans.

Q: What makes you a Master Mason?

A: My Obligation.

Q: Where were you made a Master Mason?

Master Mason Degree Ritual as practiced in Nevada, circa 1986

Available for download from http://www.ephesians5-11.org
A: Within the body of a just and duly constituted Lodge of Master Masons, assembled in a place representing the Sanctum Sanctorum of King Solomon's Temple.

Q: How may I know you to be a Master Mason?
A: By certain signs and tokens.

Q: What are signs?
A: Right angles, horizontals, and perpendiculars.

Q: Advance a sign. Has that an allusion?
A: It has; to the position of my hands while taking the Obligation.

Q: Have you a further sign?
A: I have.

Q: Has that an allusion?
A: It has; to the penalty of the Obligation.

Q: What are tokens?
A: Certain friendly or brotherly grips whereby one Mason may know another in the dark as in the light.

Q: Advance and give me a token. What is that?
A: The pass-grip of a Master Mason.

Q: Will you be off or from?
A: From.

Q: From what, and to what?
A: From the pass-grip of a Master Mason to the real grip of the same.

Q: Pass. What is that?
A: The real grip of a Master Mason, or lion's paw.

Q: Has it a name?
A: It has.

Q: Will you give it to me?
A: Place yourself in the proper position to receive it and I will.

Q: What is the proper position to receive it.
A: On the Five Points of Fellowship.

Q: What are the Five Points of Fellowship?
A: Foot to foot, knee to knee, breast to breast, hand to back, and cheek to cheek, or mouth to ear. (Five Points of Fellowship are assumed as the response is being given)

Q: Where were you prepared to be made a Master Mason?
A: In a room adjoining the body of a just and duly constituted Lodge of Master Masons.

Q: How were you prepared?
A: By being divested of all metallic substances, neither naked nor clothed, barefoot, both knees and breasts bare, hood-winked, and with a cable-tow three times around my body, clothed as a...
Fellow Craft, in which condition I was conducted to a door of the Lodge and caused to give three distinct knocks, which were answered by three within.

Q: Why was the cable-tow three times around your body?
A: To teach me that as a Master Mason I was under a threefold tie to the Fraternity.

Q: To what do the three knocks allude?
A: To the Third Degree upon which I was then entering.

Q: What was said to you from within?
A: Who comes here?

Q: Your answer?
A: Brother _________, who has been duly initiated an Entered Apprentice, passed to the Degree of Fellow Craft, and now wishes further Light in Masonry by being raised to the Sublime Degree of Master Mason.

Q: What were you then asked?
A: If this was an act of my own free will and accord, if I was worthy and well qualified, duly and truly prepared, if I had made suitable proficiency in the preceding degree, all of which being answered in the affirmative, I was then asked by what further right or benefit I expected to obtain this important privilege.

Q: Your answer?
A: By the benefit of the pass-word.

Q: Had you the pass-word?
A: I had not. My conductor had and gave it for me.

Q: What were you then told?
A: Since I was in possession of all these necessary qualifications, I should wait until the Worshipful Master could be informed of my request and his answer returned.

Q: What was his answer when returned?
A: Let him enter this Worshipful Lodge of Master Masons and be received in due and ancient form.

Q: How were you received?
A: On the points of the Compasses, extending from my naked right to my naked left breast, which was to teach me that as within the breast are contained the most vital parts of man, so between the extreme points of the Compasses are contained the most valuable tenets of Freemasonry, which are Friendship, Morality, and Brotherly Love.

Q: How were you then disposed of?
A: Conducted three times regularly around the Lodge and to the Junior Warden in the South, where the same questions were asked and answers returned as at the door.

Q: How did the Junior Warden dispose of you?
A: Directed me conducted to the Senior Warden in the West, where the same questions were asked and answers returned as before.

Q: How did the Senior Warden dispose of you?
A: Directed me conducted to the Worshipful Master in the East, where the same questions were asked and answers returned as before, who also demanded of me whence I came and whither traveling.

Q: Your answer?
A: From the West, traveling East.

Q: Why did you leave the West and travel East?
A: In search of further Light in Masonry.

Q: What was then ordered?
A: That I be re-conducted to the Senior Warden in the East, who taught me how to approach the East in due and ancient form.

Q: What is that due and ancient form?
A: Advancing on my left foot, bringing the heel of my right to the heel of my left, thereby forming the angle of a square, body erect, facing East.

Q: What did the Worshipful Master then do with you?
A: Obligated me as a Master Mason.

Q: How?

A: In due form.

Q: What is that due form?

A: Kneeling on my naked knees, both hands resting on the Holy Bible, Square and Compasses, in which due form I took the solemn Obligation of a Master Mason.

Q: Have you that Obligation?

A: I have.

Q: Repeat it.

A: I, [name], of my own free will and accord, in the presence of Almighty God and this Worshipful Lodge of Master Masons, erected to Him and dedicated to the memory of the Holy Saints John, do hereby and hereon solemnly and sincerely promise and swear that I will keep and conceal and never reveal any of the secrets belonging to the Degree of Master Mason, which I have received, am about to receive, or may be hereafter instructed in, to any person unless it shall be to a worthy Brother Master Mason, or within the body of a just and duly constituted Lodge of such, and not unto him or them until by due trial, strict examination, or lawful Masonic information, I shall have found him or them justly entitled to receive the same.

Furthermore: I do promise and swear that I will support the Constitution of the Grand Lodge of the State of Nevada, also all the laws, rules, and edicts of the same, or of any other Grand Lodge from whose jurisdiction I may hereafter hail; together with the by-laws, rules, and regulations of this or any other Lodge of which I may become a member, so far as the same shall come to my knowledge.

Furthermore: I do promise and swear that I will answer and obey all due signs and regular summons sent me from the body of a just and duly constituted Lodge of Master Masons, or handed me by a worthy Brother of this degree, if within the length of my cable-tow.

Furthermore: I do promise and swear that I will help, aid, and assist all poor and distressed Master Masons, their widows and orphans, they applying to me as such, I finding them worthy, and can do so without material to myself or family. Furthermore: I do promise and swear that I will keep the secrets of a worthy Brother Master Mason, when communicated to me as such, as secure and inviolate in my breast as they were in his before communication.

Furthermore: I do promise and swear that I will not give the Grand Hailing Sign of Distress of a Master Mason, except for the benefit of the Craft while at work or for the instruction of a Brother, unless I am in real distress; and should I see the sign given, or hear the word spoken, I will hasten to the relief of the person so giving it.

Furthermore: I do promise and swear that I will not give the substitute for the Master’s Word in any other way or manner than that in which I receive it, which will be on the Five Points of Fellowship, and at low breath.

Furthermore: I do promise and swear that I will not wrong, cheat, nor defraud a Master Masons Lodge, or a worthy Brother of this degree to the value of anything, knowingly, nor suffer it to be done by another, if in my power to prevent.

Furthermore: I do promise and swear that I will not knowingly strike a Brother Master Mason, nor otherwise do him personal violence in anger, except in the necessary defense of myself, family or property.

Furthermore: I do promise and swear that I will not have illicit carnal intercourse with a Master Mason’s wife, widow, mother, sister or daughter, nor suffer it to be done by another if in my power to prevent.

Furthermore: I do promise and swear that I will not be present at the initiating, passing, or raising of an old man in dotage, a young man under age, an irreligious libertine, an atheist, a person of unsound mind, or a woman, knowing them to be such.

Furthermore: I do promise and swear that I will not be present at the initiating, passing, or raising of a candidate clandestinely, nor hold Masonic intercourse with a clandestine Mason, or with one who has been suspended or expelled, knowing him to be such, until duly restored.

To all of which I do solemnly and sincerely promise and swear, without any hesitation, mental reservation, or secret evasion of mind in me
whatsoever; binding myself under no less a penalty than that of having my body severed in twain, my bowels taken thence, and with my body burned to ashes, and the ashes thereof scattered to the four winds of Heaven, that there might remain neither track, trace nor remembrance among man or Masons of so vile and perjured a wretch as I should be, should I ever knowingly or willfully violate this, my solemn Obligation of a Master Mason. So help me God and make me steadfast to keep and perform the same.

Q: After the Obligation, what were you asked?

A: What I most desired.

Q: Your answer?

A: Further Light in Masonry.

Q: Did you receive it?

A: I did, by order of the Worshipful Master.

Q: On being brought to Light in this degree, what did you first behold?

A: The Three Great Lights in Masonry, as in the preceding degree, with this difference: Both points of the Compasses were above the Square, which was to teach me that I had received, and was entitled to receive all the Light that could be conferred upon or communicated to me in a Master Masons Lodge.

Q: What was then ordered?

A: That I be re-conducted to the place whence I came, invested with that of which I had been divested, and returned to the Lodge to represent our ancient operative Grand Master Hiram Abif.

Q: What did you next behold?

A: The Worshipful Master approaching me from the East, upon the step, under the due-guard and sign of an Entered Apprentice; upon the step, under the due-guard and sign of a Fellow Craft; upon the step, under the due-guard and sign of a Master Mason, who presented his right hand in token of the continuance of friendship and brotherly love, and invested me with the pass-grip and pass-word, ordered me to rise, salute the Junior and Senior Wardens and satisfy them that I was a duly Obligated Master Mason, in possession of the step, due-guard, sign, pass-grip and pass-word.

Q: What was then ordered?

A: That I be re-conducted to the Senior Warden in the West, who taught me how to wear my apron as a Master Mason.
Who is Hiram Abiff?

If the song leaders across the country were to stand on the platforms on Sunday morning and ask the members of the church, “Who was killed, buried and raised from the grave?”, the majority of members would immediately respond with the name Jesus. A few might also remember the name Lazarus, whom Jesus raised from the dead. Yet, they would remember that Lazarus simply died; he was not killed. In a significant number of churches, the name Hiram Abiff, the son of a widow of the tribe of Naphtali, would come into the consciousness of some of the male members. In some churches, the question would cause even the pastor to think of Hiram. Although these men know that the name Hiram Abiff would be considered a valid answer to the question by other men with whom they privately associate in Masonic Lodges, they would be reluctant to mention the name of Hiram in church. Certainly, they would cause even the pastor to think of Hiram. The name Hiram Abiff is not found in the Scriptures, but after tasting it, he refused to drink it. When they have a body to dispose of. They bury him trust. The ruffian is also unable to extract the secrets of a Master Mason as compensation - when the temple is completed. The three “ruffians” sequentially accost Hiram at the East gate, the South gate and the West gate. A similar dialog occurs at each temple entrance. The ruffian demands the secrets of a Master Mason. Hiram explains that this is neither the time, nor the place; the secrets can only be revealed in the presence of three, King Solomon, Hiram the King of Tyre and myself. The ruffian demands, “Your life, or the secrets.” Hiram responds, “My life you can have, my integrity - never.” When they fail to get what they want, they strike Hiram with one blow. Hiram King of Tyre wrote a letter to King Solomon, advising him that he was sending Huram-Abi to work on the temple. That letter is documented in 2 Chron 2:11-14. The fact that Hiram-Abi was the son of a widow of the tribe of Naphtali is confirmed in Scripture:

King Solomon sent to Tyre and brought Huram, whose mother was a widow from the tribe of Naphtali and whose father was a man of Tyre and a craftsman in bronze. Huram was highly skilled and experienced in all kinds of bronze work. He came to King Solomon and did all the work assigned to him.

1 Kings 7:13-14

Although the most important element of Masonic symbolism deals with the death, burial and resurrection of Hiram Abiff, there is nothing in Scripture to support it. Masonic Grand Lodges have stated that the account is not based upon fact, but rather is an allegory, used to teach.

Hiram Abiff & the Scriptures

The name Hiram Abiff is not found in Scripture. Yet, the Masonic account of Hiram is often said to be based upon the Holy Bible. In the Master Mason degree, in that portion of the ritual known as the Legend of the Third Degree, there are three central characters. The story line is set around the building of Solomon’s temple. The characters, King Solomon, Hiram - the King of Tyre and Hiram Abiff are all taken from the Scriptural account of the temple building. King Solomon and Hiram King of Tyre are mentioned many times in the Scriptures, such as in 1 Kings 5. About the closest the Scriptures come to Hiram Abiff is found in 1 Chronicles 2:13 in the NAS and NIV translations. Huram is a variant of Hiram. In the KJV translation of the verse, the name Hiram is found. The KJV uses both Huram (2 Chronicles 2:3) and Hiram (1 Kings 5) to identify Hiram the King of Tyre. The KJV translation of 2 Chronicles 2:13 does not contain -abi, but rather “Huram my father’s.” The Hebrew word from which the KJV “father’s” was translated is “ab,” according to the Hebrew Dictionary found in Strong’s Concordance. Strong’s entry for the word ‘ab (H1) indicates that it can also mean father-less, as the son of a widow would be. For what I received I have believed in vain. Now, brothers, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain.

Hiram Abiff in Masonic Ritual

During the Legend of the Third Degree, the candidate portrays Hiram Abiff in the ritual. He is blindfolded and led through the ritual by a conductor. In Masonic ritual, Hiram Abiff is not a worker of brass as in Scripture, but rather is a craftsman in bronze. Although the most important element of Masonic symbolism deals with the death, burial and resurrection of Hiram Abiff, there is nothing in Scripture to support it. Masonic Grand Lodges have stated that the account is not based upon fact, but rather is an allegory, used to teach.
The Fellowcrafts who did not go through with the conspiracy confess the plot. A grave is found; the body of Hiram is found within it. Hiram Abiff has been in the grave for 15 days. King Solomon gives the order for the body to be raised using the grips of the Entered Apprentice and then the Fellowcraft. Those efforts are unsuccessful. King Solomon states that he fears that with the death of Hiram Abiff the word of a Master Mason has been lost. Therefore, the first word spoken after Hiram is raised from the grave will be the substitute until the lost word can be recovered. At that point, King Solomon raises Hiram Abiff from “a dead level to a living perpendicular” using the real grip of a Master Mason, also known as the Lion’s Paw. He embraces Hiram on the five points of fellowship, standing foot to foot, knee to knee, breast to breast, hand to back and mouth to ear. King Solomon, played by the Worshipful Master, then whispers the substitute for the lost word in Hiram’s ear. That word is Ma-Ha-Bone. Following the Master Mason Lecture, the following words are spoken:

Then, finally my brethren, let us imitate our Grand Master, Hiram Abiff, in his virtuous conduct, his unfeigned piety to God, and his inflexible fidelity to his trust; that, like him, we may welcome the grim tyrant, Death, and receive him as a kind messenger sent by our Supreme Grand Master, to translate us from this imperfect to that all-perfect, glorious, and celestial Lodge above, where the Supreme Architect of the Universe presides.

When this conclusion to the ritual is reread carefully, breaking it down phrase by phrase, it is easy to see that what it actually says is that, Masonic brethren should imitate Hiram Abif to get into heaven.” Notice that Freemasonry does not urge Freemasons to have faith in Hiram Abiff. When the words from the ritual are analyzed carefully, it is clear that Freemasonry is substituting imitation for faith and Hiram for Jesus - as the means to gaining entry into heaven, following death.

Certainly a Christian who is fluent in English and understands what salvation is will interpret these words as a plan of salvation. Many, many Masons who claim to be Christians take issue with this interpretation and flatly deny that Freemasonry has a plan of salvation. What do the Grand Lodges say? Consider these words from the monitor distributed to Master Masons by the Grand Lodge of South Carolina:

It was the single object of all the ancient rites and mysteries practiced in the very bosom of pagan darkness. . . to teach the immortality of the soul. This is still the great design of the third degree of Masonry. This is the scope and aim of its ritual. The Master Mason represents man, when youth, manhood, old age, and life itself have passed away as fleeting shadows, yet raised from the grave of iniquity, and quickened into another and better existence. By its legend and all its ritual, it is implied that we have been redeemed from the death of sin and the sepulchre of pollution. . .and the conclusion we arrive at is, that youth, properly directed, leads us to honorable and virtuous maturity, and that the life of man, regulated by morality, faith, and justice, will be rewarded at its closing hour by the prospect of eternal bliss. . . The important design of the degree is to symbolize the great doctrines of the resurrection of the body and the immortality of the soul; and hence it has been remarked by a learned writer of our Order, that the Master Mason represents a man saved from the grave of iniquity, and raised to the faith of salvation.

AHIMAN REzon or BOOK OF CONSTITUTIONS, pp. 141-2, 1965 ed.

By its legend and all its ritual, it is implied that we have been redeemed from the death of sin . . .

These words are found in the monitors of many states including Indiana, Montana, Nebraska, Nevada, and the District of Columbia, to name a few. All other Grand Lodge monitors which do not contain this text contain enough other material to prove that they too teach salvation without Jesus. Additionally, in virtually all monitors we have examined, they actually have a prayer which asks for salvation. Clearly the words of those Masons who deny that Freemasonry has a plan of salvation do not agree with the interpretation of the teachings of ritual offered by Grand Lodges. Since the Grand Lodges are the acknowledged authorities of Freemasonry, those individual Masons who claim that Freemasonry has no plan of salvation are making claims which many of them know are untrue.

Resurrection, or reburial?

In Masonic ritual, Hiram Abiff is raised from a “dead level” to a “living perpendicular.” Quite a number of Masons have claimed that Hiram Abiff was not resurrected from the grave near Mt. Moriah, but rather his body was exhumed and reburied in the temple. Why would they make that claim? There are several reasons. First, the ritual actually does state that Hiram was to be reburied within the temple. However, it does not happen in ritual. Hiram was first buried in temple rubble. Then, his body was moved and he was reburied on a hill west of Mt. Moriah. He was raised to “a living perpendicular,” or resurrected, from that second grave. Hiram was physically reburied in ritual, but the reburial preceded resurrection.

The portion of the ritual lecture which deals with reburial in many states contains built-in conflicts which make physical reburial within the temple an impossible interpretation. The purpose of these built-in conflicts is to indicate that there is another, deeper, meaning within ritual - yet to be discovered. If a man carefully considers what is actually taught, he will know that physical reburial is not a valid interpretation. Some Grand Lodges have placed explanations in their monitors which allow the thinking Mason to know that physical reburial is impossible, for one reason, or another. Still, other Grand Lodges have placed explanatory text in their monitors which directly states that resurrection is the actual teaching contained in the ritual. Examples of each will be provided.

In the Nevada Master Mason ritual (may be downloaded from our website) we find the following:

They carried the body to the Temple and buried it in due form, and Masonic tradition informs us that a monument was erected to his memory, on which was delineated a beautiful Virgin weeping over a broken column; before her lay a book, open; in her right hand a sprig of acacia; in her left, an urn; and behind her stood Time with his fingers unfolding and counting the rings of her hair. The broken column denotes the untimely death of our Grand Master Hiram Abif; the beautiful Virgin; weeping, denotes the Temple, unfinished; the book open before her, that his virtues there lie on perpetual record; the sprig of acacia in her right hand, the timely discovery of his body; the urn in her left, that his ashes
were there safely deposited to perpetuate the remembrance of so distinguished a character; . . .

**Nevada Ritual, Master Mason, p. 23 - left col, lines 1-18**

Some time back, I worked with a Past Master who firmly denied the resurrection of Hiram. This glaring inconsistency - reburial and then cremation - in the ritual was brought to his attention. He remembered the words, having heard them many times, but he had not thought about what was actually said. When he read and analyzed the ritual, he was forced to admit that physical reburial did not make sense. They would not have buried Hiram in the temple, only to dig him back up and then cremate the body. Later, he found documents from his Lodge which clearly taught resurrection. He turned out to be an honest man in whom the Holy Spirit was working. He is no longer a Mason.

The cremation - reburial conflict is apparent in several monitors. There is a widely used drawing of a weeping virgin leaning over a broken column. Father Time is standing behind her holding a scythe. She is holding a small urn in her hand. The text describing it states the following:

> The weeping virgin denotes the unfinished state of the Temple; the broken column, that one of the principal supports of Masonry had fallen in the death of our G. M. H. A.; . . . the urn, that his ashes were safely deposited to perpetuate the memory of so distinguished a character;

**Kentucky Monitor, p.140, 19th ed.**

Text found in *Ahiman Rezon, or Book of Constitutions* provided by the Grand Lodge of South Carolina explains that reburial within the temple could not have occurred, based upon Jewish law:

> The Mosaic law which related to defilement by dead bodies, rendered it necessary that none should be buried near sacred places, nor even within the limits of cities, except in the case of kings and very distinguished men. The strictness of the religious code against pollution would, however, forbid that even these should be interred in the neighborhood of a temple or sanctuary.

*Ahiman Rezon, 1965, p. 152*

Parallels between Hiram Abiff and Jesus Christ are well developed in the monitor published by the Grand Lodge of Nebraska. They want to make certain that the Master Mason will realize that both Jesus Christ and Hiram Abiff were killed, buried and resurrected. They call attention to the "peculiar symbolism" and what it must suggest.

The small hill near Mount Moriah can be clearly identified by the most convincing analogies as being no other than Mount Calvary. Thus Mount Calvary was a small hill; it was situated west from the Temple, and near Mount Moriah; it was on the direct road from Jerusalem to Joppa, and is thus the very spot where a weary brother, traveling on that road, would find it convenient to sit down to rest and refresh himself; it was outside of the gate of the Temple, and lastly, there are several caves, or clefts in the rocks, in the neighborhood, one of which, it will be remembered, was, subsequently to the time of this tradition, used as the sepulchre of our Lord. The Master Mason will readily perceive the peculiar character of the symbolism which this identification of the spot on which the great truth of the resurrection was unfolded in both systems, the Masonic and the Christian, must suggest.

**Nebraska Monitor & Ceremonies, 1962, p. 54.**

Yet another Grand Lodge explains that the temple is not physical in nature in the symbolic teaching of the Master Mason Degree. That being the case, physical reburial of his body within that spiritual temple would be impossible. They allude to a deeper meaning within the allegory.

> For instance, in the first two degrees, the Lodge symbolizes the world, the place where all workmen labor at useful vocations . . . But in the Master's degree it represents the Sanctum Sanctorum, or Holy of Holies of King Solomon's Temple, which was itself a symbol of Heaven, or the abode of Deity. It was there that nothing earthly or uncivil was allowed to enter. . . "But there is even a deeper symbolism in the Master's lodge. The allusion is not only to the sacred chamber of Solomon's physical temple, it alludes also to the sacred chamber of that spiritual temple we all are, or should be. . ."


Is it possible that the rituals of some Grand Lodges teach resurrection, while others actually do teach physical reburial? A number of Grand Lodges have gone out of their way to state that there are no significant differences in the ritual portrayal of the Legend of the Third Degree in any jurisdiction anywhere in the world. Reburial, rather than resurrection, would change the meaning of ritual drastically. Consider the words found in the monitor for Texas as one example:

The legend of the third degree has been considered of so much importance that it has been preserved in the symbolism of every Masonic rite. It embodies the symbolic lesson of life, death and immortality.

No matter what modifications or alterations the general system may have suffered—no matter how much the ingenuity or the imagination of the founders of rites may have perverted or corrupted other symbols, abolishing the old, and substituting new ones—the legend of the Temple Builder has ever been left untouched, to present itself in all the integrity of its ancient mythical form.

**Monitor of the Lodge, (Texas), 1982, p.78**

There is another, more significant reason why many Masons deny that the resurrection of Hiram is the only valid interpretation of Masonic ritual. For those Masons who want to believe that they are Christians, the difficulty is obvious. If they admit that they have been meeting in secret to reenact the death, burial and resurrection of Hiram Abiff, it will be unlikely that other Christians will accept them as a brother in Christ. If they themselves understand the Gospel, the obvious mockery of it would be a source of conflict in the minds of any of them who are even nominal Christians. Barring repentance, denial is a necessity for these men. To acknowledge resurrection as the teaching of ritual and then remain involved in Freemasonry would mean admitting, at least to themselves, that they are not genuine Christians. Does being in denial make them Christians in God's sight? Consider Matthew 7:21-23 and Matthew 28:18-20.

**Hiram - the Masonic Savior?**

The Grand Lodge of Kentucky provides unmistakable evidence that Freemasonry teaches, not only that there are many different saviors for various peoples, but that Hiram Abil is considered a savior for Freemasons. The context is a discussion of various world religions.

All believed in a future life, to be attained by purification and trials; in a state or successive states of reward and punishment; and in a Mediator or Redeemer, by whom the Evil Principle was to be overcome and the Supreme Deity reconciled to His creatures. The belief was general that He was to be born of a virgin and suffer a painful death. The Hindus called him Krishna; the Chinese, Kioun-tse; the Persians, Sosiosch; the Chaldeans, Dhouvanai;
the Egyptians, Horus; Plato, Love; the Scandinavians, Balder; the Christians, Jesus; Masons, Hiram.

It is interesting that the "small hill west of Mount Moriah" has been identified as Golgotha, or Mount Calvary.

Kentucky Monitor, pp. XIV-XV, 5th-15th editions.

Masonry teaches that Jesus is not unique. Notice the parallel sentence structure: Hindus - Krishna, . . Christians - Jesus, Masons - Hiram. They clearly are teaching that Krishna is a savior for Hindus, Jesus is a savior for Christians and Hiram Abiff is a savior for Masons. The teaching that Hiram is the Masonic savior is found in more than a few books distributed throughout the Masonic system. Consider the words of Masonic author, Lynn Perkins:

Therefore Masonry teaches that redemption and salvation are both the power and the responsibility of the individual Mason. Saviors like Hiram Abiff can and do show the way, but men must always follow and demonstrate, each for himself, his power to save himself, to build his own spiritual fabric in his own time and way. Every man in essence is his own savior and redeemer; for if he does not save himself, he will not be saved. The reader who succeeds in getting back to the real teachings of the masters, including Jesus of Nazareth, will find unanimity of thinking on this matter.

The Meaning of Masonry, p. 95

How will Masons get into heaven?

A number of Masonic Grand Lodges have distributed educational material to new members which explains how they will gain entry into heaven. The name Jesus Christ is never mentioned. Consider these words found in the monitors of Kansas, Wisconsin and the Grand Lodge of Oklahoma:

Let all the energies of our minds and the affections of our souls be employed in the attainment of our Supreme Grand Master’s approbation, that when the hour of our dissolution draws nigh and the cold winds of death come sighing around us, and his chill dews already glisten upon our foreheads, with joy shall we obey the summons of the grand warden of Heaven and go from our labors on earth to eternal refreshment in the paradise of God, where, by the benefit of the pass of a pure and blameless life and an unshaken confidence in the merits of the Lion of the tribe of Judah, shall we gain ready admission into the celestial lodge where the Supreme Architect of the Universe presides; there, placed at His right hand, He will be pleased to pronounce us just and upright Masons. Then, my brethren . . . all the soul shall experience shall be perfect bliss, and all it shall express shall be perfect praise. . .

The Official Monitor (Illinois ’62), pp. 77-78

The Grand Lodge of Illinois to Masons who are Jews, Moslems, Hindus, men who have no faith other than in a Supreme Being, as well as men who claim to be Christians. How would each of these groups of men interpret this text? Notice that it clearly states that they will gain entry into heaven. This teaching is applied to all Masons, not just those who claim to be Christians. Therefore, Jesus Christ cannot be the common denominator. Notice that they speak of the Lion of the tribe of Judah, but they do not define the term in the monitor. One who attempts to interpret the text from a Christian paradigm would likely equate the Lion of the tribe of Judah to Jesus Christ. He would be misled by attempting to interpret Freemasonry using a non-Masonic paradigm. As will become clear, Freemasonry embraces a different meaning of the phrase. Consider the words found in a Grand Lodge training manual produced to guide those who would nurture new Master Masons in the ways of Masonic "light." The explanation includes statements that there are other mediators between God and man.

The lion, from the earliest times of recorded history, has been a symbol of might and royalty. It was placed on the standard of the Tribe of Judah because it was the royal tribe of the Hebrew Nation. The Kings of Judah were, therefore, called the Lion of the Tribe of Judah. This was one of the titles of King Solomon. This is the literal meaning of the term, but it also has a symbolic one. The Jewish idea of the Messiah was that of a mighty temporal king. He was designated the Lion of the Tribe of Judah, for it was from this tribe that all rulers came. The expression does not, of necessity, refer to Jesus of Nazareth, though the Christian Mason may so interpret the name if he desires. The Lion of the Tribe of Judah also describes the Messiah of the Jewish Mason or the mediator of some of the ancient religions of the East whose worshippers are Masons. Freedom of choice as to the application of these symbols is one of the reasons for the growth of Freemasonry over the centuries.

Florida Mentor’s Manual p. 24

The Grand Lodge of Pennsylvania is currently circulating a book by Oliver Day Street titled, Symbolism of the Three Degrees. The stated purpose for circulating the book is for education and enlightenment. Circulation of their copies are limited to Pennsylvania Masons only. Quite a number of other Grand Lodges, including some Canadian Grand Lodges, also recommend the book to their members. We have copies of the book which were reprinted specifically for the Grand Lodge of Pennsylvania to distribute.

... by the benefit of the pass of a pure and blameless life and an unshaken confidence in the merits of the Lion of the tribe of Judah, shall we gain ready admission into the celestial lodge where the Supreme Architect of the Universe presides; . . . He will be pleased to pronounce us just and upright Masons.
Lodges of other states. Those special reprints, in three separate volumes, are used to educate new Masons as they progress through the Entered Apprentice, Fellowcraft and Master Mason degrees of the Blue Lodge. A passage in the book closely parallels the words found in the Florida Mentor’s Manual. Several statements are made concerning the existence of multiple mediators between God and man, as well as other reedemers:

The lion from most ancient times has been a symbol of might or royalty. It was blazoned upon the standard of the tribe of Judah, because it was the royal tribe. The kings of Judah were, therefore, each called Lion of the Tribe of Judah, and such was one of the titles of Solomon. Remembrance of this fact gives appropriateness to an expression employed at one point in our ceremonies which is otherwise obscure, not to say absurd. Such is the literal meaning of this phrase, but it also has a symbolical one. The Jewish idea of a Messiah was of a mighty temporal king. He was also designated as the Lion of the Tribe of Judah; in fact this title was regarded as peculiarly belonging to him. This expression does not, as many Masons suppose, necessarily have a reference to Jesus of Nazareth. The Christian Mason is privileged so to interpret it, if he likes, but the Jew has equal right to understand it as meaning his Messiah. Indeed, every great religion of the world has contained the conception in some form of a Mediator between God and man, a Redeemer who would raise mankind from the death of this life and the grave to an everlasting existence with God hereafter. The Mason who is a devotee of one of these religions, say, Buddhism, Brahmanism or Mohammedanism, is likewise entitled to construe this expression as referring to his own Mediator.

**Symbolism of the Three Degrees**, pp. 154-155

Other books currently being circulated by the Grand Lodge of Pennsylvania and recommended by other Grand Lodges contain the teaching that there are various world saviors. Masonic author George Steinmetz explains exactly what the word “savior” means within the Masonic paradigm. The text is contained in a chapter titled, **The Messiah Concept:**

There have been numerous prototypes of the perfect man, forerunners of the perfected race which is to come. In some way, for some unexplainable reason, these prototypes came to be looked upon as “Saviors” rather than EXAMPLES.

**The Lost Word Its Hidden Meaning**, p. 124

It is of course true they are “saviors” in the sense that they exemplify what man CAN BE and what he is to BECOME, but they do not so much “save men” as to point the way to “salvation.”

Ibid, pp. 124-5

We may discover why brief but glorious glimpses of what MAN MAY BE have been vouchsafed by such saviors as Osiris, Krishna, Jesus and Hiram.

Ibid, p. 158

The reason that Freemasonry admonishes its new members to imitate Hiram to get into heaven is that it considers Hiram to be an example showing the way to salvation. Freemasonry teaches that each man is his own savior; it does not embrace the Christian teaching of substitutionary atonement. Freemasonry teaches that Hiram and other saviors save only themselves. By imitating Hiram, following his example, Freemasonry teaches that Masons may save themselves.

The resurrection of Hiram is also taught by The Grand Lodge of Pennsylvania through the use of **The Lost Word Its Hidden Meaning** and other Masonic books they circulate which contain similar teachings. The Grand Lodge of Pennsylvania uses the book to draw a parallel between Hiram and Jesus, just as some other Grand Lodges do in their monitors.

Hiram, like Jesus, is subjected to three temptations which he withstands. He, like all the other saviors, loses his life in the contest between Right and the Principle of Evil. He lies buried fifteen days in contrast to the three days Jesus is said to have been in the tomb. The manner of his resurrection is dramatically different from all the others. Here, in fact, is a more enlightening example of resurrection than in any of the savior legends.

Ibid, p. 156

**The Masonic view of Jesus**

We could infer the position which Freemasonry takes with regard to Jesus Christ, but the Grand Lodges use Masonic literature to make that unnecessary. So that Masons will not misunderstand, the Masonic position on the Son of God has been explained in no uncertain terms:

Masonry is UNIVERSAL and recognizes no CREEDS, taking truth wherever it is found. That Jesus, the man, lived is conceded by even a vast majority of non-Christian creeds, the Jew acknowledges him to have been a Great Teacher. Some Christian creeds declare him to have been “conceived by the Holy Ghost, born of the Virgin Mary,” others refuse this dogma, attribute to him no supernatural birth and claim he “achieved Christ-hood.” Occult teaching largely agrees with this latter thesis and points to him as a “prototype” of the perfect man - the goal toward which the ENTIRE HUMAN RACE is evolving. We are here referring to the Master strictly in that sense - one who has Mastered himself in the fullest sense of the expression.

**The Lost Word Its Hidden Meaning**, p. 74

Obviously, the heretical teaching that Jesus Christ is NOT the only mediator between God and man (1 Timothy 2:5), that he is NOT the only redeemer and savior (John 14:6), and that the name of Jesus is NOT the only name whereby men may be saved (Acts 4:12) is current Masonic teaching. This heresy is not limited to an outdated edition of the Kentucky Monitor, as some “Christian” Masons have tried to claim. It is widespread, mainstream, Masonic teaching. All a Mason has to do to uncover it is dig around in the lodge library.

If you are a Mason who claims to be a Christian, you have a simple choice to make:

1. You can stand with the church and defend the Gospel of Jesus Christ.

2. You can stand with the Lodge and defend a false plan of salvation which is based upon the imitation of Hiram Abiff.

Your choice will determine where you spend eternity.

Larry Kunk, Ephesians 5:11, Inc.

A PDF file which contains this essay may be downloaded from our website. Permission to reprint is granted.
Lodge libraries contain books which contain much heresy. Normally, Masonic books are not readily available to Christians who wish to examine the evidence for themselves.

The following Masonic books are available from Ephesians 5:11, Inc. on CDROM. These books are written by Masons and distributed within the Masonic system for the education and enlightenment of Freemasons. These are the very same editions found in Lodge libraries. Using the Adobe Reader (included) they may be searched electronically for words or phrases.

**CD # 1**

**Morals and Dogma**
This classic work by Albert Pike, the man who wrote the rituals for the Scottish Rite, contains a chapter for each of the Scottish Rite degrees. It was published by the Supreme Council 33rd Degree, Southern Jurisdiction.

872 pages plus a 221 page index

**Mackey’s Encyclopedia - 2 Volume set**
One of the classic Masonic Encyclopedias. Albert Mackey’s works are well respected within Masonic circles. This major work contains a wealth of information about many different aspects of Freemasonry.

475 pages per volume

**CD # 2**

**Manual of the Lodge**
This 1862 work by Albert Mackey is the basis for much of the text in many of today’s Masonic monitors. The Grand Lodge of South Carolina publishes most of this work today as their monitor, Ahiman Rezon. South Carolina removes the portions which deal with phallic worship, sun worship, etc.

272 pages

**Symbolism of Freemasonry**
This work by Mackey has long been considered one of the classic works on Masonic symbolism. An easy to read book by a Masonic scholar.

364 pages

**The Lost Word Its Hidden Meaning**
Written for the purpose of delving into the Secret Doctrine of Freemasonry. This work by George Steinmetz is recommended by numerous Grand Lodges.

257 pages

**The Meaning of Masonry**
An easy to read book which is currently available from the leading Masonic publisher. Lynn Perkins lays it all out in the open. If you are a Christian, after reading this book, you will understand exactly why a Christian cannot remain a Mason.

188 pages

**CD # 3**

**Symbolism of the Three Degrees**
This 3 volume set has been reprinted for the Grand Lodges by the Masonic Service Association. In this form, the volumes are given to a man as he goes through the degrees. Oliver Day Street reveals that Osiris, Krishna, Jesus and Hiram are ALL saviors. If this were not mainstream Masonic teaching, why would the Grand Lodges distribute these books?

**The Builders**
Joseph Fort Newton, a Mason who was “a man of the cloth” wrote this work at the direct request of the Grand Lodge of Iowa. It is the most popular Masonic book ever published. Chapter 4 is titled, “The Secret Doctrine.” If they didn’t have a Secret Doctrine, while would the Grand Lodge of Iowa ask him to write about it?

300 pages

**The Lost Keys of Masonry**
One of the classics by Masonic occultist Manly Palmer Hall. Hall’s obituary in the Scottish Rite Journal describes him as Freemasonry’s Greatest Philosopher.

130 pages

**Mystic Masonry**
J.D. Buck’s classic work. There are three chapters titled, “The Secret Doctrine.” Buck explains that it is more important to become a Christ than to believe that Jesus was Christ. The dark side of the craft is explained in this book.

125 pages

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