

MEDIA SPOTLIGHT



A BIBLICAL ANALYSIS OF RELIGIOUS & SECULAR MEDIA



SPECIAL REPORT

A MASONIC HISTORY OF AMERICA

By Albert James Dager

There is much speculation on the religious nature of the United States of America as it was founded. Many Christians assert that the United States was founded as a Christian nation and, therefore, it is not only our right but our duty to reclaim it for God. How it is to be reclaimed is open to opinion among those who believe this. But is America a Christian nation in the true sense of the word?

To call either a person or a nation “Christian,” certain criteria must be met. The biblical requirements for a person are that he must be born again by the Spirit of God, understanding all that this entails.

For a nation, its primary purpose must be to minister in the name of Jesus Christ alone, without regard to any other gods or philosophies. It’s primary charter must be in total agreement with the Bible, and all who hold positions of authority must be individuals who meet the biblical criteria necessary for disciples of Jesus Christ. A true Christian nation would be a theocracy administered through God’s prophets. His law would reign supreme in the hearts and minds of that nation’s founders, all of whom would have to be men who are truly born again by the Spirit of God. The nation would also have to have been created in response to a covenant initiated by God with its founders.

Many cite the Mayflower Compact and the faith of the Pilgrims as evidence that America was founded as a Christian nation. However, the Pilgrims did not found the United States; they founded one small colony that eventually got swallowed up by the later-formed federal government.

The belief that the Mayflower Compact was the basis for a Christian nation overlooks the truth that the Compact reaffirmed loyalty to the King of England; its creators never intended to found an independent nation.

Misunderstanding of these facts causes many to attempt to reestablish what never existed: a Christian nation based upon biblical precepts and founded upon a covenant relationship initiated by God with our founding fathers. To prove their point proponents of a Christian America quote some of the founding fathers whose words would seem to indicate true faith in Jesus Christ. Yet many quoted were Freemasons who had a high regard for Jesus as a man whom they believed to be like any other, but who attained a higher degree of moral enlightenment.

The words of many Freemasons would lead the uninformed to believe that they are true brethren in Christ. An example of a statement from a Masonic publication gives evidence of this:

God may have other words for other worlds, but His supreme Word for this world, yesterday, to-day, forever, is Christ! He is the central Figure of the Bible, its crown, its glory, its glow-point of vision and revelation. Take Him away and its light grows dim. He fulfilled the whole Book, its history, its poetry, its prophecy, its ritual, even as He fulfills our deepest yearning and our highest hope. Ages have come and gone, but He abides—abides because He is real, because He is unexhausted, because He is needed. Little is left to-day save Christ—Himself smitten and afflicted, bruised of God and wounded—but He is all we need. If we hear Him, follow

Him, obey him, we shall walk together into a new world wherein dwelleth righteousness and love—He is the Word of God.¹

Unless we recognize that the theological philosophy of Freemasonry attributes its own definitions to biblical language, we won’t understand the author’s meaning. We might welcome him as one of us.

Only the most naïve would not know that many who claim to be Christians do not meet the required criteria. Such is the case with Freemasons. While Freemasonry has an outward show of religious faith, the tenets of Freemasonry preclude any truly born-again believer from holding membership in that organization.

Space does not allow for a full treatise on the religious philosophy of Freemasonry, but true Christians will recognize from another statement by the same publication that there can be no compatibility between Freemasonry and Christianity:

Into Freemasonry have been poured the irradiations of the mystical schools of antiquity. Particularly is this so in the higher degrees of the Order, such as the Scottish Rite, where undeniable traces of Cabalism, neo-Platonism, Rosicrucianism, and other mystical cults are plainly discernible. I do not personally contend that Freemasonry is the direct descendant of the Mysteries, but that our ritual makers of the higher degrees have copied the ancient ceremonies of initiation so far as the knowledge of those ceremonies exists.²

Most Christians today are unaware of the peculiar manner in which Christianity has been melded with the esoteric philosophies of theosophy and Jewish Qabalism to produce a hybrid mystery religion known as Freemasonry. Thus, they offer quotes from many of the founding fathers as evidence that they were Christians. Indeed, some were even clerics. But just as a famous cleric of our own day, the late Norman Vincent Peale, was a Freemason (prelate of the Grand Encampment of the Knights Templar of the United States),³ many of the nation’s founding fathers held peculiar definitions of the biblical language used in asserting their faith.

This is not to say that they were not noble men; they were. Freemasons pride themselves in their noble attitudes and adherence to strict moral codes. These are not “evil” men in the classical sense. But they are blinded to the true revelation of

God's Word, and their religious philosophy embraces all religions as valid. To be a Freemason one must believe in a supreme being, but he need not be a Christian, even in the nominal sense.

What follows is an outline of the Masonic affiliations of the founding fathers, gleaned from Masonic and other historical sources:

20 GREATEST NAMES OF THE AMERICAN REVOLUTION

John Adams - (Spoke favorably of Freemasonry - never joined)

Samuel Adams - (Close and principle associate of Hancock, Revere & other Masons)

Ethan Allen - Mason

Edmund Burke - Mason

John Claypoole - Mason

William Daws - Mason

Benjamin Franklin - Mason

Nathan Hale - No evidence of Masonic connections

John Hancock - Mason

Benjamin Harrison - No evidence of Masonic connections

Patrick Henry - No evidence of Masonic connections

Thomas Jefferson - (Deist with some evidence of Masonic connections)

John Paul Jones - Mason

Francis Scott Key - No evidence of Masonic connections

Robert Livingston - Mason

James Madison - (Some evidence of Masonic membership)

Thomas Paine - Humanist

Paul Revere - Mason

Colonel Benjamin Tupper - Mason

George Washington - Mason

Daniel Webster - (Some evidence of Masonic connections)

Summary: 10 Masons, 3 probable Masons, 1 Humanist, 2 Advocates of Freemasonry, 4 No record of connections.

SIGNERS OF THE DECLARATION OF INDEPENDENCE

Known Masons (8):

Benjamin Franklin

John Hancock

Joseph Hewes

William Hooper

Robert Treat Payne

Richard Stockton

George Walton

William Whipple

Evidence Of Membership And/or Affiliations (7):

Elbridge Gerry

Lyman Hall

Thomas Jefferson

Thomas Nelson, Jr.

John Penn

George Read

Roger Sherman

Summary: 15 of 56 Signers were Freemasons or possible Freemasons.

It may be argued that this represents only 27% of the total signers. But this 27% included the principle movers of the Revolution, most notably, Benjamin Franklin and Thomas Jefferson, the primary authors of the Declaration of Independence. The former was a Freemason, the latter a deist and possible Freemason. As we analyze the Declaration we will see that it reflects a humanistic worldview.

In any event, there is no evidence that even 27% of the signers were true Christians. In condering whether or not this is a Christian nation it isn't the number of Masons that is as important as the number of founders overall who were non-believers.

SIGNERS OF THE CONSTITUTION

Known Masons (9):

Gunning Bedford, Jr.

John Blair

David Brearley

Jacob Broom

Daniel Carrol

John Dickinson

Benjamin Franklin

Rufus King

George Washington

Evidence Of Membership And/or Affiliations (13):

Abraham Baldwin

William Blount

Elbridge Gerry

Nicholas Gilman

Alexander Hamilton

Thomas Jefferson

John Lansing, Jr.

James Madison

George Mason

George Read

Robert Morris

Roger Sherman

George Wythe

Those Who Later Became Masons (6):

William Richardson Davie, Jr.

Jonathan Dayton

Dr. James McHenry

John Francis Mercer

William Patterson

Daniel of St. Thomas Jenifer
Summary: 28 of 40 signers were Freemasons or possible Freemasons based on evidence other than lodge records. (5 of the remaining 15 delegates to the Convention who did not sign were Freemasons.)

MASONIC INFLUENCES IN EARLY AMERICAN HISTORY

- Lafayette, the French liaison to the Colonies, without whose aid the war could not have been won.
- Majority of the commanders of the Continental Army were Freemasons and members of "Army Lodges."
- Most of Washington's generals were Freemasons.
- The Boston Tea Party was planned at the first "Antient" lodge in Boston, the Green Dragon Tavern, also known as the Freemasons' Arms, and "the Headquarters of the Revolution."
- George Washington was sworn in as the first President of the United States by Robert Livingston, Grand Master of New York. The Bible on which he took his oath was from his own Masonic lodge.
- The Cornerstone of the Capitol building was laid by the Grand Lodge of Maryland.

CONCLUSION

Based upon this evidence of Masonic influences in the establishment of this nation, there is no doubt that the criteria necessary to classify the United States as a Christian nation were not met. Therefore, an objective study of the Masonic affiliations of the founding fathers must cause Christians to reevaluate their own political philosophy. For if the United States is not a Christian nation then we must choose to whom we will commit "our lives, our fortunes and our sacred honor"—to our Lord or to our country.

Scripture tells us that God has made one nation of all men who have true faith in Jesus Christ: the Body of Christ. It is the Body of Christ that is the "Christian nation" to which we lay claim, not the political or philosophical institutions of this world system, no matter how noble the intent of their founders.

We can thank our heavenly Father that we enjoy the freedoms that this republic grants us through the efforts of the noble men who founded this nation. Though the principal players were not true disciples of Jesus, they did hold to a biblical ethic as a result of the influence of the Gospel in Western Civilization. No nation in the history of the world has been as benevolent as the United States, or has embodied the biblical ethic as well. But as citizens of Heaven, our allegiance is first to our brethren—

whether in the United States, or in foreign countries. Otherwise we may find ourselves killing Christians for political causes.

Our freedom in Christ allows us to be involved in the political process. But we must be vigilant to the dangers of becoming embroiled in political and social causes in the name of Christ, particularly where the issue of rebellion and insurrection is involved. Else we will find ourselves unequally yoked, storing up for ourselves wood, hay and stubble in the day of judgment. ❖

A BIBLICAL ANALYSIS OF THE DECLARATION OF INDEPENDENCE

The Declaration of Independence

When in the course of human Events, it becomes necessary for one People to dissolve the Political Bands which have connected them with another, and to assume among the Powers of the Earth, the separate and equal Station to which the ¹Laws of Nature and of ²Nature's God entitle them, a decent Respect to the Opinions of Mankind requires that they should declare the causes which impel them to the Separation.

We hold these Truths to be self-evident, ³that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, ⁴that among these are Life, Liberty, and the Pursuit of Happiness—That to secure these Rights, Governments are instituted among Men, ⁵deriving their just Powers from the Consent of the Governed, that whenever any Form of Government becomes destructive of these Ends, ⁶it is the Right of the People to alter or to abolish it, and to institute new Government, laying its Foundation on such Principles, and organizing its Powers in such Form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient Causes; and accordingly all Experience hath shewn, that Mankind are more disposed to suffer, while Evils are sufferable, than to right themselves by abolishing the Forms to which they are accustomed. But when a long Train of Abuses and Usurpations, pursuing invariably the same Object, evinces a Design to reduce them under absolute Despotism, it is their Right, it is their Duty, to throw off such Government, and to provide new Guards for their future Security. Such has been the patient Sufferance of these Colonies; and such is now the Necessity which constrains them to alter their former Systems of Government. ⁷The History of the present King of Great-Britain is a History of repeated Injuries and Usurpations, all them having in direct Object the Establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid World.

He has refused his Assent to Laws, the most wholesome and necessary for the public Good.

He has forbidden his Governors to pass Laws of immediate and pressing Importance, unless suspended in their Operation till his Assent should be obtained;

He has refused to pass other Laws for the Accommodation of large Districts of People, unless those People would relinquish the Right of Representation in the Legislature, a Right inestimable to them, and formidable to Tyrants only.

He has called together Legislative Bodies at Places unusual, uncomfortable, and distant from the Depository of their public Records, for the sole Purpose of fatiguing them into Compliance with his Measures.

He has dissolved Representative Houses repeatedly, for opposing with manly Firmness his Invasions on the Rights of the People.

He has refused for a long Time, after such Dissolutions, to cause others to be elected; whereby the Legislative Powers, incapable of Annihilation, have returned to the People at large for the exercise; the State remaining in the mean time exposed to tall the Dangers of Invasion from without, and convulsions within.

He has endeavored to prevent the Population of these States; for that Purpose obstructing the Laws for Naturalization of Foreigners; refusing to pass others to encourage their Migrations hither, and raising the Conditions

The Bible

1) To which "Laws of Nature" does this refer?

The Laws of Nature pertaining to fallen man dictate survival of the fittest. Man's sin nature precludes any "separate and equal Station." There is no biblical basis for this idea that any nation is equal to all others. At various times God's sovereignty has granted certain nations preeminence. Or is a pagan nation's station equal to that of a "Christian nation"?

2) Who is "Nature's God"?

This is an "all-inclusive" term that is not found in Scripture. It is a theosophic term which relates to any and all concepts of God held by sundry religious persuasions. It reflects the elements of Freemasonry that dominated the thinking of many of the nation's founders.

3) Are all men created equal?

Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

Even us, whom he hath called, not of the Jews only, but also of the Gentiles? (Romans 9:18-24)

4) Are the Rights to Life, Liberty, and the Pursuit of Happiness "unalienable" and endowed upon all men?

Life: For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness....

Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. (Romans 1:18-32)

Liberty: Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God. (Colossians 3:22)

The Pursuit of Happiness: And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. (Genesis 3:17-19)

As it is written, There is none righteous, no, not one:

There is none that understandeth, there is none that seeketh after God....

Destruction and misery are in their ways. (Romans 3:10-16)

Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

He has obstructed the Administration of Justice, by refusing his Assent to Laws for establishing Judiciary Powers.

He has made Judges dependent on his Will alone, for the Tenure of their Offices, and the Amount and Payment of their Salaries.

He has erected a Multitude of new Offices, and sent hither Swarms of Officers to harass our People, and eat out their Substance.

He has kept among us, in times of Peace, Standing Armies, without the consent of our Legislatures.

He has affected to render the Military independent of and superior to the Civil Power.

He has combined with others to subject us to a Jurisdiction foreign to our Constitution, and unacknowledged by our Laws; giving his Assent to their Acts of pretended Legislation:

For quartering large Bodies of Armed troops among us:

For protecting them, by a mock Trial, from Punishment for any Murders which they should commit on the Inhabitants of these States:

For cutting off our Trade with all Parts of the World:

For imposing Taxes on us without our Consent:

For depriving us, in many Cases, of the Benefits of Trial by Jury:

For transporting us beyond Seas to be tried for pretended Offenses:

For abolishing the free System of English Laws in a neighbouring Province, establishing therein an arbitrary Government, and enlarging its Boundaries, so as to render it at once an Example and fit Instrument for introducing the same absolute Rule into these Colonies:

For taking away our Charters, abolishing our most valuable Laws, and altering fundamentally the Forms of our Governments:

For suspending our own Legislatures, and declaring themselves invested with Power to legislate for us in all Cases whatsoever.

He has abdicated Government here, by declaring us out of his Protection and waging War against us.

He has plundered our Seas, ravaged our Coasts, burnt our Towns, and destroyed the Lives of our People.

He is, at this Time, transporting large Armies of foreign Mercenaries to compleat the Works of Death, Desolation, and Tyranny, already begun with circumstances of Cruelty and Perfidy, scarcely paralleled in the most barbarous Ages, and totally unworthy the Head of a civilized Nation.

He has constrained our fellow Citizens taken Captive on the high Seas to bear Arms against their Country, to become the Executioners of the Friends and Brethren, or to fall themselves by their Hands.

He has excited domestic Insurrections amongst us, and has endeavoured to bring on the Inhabitants of our Frontiers, the merciless Indian Savages, whose known Rule of Warfare, is an undistinguished Destruction, of all Ages, Sexes and Conditions.

In every stage of these Oppressions we have Petitioned for Redress in the most humble Terms: Our repeated Petitions have been answered only by repeated Injury. A Prince, whose Character is thus marked by every act which may define a Tyrant, is unfit to be the Ruler of a free People.

Nor have we been wanting in Attentions to our British Brethren. We have warned them from Time to time of Attempts by their Legislature to extend an unwarrantable Jurisdiction over us. We have reminded them of the Circumstances of our Emigration and Settlement here. We have appealed to their native Justice and Magnanimity, and we have conjured them by the Ties of our common Kindred to disavow these Usurpations, which, would inevitably interrupt our Connections and Correspondence. They too have been deaf to the Voice of Justice and Consanguinity. We must, therefore, acquiesce in the Necessity, which denounces our Separation, and hold them, as we hold the rest of Mankind, Enemies in War, in Peace, Friends.

We, therefore, the Representatives of the United States of America, in General Congress, Assembled, appealing to the Supreme Judge of the World for the Rectitude of our Intentions, do, in the Name, and by the Authority of the good People of these Colonies, solemnly Publish and Declare, That these United Colonies are, and of Right ought to be, Free and Independent States: that they are absolved from all Allegiance to the British Crown, and that all political Connection between them and the State of Great-Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish commerce, and to do all other Acts and Things which Independent States may of right do. And for the support of this Declaration, with a firm reliance on the Protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor.

Signed by Order and in Behalf of the Congress

The sinful condition of man requires tribulation upon this earth. True happiness comes only in surrender of our self-life to God for His purposes. The happiness that man pursues is self-gratification. This is not his inalienable right before God. Yet the happiness that Jesus spoke of is available to all His people, even when under persecution.

5) Where, in God's Word, are the powers of governments derived from the consent of the governed?

All government is established and ordained by God. Additionally, "the most High ruleth in the kingdom of men, and giveth it to whomever he will, and setteth up over it the basest of men" (Daniel 4:17b).

6) Where does God's Word give His people the "right" to abolish one form of earthly government for another?

It is He who will come to His people's aid if we are living in obedience to Him. Yet He may also desire that we suffer persecution at the hands of the unrighteous. We are commanded to obey all governments unless their decrees would cause us to sin. In that case, we are to decline in a spirit of humility, willing to suffer the consequences of obedience to Christ. There are no commands for us to overthrow governments for the sake of a better lifestyle for ourselves, let alone the ungodly.

7) All these abuses may be seen as a king's right to protect his domain.

While this in itself does not justify the abuses, God's people are to pray for magistrates and to suffer in quiet dignity in order that their testimony not be compromised by accusations of lawbreaking. Peter's instructions to servants is that they serve their masters faithfully, not only if they are good and kind, but even if they are unjust (1 Peter 2:13-21). These instructions were given within the same context as his instructions to submit to government.

At the time Jesus was on the earth the nation of Israel was suffering under even worse abuses. His response was not to incite insurrection, but to proclaim the Gospel of the Kingdom to all who had ears to hear. That Gospel of the Kingdom is that, when He returns, He will set aright all the wrongs of men who have ruled unjustly. His Kingdom is not of this present world order. Ours is a heavenly citizenship. As Christ's ambassadors, we are not to meddle in the affairs of the world, but we are to represent our King's government to the people of the earth, inviting all men to replace their earthly citizenship with citizenship in His Kingdom. Ambassadors do not take over the governments of the nations to which they are sent. Yet they are expected to lay down their lives in the service of their native government. This is what Jesus calls us to do in representing Him to the nations. If God wants a government overthrown he will do it through the non-believers. It is, after all, their world system.

In the present condition of things we can thank our heavenly Father for using ungodly, rebellious, yet noble-hearted patriots of the early colonies to throw off the oppression of British rule. But had God not chosen to divest us of that oppression, we would be constrained to accept whatever condition He has ordained for us in which to serve Him. Personal liberty is fine for those who use it righteously and in service to God. But to those who do not know Him it becomes a license to vent every evil desire of their evil hearts. History has proven that self-government panders to the self-life of fallen men. Benevolent monarchies are closer to the pattern of God's Kingdom.

Even so, we who are Christ's must support our present government since it, too, is ordained by God. We are to refrain from criticizing magistrates. Yet in our present form of government we are given a voice in the political process. Therefore, it would not be wrong to make our voices known and to work for legislation that would benefit the Kingdom of God while not imposing a religious state upon the rest of the citizenship.

We must be careful, however, that our political and social action not interfere with the work God has called all His people to: to proclaim the Kingdom of God and salvation in Jesus Christ. In other words, our primary mission in the world is to lead souls to Christ Jesus. ❖



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