



ELIJAH MESSAGE: PART 6

Freemasonry and Satan's Moral Law of Good and Evil

Revelation 12:9 states that the whole world has been deceived by the great red dragon:

9 So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him, Revelation 12:9.

This deception can be traced to the Garden of Eden, where the serpent "beguiled" Eve:

3 But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ, 2 Corinthians 11:3.

The word *simplicity* used in this verse is the word *haplotes*, which Strong defines as *singleness*.



Now when the dragon saw that he had been cast to the earth, he persecuted the woman who gave birth to the male Child, Revelation 12:13.

Paul is saying in 2 Corinthians 11:3 that the serpent deceived Eve into thinking that Christ did not have *singleness* of character. If we put that together with the tree of the knowledge of good and evil which the serpent tempted Eve to eat, then we can safely say that Satan deceived Eve into thinking that Christ had a dual character of good and evil.



Baal (Satan) does have such a character of good and evil, as he rewards the good and punishes the evil. God has been viewed predominantly in the same light since Adam and Eve ate of the tree of the knowledge of good and evil. Therefore, the whole world has been deceived by the serpent into thinking that his moral law equals God's moral law.

But as revealed by Jesus, God's moral law is the law of agape love; agape love is uniquely divine and different from Satan's law. God's law is defined by its unconditional, unmerited grace.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he makes his sun to rise on the evil and on the good, and sends rain on the just and on the unjust, Mat 5:44-45.

God sends the rain and the sun on the just and the evil meaning that He is good to all regardless of their condition. God does not change back and forth between good and evil. His character is constant, immutable:

For I am the LORD, I change not; therefore ye sons of Jacob are not consumed, Malachi 3:6.

As we learn about the moral law of good and evil it becomes evident that all cultures, races and creeds are operating by this law.

For the purposes of this study will focus on two places only: Freemasonry and Catholicism, and in this issue we will address Freemasonry.

Why do we bring Freemasonry into this? First, because Freemasons admit to the law of merit and demerit as being their

law, the ROYAL SECRET of the Prince. Secondly, because Freemasonry is a continuation of Baal worship. And thirdly, because there is plenty of written material available for research.

Since Freemasonry stands in a direct line of succession from Baal worship it will also help us understand the old pagan cult. Even though the whole world is being deceived by Satan's moral law of good and evil, and this law is being promoted from all sides, Freemasonry becomes an optimal window through which we may look into the ancient Baal worshippers' beliefs and laws. We will understand more clearly the conflict between Elijah and the priests of Baal if we understand the meaning of the sun-god Satan and his law versus God and His law.



Catholicism, although historically in apparent enmity with Freemasonry, is another example of Baal worship.

FREEMASONRY: A DIRECT DESCENDANT OF BAAL WORSHIP

Freemasonry's direct relationship to ancient Baal worship is clearly pointed out in *The Master's Carpet, Or Masonry and Baal-worship Identical: Reviewing the Similarity Between Masonry, Romanism and "The Mysteries" and Comparing the Whole with the Bible*, by Edmond Ronayne:

Every ceremony of Masonry is as fully discussed as circumstances would permit and it is proven as clearly as language can express the words that every part of its degree work has been borrowed directly from the ancient worship of Baal. *The Master's Carpet*, p. vi-vii.

In every symbol, ceremony and emblem of Freemasonry, we meet nothing but the sun-god - the "Ancient initiations" - the "Ancient Mysteries" - the old secret worship of Baal. *The Master's Carpet*, p. 306.

The *circumambulation* among the pagan nations referred to the great doctrine of Sabaism, or sun-

worship. Freemasonry *alone has preserved the primitive meaning*, which was a symbolic allusion to the sun, as the source of physical light, and the most wonderful work of the 'Grand Architect of the Universe.' The Lodge represents the world; the three principal officers

represent the sun in her three principal positions - at rising, at meridian, and at setting. The *circumambulation*, therefore, alludes to the apparent course of the solar orb, through these points around the world. This proves beyond a shadow of a doubt, that Masonry is the religious philosophy of the old Baal, or sun-worshippers *revived*, and that the sun-god is constantly referred to in this, as in all the other ceremonies of initiation. *The Master's Carpet*, p. 270-271.

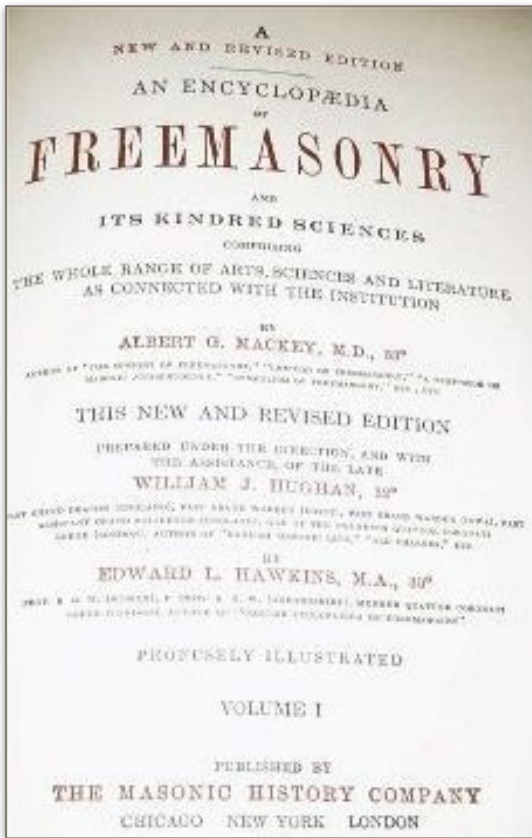
...while polytheism, or the worship of many gods, was the universal religion of the multitudes - or the common people in all pagan nations, yet the sun or sun-god under different appellations was everywhere constituted as the chief deity. And while the

pagan masses offered their public devotions to their myriads of senseless idols, the pagan priests and philosophers and rulers had a different worship which they practiced only in secret, which they conducted with the most imposing ceremonies, and which they always celebrated in honor of the chief deity, or sun-god." *The Master's Carpet*, p. 225-226.



MASONIC LAW IS LEX NATURAE

In the words of Albert Mackey who wrote *The Encyclopedia of Freemasonry and Its Kindred Sciences*, this moral law is not the same as God's law, that is, Moses' decalogue, or the Ten Commandments:



'A Mason,' say the old Charges of 1722, 'is obliged by his tenure to obey the moral law. Now, this moral law is not to be considered as confined to the decalogue of Moses, within which narrow limits the ecclesiastical writers technically restrain it, but rather as alluding to what is called the *lex naturae*, or the law of nature. This law of nature has been defined, by an able but not recent writer on this subject, to be "the will of God, relating to human actions, grounded on the moral differences of things; and because discoverable by natural light, obligatory upon all mankind.'" (Grove: System of Moral Philosophy, vol. ii, p. 122, London, 1749). This is the 'moral law,' to which the old Charge already cited refers, and which it declared to the law of Masonry. And this was wisely done, for it is evident that no law less universal could have been appropriately selected for the government of an Institution whose prominent characteristic is its universality. *Albert G. Mackey, Encyclopedia of Freemasonry and Its Kindred Sciences, p. 508, (Philadelphia, 1879).*

When reading such writings one usually has to read between the lines as there are often hidden meanings embedded in the text. Usually there is something that reveals the true intent of the writer, however. In the above quote for instance, the dead giveaway is the phrase "grounded on the moral difference of things." What is "the moral difference of things?" What can it be except an allusion to the moral judgments one has to make between the "good" and the "evil" in this moral system? By this statement we know that this cannot possibly be "the will of God, relating to human actions" as Jesus, who revealed God, was impartial across the board and made no moral difference in His dealings with the people. We will see many more hidden meanings like this as we continue.

The Royal Secret of the Prince

One of the most informative Freemason writers is Albert Pike, who wrote the Freemason Bible. Not surprisingly his book is titled

Morals and Dogma, morality being one of the chief concerns of the Freemasons. Pike speaks openly about God as being the author of the moral law and the dispenser of rewards and punishments:

“At the same time that we judge that a free agent has done a good or a bad act, we form another judgment, as necessary as the first; that if he has done well, he deserves compensation; if ill, punishment ... That judgment may be expressed in a manner more or less vivid, according as it is mingled with sentiments more or less ardent. Sometimes it will be a merely kind feeling toward a virtuous agent, and moderately hostile to a guilty one; sometime enthusiasm or indignation ...

Good or Evil

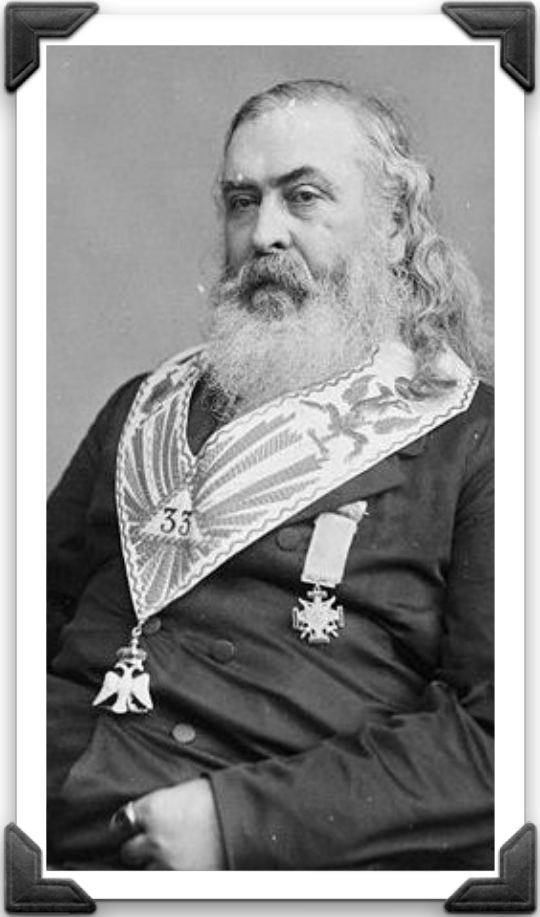
Who Decides?

The judgment of merit and demerit is intimately connected with the judgment of good and evil... Merit is the natural right which we have to be rewarded; demerit the natural right which others have to punish us... Reward accorded to merit is a debt; without merit it is an alms or a theft ... The Good is good in itself, and to be accomplished, whatever the consequences... Virtue without happiness, and crime without misery, is a contradiction and disorder ... This law that attaches pleasure and sorrow to the good and the evil, is, in general, accomplished even here below... To the moral law in the reason of man, corresponds liberty in action. Liberty is deduced from obligation, and is a fact irresistibly evident. Man, as free, and subject to obligation, is a moral person; and that involves the idea of rights. To these ideas is added that of merit and demerit, which supposes the distinction between good and evil, obligation and liberty; and creates the idea of reward and punishment. (*Morals and Dogma* by Albert Pike, p. 607-609).

Pike goes on:

The distinction of the two Principles was admitted in all the Theologies, and formed one of the principal bases of all religions. It entered as a primary element into the sacred fables, the cosmogonies and the Mysteries of antiquity... The harmony of the Universe is a combination of contraries, like the stings of a lyre, or that of a bow, which alternately is stretched and relaxed." "The good," says Euripides, "is never separated from the Evil ... The two must mingle, that all may go well." ... "And this opinion as to the two principles, continues Plutarch, is that of all antiquity. From the Theologians and Legislators it passed to the Poets and Philosophers. Its author is unknown, but the opinion itself is established by the traditions of the whole human race, and consecrated in the Mysteries and sacrifices both of the Greeks and Barbarians, wherein was recognized the dogma of opposing principles in nature, which, by their contrariety, produce the mixture of good and evil ... We must admit two contrary causes, two opposing powers, which lead, one to the right and the other to the left, and thus control our life ... This doctrine ... has been generally received by most nations, and especially by those who have had the greatest reputation for wisdom ... All have admitted two gods, with different occupations, one making the good and the other the evil found in nature. The former has been styled "God," the latter "Demon ...

The ROYAL SECRET, of which you are Prince, if you are a true Adept, if knowledge seems to you advisable, and Philosophy is, for you, radiant with a divine beauty, is that which the Sohar terms The Mystery of the BALANCE...by which vices and base actions, and



ALBERT PIKE

ungenerous thoughts and words are crimes and wrongs, justly punished by the law of cause and consequence.

God, therefore, in the Masonic creed, is INFINITE TRUTH, INFINITE BEAUTY, INFINITE GOODNESS. He is the Holy of holies, as Author of the Moral Law, as the Principle of Liberty, of Justice, and of Charity, Dispenser of Reward and Punishment. Such a God is not an abstract God; but an intelligent and free *person*, who has made us in His image, from whom we receive the law that presides over our destiny, and whose judgment we await. It is his love that inspires us in our acts of

charity: it is His justice that governs our justice, and that of society and the laws." *Morals and Dogmas, Albert Pike, 706, 707.*

Clearly Pike is not talking about the God which Jesus Christ revealed to the human race. Reward and punishment are contrary to liberty because they are imbued with force and violence.

God being all just and all good, He can will nothing but what is good and just. Being Omnipotent, whatever he wills he can do, and consequently does. The world is the work

of God: it is therefore perfectly made... A principle indissolubly connected with the very idea of good, tells that every moral agent deserves reward when he does well, and punishment when he does ill. This principle is universal and necessary. It is absolute. If it does not apply in this world, it is false, or the world is badly ordered. *Morals and Dogma, p. 707.*

The data of this problem are these: 1st. The principle of merit and demerit within us is absolute: every good action ought to be rewarded, every bad one punished: 2d. God is as just as he is all powerful: 3d. there are in



this world particular cases, contradicting the necessary and universal law of merit and demerit. What is the result?

To reject the two principles, that God is just, and the law of merit and demerit absolute, is the raze to the foundations the whole edifice of human faith." *Morals and Dogma*, pp. 705, 706.

"To the moral law, is the reason of man, corresponds liberty in action. Liberty is deduced from obligation, and is a fact irresistibly evident. Man, as free, and subject to obligation, is a moral person; and that involves the idea of rights. To these ideas is added that or merit and demerit; which supposes the distinction between good and evil, obligation and liberty; and creates the idea of reward and punishment." *Morals and Dogma*, p. 725.

From these statements it is quite clear that the Freemasons are carrying the banner of the Tree of the Knowledge of Good and Evil, and that they see Satan's moral law of reward and punishment as a just and rightful order.

THE FREEMASON AGENDA FOR THE WORLD

In a speech at the Masonic True Concord Lodge in Vienna, 1784, Franz Anton Thun, a Rosicrucian occultist and a friend of Wolfgang Amadeus Mozart, put forth three major objectives for the future of the world through the agency of Freemasonry:

Promoting equality among mankind, the unification of all religions under one single denomination, and scientific research. The mains means for achieving this are: firstly: chemistry, or alchemy; secondly: developing one's talents with divine assistance; thirdly: simple and comprehensible ethics (*The Magic Flute: An alchemical Allegory*, by M.F.M. Van Den Berk, p. 63).



SCIENTIFIC RESEARCH



DIVINE ASSISTANCE



EQUALITY



SIMPLE AND COMPREHENSIVE ETHICS

In Matthew 24:12 Jesus predicted that iniquity (Satan’s moral law of good and evil) would abound in the last days. Iniquity does abound in the world today as it is hailed as the great moral law through theater, film, music, government, religion, literature, etc... Iniquity even hides under the guise of such lofty concepts as social justice.

Thun’s agenda is clearly discernible in the world today. “Promoting equality among mankind” can be translated into the slow but sure “democratization” of the world (a means of making sure that a select few can attain total control and thus create a one-world government). The “unification of all religions under one single denomination” has been taking place under the umbrella of ecumenism. And scientific research encompasses a myriad of scientific endeavors which are meant to pursue the elusive occultist goal of transmuting stones into gold, i.e., of turning death into life. The elixir of life, the fountain of youth, eternal life, that has been Satan’s goal for mankind, for in perpetuating human life he perpetuates his own. Ironically however, all his efforts turn against him, and his manipulation of God’s creation results only in death.

The main means of achieving Thun’s goals are also clearly discernible in the world today: chemistry, which really is alchemy, has managed to manipulate everything in the world from food to pharmaceuticals and everything in between. Developing one’s talents through divine assistance in a Freemason context can only mean direct contact with demons a phenomenon that is permeating the world, including Christian churches under the teachings of Spiritual Formation, which invokes evil spirits in the name of the Holy Spirit. And simple and comprehensive ethics is clearly an allusion to Satan’s moral law of Good and Evil, the reward and punishment system, merit and demerit, which has been greatly promoted and propagated by Freemasons.

This last point in the agenda is the main focal point of Satan’s efforts. He has been trying to validate his moral law since the beginning of his rebellion in heaven, and although his efforts have been foiled step by step, he will not give up without one last fight to take control of the world. If he can get the entire world to follow his law he figures he will be allowed to reign on earth forever.

IN THE NEXT ISSUE: PART SEVEN

The Elijah Message: The Type and the Prophetic Scenario

Justice
lofty concepts as social
hides under the guise of such