

Freemasonry Under the Light of Scripture: A Christian Examination of Oaths, Rituals, Allegiance & Restoration

v1.0 - 4 October 2026



Anthony A. Jones

"Prove all things; hold fast that which is good."

1 THESSALONIANS 5:21 KJV



CRI ALOUD Biblical Examination Manual

Freemasonry Under the Light of Scripture: A Christian Examination of Oaths, Rituals, Allegiance & Restoration

v1.0 - 4 October 2026

Anthony A. Jones



FACE THE RECORD. TEST BY SCRIPTURE. RESTORE LIFE IN CHRIST.

CRI ALOUD - The Call for the Righteous Initiative

Copyright & Publication

Copyright © 2026 Anthony A. Jones.

Published by CRi ALOUD - The Call for the Righteous Initiative,
in association with Health is Healing.

Scripture quotations marked KJV are from the King James Version.

This publication is provided for biblical education, reflection, prayer, and discipleship. It does not automatically diagnose demons, curses, mental illness, medical conditions, or any person's spiritual condition. Biblical guidance and prayer are not substitutes for needed medical, mental-health, legal, financial, safeguarding, emergency, or other qualified professional care.

Website: crialoud.ca

YouTube: youtube.com/@crialoudministry

No ISBN, endorsement, or retail claim is implied by this edition.

PRODUCTION PRINCIPLE

Document the record -> test the record by Scripture -> respond only to what is true.

Contents

INTRODUCTION	Why This Book Begins With Evidence
CHAPTER 1	Start With What Is True
CHAPTER 2	One Name, Many Jurisdictions
CHAPTER 3	Symbols Are Not Enough
CHAPTER 4	Ritual, Obligation, Oaths, and Secrecy
CHAPTER 5	Sacred Language, Altars, and the Question of Worship
CHAPTER 6	Seven Biblical Questions to Ask
CHAPTER 7	What Not to Assume
CHAPTER 8	Family History Is Not Your Personal Record
CHAPTER 9	Identity Before Warfare
CHAPTER 10	If Scripture Convicts You
CHAPTER 11	Build Your Facing Life's Record Page
CHAPTER 12	Free to Follow Christ
CONTINUE WITH CRI ALOUD	Resources, teaching, and next steps
SELECTED EVIDENCE NOTES	Public organizational references

INTRODUCTION

Why This Book Begins With Evidence

We will neither romanticize Freemasonry nor sensationalize it.

CRI ALOUD GOVERNING RULE

DOCUMENT THE RECORD

THEN

TEST THE RECORD BY SCRIPTURE

THEN RESPOND ONLY TO WHAT IS TRUE

*The goal is not fascination with darkness.
The goal is truthful allegiance to Jesus Christ.*



Questions about Freemasonry can become emotionally charged very quickly. A former member may remember solemn ceremonies, obligations, passwords, signs, offices, prayers, regalia, or strong expectations of loyalty. A Christian family member may hear frightening claims online and wonder whether a relative's membership explains present difficulties. A pastor may meet someone who sincerely wants freedom in Christ but has been told to confess things he never personally did. Another reader may have experienced real friendship, mentoring, discipline, charitable service, or professional connection through a lodge and may feel that Christian criticism forces him to deny every good thing he experienced.

This book takes a different path.

We will neither romanticize Freemasonry nor sensationalize it. We will not assume that every Mason joined for the same reason, that every lodge operates identically, that every symbol proves an occult meaning, or that every hardship in a family can be traced to a hidden Masonic mechanism. We will also not pretend that vows, secrecy, religious language, identity, ritual obligations, or competing loyalties are spiritually unimportant. They deserve careful examination.

The CRi ALOUD rule for this subject is simple:

DOCUMENT THE RECORD -> TEST THE RECORD BY SCRIPTURE
-> RESPOND ONLY TO WHAT IS TRUE.

That order matters.

If we begin with accusation, we may manufacture guilt. If we begin with internet symbolism, we may confuse visual resemblance with actual meaning. If we begin with another person's testimony, we may borrow experiences that are not ours. If we begin with fear, we may interpret every unusual event as proof of whatever explanation frightens us most.

But if we begin with what can actually be established, we can ask better questions. What body did I join? What did I personally promise? What was I asked to conceal? What religious language was used? What identity did I accept? What continuing duties remain? What did the relationship produce in my life? What does Scripture say about those specific things? And, where Scripture brings conviction, what response is genuinely warranted?

This is an evidence-first biblical review. Scripture governs. Evidence clarifies what actually occurred. Testimony may illustrate a personal experience, but testimony does not automatically establish a universal rule. Historical or organizational evidence may tell us what a body teaches or requires, but those facts must still be evaluated biblically. Proposed spiritual mechanisms remain proposals unless there is adequate evidence to support them.

The goal is not fascination with darkness. The goal is truthful allegiance to Jesus Christ.

CHAPTER 1

Start With What Is True

Begin with the actual record, not assumption.



“Prove all things; hold fast that which is good.”

1 THESSALONIANS 5:21 KJV

TRUTH • DISCERNMENT • BIBLICAL CLARITY • REAL HOPE

The safest place to begin a difficult spiritual question is often the simplest: What do you actually know?

That question can feel almost too ordinary when the subject is surrounded by secrecy, symbolism, dramatic stories, and strong opinions. Yet ordinary truth-telling is a deeply Christian discipline. Believers are called to test claims, speak truthfully, examine fruit, and refuse false witness. That means a Christian review of Freemasonry should not become an excuse to lower the standard of evidence.

Begin with your own record.

If you were personally involved, write down what you can establish. Were you a member, candidate, initiate, officer, affiliate, or participant? Which lodge, body, jurisdiction, degree, or related organization was involved? What obligations, promises, affirmations, or duties did you personally accept? Was prayer used? Was a sacred book present? Was an altar or similar ceremonial focal point used? What were you required to keep secret? Did you receive signs, words, tokens, titles, offices, identities, or continuing responsibilities? Were there expectations of mutual aid, discipline, silence, loyalty, attendance, dues, or service?

Notice what these questions do not ask. They do not begin with, “Which demon was assigned?” They do not begin with, “What curse came through my bloodline?” They do not begin with, “Which internet diagram proves the hidden meaning of this symbol?” Those may be questions someone has heard elsewhere, but they are not the proper starting point for an evidence-first Christian review.

The first task is to separate what is known from what is assumed.

A useful page may have three columns:

ESTABLISHED - I can document or accurately remember this.

UNCERTAIN - I think this may have happened, but I need to verify it.

CLAIMED BY OTHERS - I have heard this, but I do not yet have evidence that it applies to my experience.

This simple separation can immediately reduce confusion.

Suppose a man remembers kneeling during an initiation, hearing prayer, making an obligation, and receiving signs and words. Those are parts of his record. Suppose he later watches a video claiming that the ceremony secretly invoked a specific ancient deity. Unless he can establish that claim from reliable evidence relevant to his actual jurisdiction and ritual, the alleged hidden deity belongs in a different category. The ritual action may be documented while the proposed interpretation remains unproven.

The same rule protects family members.

If your father, grandfather, spouse, uncle, or another relative was a Mason, that fact belongs to his or her record. It does not automatically become your personal membership, your personal oath, your personal guilt, or proof of a supernatural mechanism operating in your life. Family history may help explain relationships, values, expectations, secrecy, social networks, or personal questions. But Christianity does not require you to confess a vow you never made.

Do not borrow another person's testimony. Do not renounce what you did not actually do.

This is not spiritual indifference. It is moral precision.

Sometimes truth will reveal real areas of concern. A person may discover that he made promises he can no longer reconcile with the words of Christ. He may realize that institutional loyalty pressured him to remain silent when truth should have been spoken. He may see that membership became an identity more important to him than his identity in Christ. He may recognize that religious language used in a ceremony now troubles his conscience. Those concerns deserve a serious response.

But the response should match the truth of the record.

If there was personal sin, confess personal sin. If there was an incompatible obligation, address the obligation. If harm was done, repair what can be repaired. If no personal participation can be established, do not manufacture participation. If a claim remains uncertain, mark it uncertain and continue researching.

This approach also allows us to acknowledge legitimate good without calling evil good or good evil. A member may have received genuine friendship, discipline, mentoring, charitable opportunities, scholarship assistance, or practical support. A truthful Christian review does not need to deny those experiences. The question is whether any aspect of the system required beliefs, loyalties, promises, concealment, or practices that conflict with Christ.

Truth is strong enough to survive careful distinctions.

REFLECTION

What do I personally know about my own involvement or my family's involvement? What am I merely assuming? What claims have I repeated without verifying them?

ACTION

Create an "Established / Uncertain / Claimed by Others" page. Put every major concern in one of those three categories before moving forward.

CHAPTER 2

One Name, Many Jurisdictions

Identify the body before evaluating the claim.



“He that answereth a matter before he heareth it, it is folly and shame unto him.”

PROVERBS 18:13 KJV

TRUTH • DISCERNMENT • BIBLICAL CLARITY • REAL HOPE

One of the most important corrections in any serious discussion of Freemasonry is this: Freemasonry is not one globally centralized organization governed by a single worldwide headquarters with identical ritual everywhere.

Different Grand Lodges and jurisdictions have their own authority structures, customs, recognition relationships, ritual forms, regulations, and historical developments. Craft or Blue Lodge Masonry should also be distinguished from appendant or concordant bodies, from family-related organizations, from youth organizations, and from other groups that may have historical or social connections without being the same institution.

Why does this matter for a Christian reader?

Because careless generalization creates weak arguments.

If a ritual text from one jurisdiction is used to describe every Mason everywhere, the conclusion may outrun the evidence. If a statement from an appendant body is attributed to Craft Masonry universally, categories may be confused. If a nineteenth- or twentieth-century author is treated as though he speaks officially for every lodge, the reader may receive a distorted picture. If an organization's modern public description is treated as though it proves what every individual member believes, the opposite error occurs.

The right question is not merely, "What do Masons believe?" but, "Which Masonic body, source, jurisdiction, degree, or context are we examining?"

This does not mean no broad conclusions are possible. Broad structural observations can be useful. Freemasonry commonly involves forms of initiation, obligation, symbolism, secrecy or privacy, moral instruction, fraternal identity, and ritual language. But the details must be established source by source.

The year 1717 is often important in histories of modern organized Freemasonry because of developments associated with early Grand Lodge organization in London. It can be treated as an important organizational milestone. It should not be used carelessly as proof that every idea, custom, legend, symbol, or practice later associated with Masonry began at that exact moment.

That distinction illustrates a larger rule for this entire book: precision is not weakness. Precision strengthens the case.

A Christian does not need exaggerated history in order to examine an oath. He does not need a universal conspiracy theory in order to evaluate a loyalty. He does not need to prove an unbroken occult lineage in order to ask whether a present religious affirmation conflicts with Scripture. The biblical question can remain serious even when historical claims are carefully limited.

This chapter therefore gives the reader a practical source habit: identify the body before evaluating the claim.

Before relying on a quotation, ask:

- Who issued it?
- What organization or jurisdiction does it represent?
- What date does it come from?
- Is it official, instructional, historical, personal, polemical, or interpretive?
- Does it apply to the degree or body being discussed?
- Is it describing required practice, optional commentary, or one author's opinion?

This is especially important online, where quotations often circulate without context.

A dramatic sentence may be genuine but irrelevant to the body being discussed. A photograph may be authentic but from a different organization. A ritual excerpt may come from an old monitor, exposé, regional variation, or appendant system rather than the current practice of the lodge in question. None of this means the material should be ignored. It means it must be labeled correctly.

For a Christian, the value of this discipline is spiritual as well as academic. We are not called to make the strongest accusation possible. We are called to love truth.

REFLECTION

When I say "Freemasonry," am I talking about a specific body and experience, or am I combining many organizations and claims into one mental picture?

ACTION

Write the exact name of the lodge, Grand Lodge, body, degree, or related organization connected to your question. Add location and approximate dates if known.

CHAPTER 3

Symbols Are Not Enough

Resemblance is not proof; meaning requires context.



"Judge not according to the appearance, but judge righteous judgment."

JOHN 7:24 KJV

TRUTH • DISCERNMENT • BIBLICAL CLARITY • REAL HOPE

Symbols are powerful because they compress meaning into images. They can communicate identity, memory, belonging, instruction, rank, history, or aspiration. They can also mislead us when we assume that visual similarity proves identical meaning.

Freemasonry uses recognizable symbols, including the square and compasses, architectural tools, pillars, temple imagery, letters, numbers, gestures, regalia, and other visual forms. The internet contains countless charts linking such images to ancient religions, occult systems, political movements, secret societies, corporations, and modern logos.

Some comparisons may raise legitimate historical questions. But resemblance by itself is not proof.

A responsible evidence ladder looks like this:

SYMBOL -> SOURCE -> CONTEXT -> STATED USE -> BIBLICAL REVIEW

First identify the symbol accurately. Then determine where it came from. Next examine how it is actually used in that organization or ritual. Ask what the relevant source says it means. Only then evaluate the meaning and practice biblically.

This method prevents two opposite errors.

The first error is sensationalism: “These two images look alike, therefore they must have the same spiritual origin and meaning.” The second error is naïveté: “It is only a symbol, therefore symbols never matter.” Both are too simple.

Symbols can matter greatly when they are tied to promises, ritual teaching, identity, theology, or continuing allegiance. But we must establish those connections rather than assume them.

The same caution applies to biblical names and temple imagery. Masonic ritual and literature may use biblical persons, architectural themes, or stories set around Solomon’s Temple. That use does not automatically make the ritual narrative Bible history. For example, the Hiram Abiff narrative belongs to Masonic ritual tradition. It should not be silently inserted into Scripture as though the Bible records the ritual story in the form Masonry presents it.

This distinction is critical for Christian discernment. The Bible may supply names or settings that later systems use symbolically. The presence of biblical vocabulary does not automatically make the later teaching biblical. Conversely, the presence of a symbol used elsewhere does not automatically make the Masonic use identical to every other use.

So what should a Christian do with symbolism?

Ask disciplined questions:

What does this symbol mean here?

What is it teaching me to remember or affirm?

Is it connected to an obligation or identity?

Does its meaning depend on a ritual legend?

Does it communicate a religious claim?

Does it compete with or distort biblical truth?

Does my conscience remain bound to it?

The objective is not to build a wall covered in red string. The objective is to understand what you actually accepted and to test that meaning by Scripture.

REFLECTION

Have I treated a visual resemblance as proof of a spiritual conclusion? Or have I dismissed a symbol without asking what it actually taught in my context?

ACTION

Choose one symbol connected to your experience. Record its source, context, stated use, and the biblical question it raises. Do not add a hidden meaning unless you can establish it.

CHAPTER 4

Ritual, Obligation, Oaths, and Secrecy

Examine the promise, the duty, and the continuing claim.



“But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.”

MATTHEW 5:37 KJV

For many Christians, the central concern is not the shape of a symbol but the content of a promise.

What did you actually bind yourself to do, conceal, defend, support, remember, or obey?

Freemasonry has historically placed strong emphasis on initiation, obligation, and the solemnity of promises. The exact wording and ritual context can vary by jurisdiction, body, period, and degree. That variation is precisely why this book does not reproduce a universal “Masonic oath” and claim that every reader made it. The responsible method is to identify the obligation relevant to the person’s actual experience and then test its substance by Scripture.

A Christian examination of an oath should ask at least four questions.

First: WHAT DID I PROMISE?

Was the promise about secrecy, loyalty, mutual aid, personal conduct, protecting another member, obeying rules, supporting an institution, preserving ritual knowledge, or something else? Avoid vague labels when the actual content can be identified.

Second: BEFORE WHOM OR WHAT WAS THE PROMISE MADE?

Was God invoked as witness? Was a sacred book present? Was the ceremony framed in religious or moral language? Did the person understand the promise as merely fraternal, or as carrying sacred weight? The presence of religious language does not prove a hidden mechanism, but it does make the theological content worthy of careful review.

Third: WHAT DID THE PROMISE REQUIRE ME TO CONCEAL OR PROTECT?

Privacy is not automatically sinful. Christians keep confidences, protect sensitive information, and respect legitimate boundaries. But secrecy becomes morally serious when it conflicts with truth, justice, conscience, lawful responsibility, protection of the vulnerable, or obedience to God. A promise to keep a ceremonial sign private is not morally identical to a promise that would require concealing wrongdoing. The content matters.

Fourth: DOES THIS PROMISE STILL GOVERN ME?

A former member may no longer pay dues or attend meetings and yet still feel morally bound by an old obligation. Another person may have formally resigned but continue to identify inwardly with an office, title, loyalty, or secrecy rule. The Christian question is not only, “What did I once say?” but also, “What authority does that promise still have in my conscience?”

The New Testament places great weight on truthful speech and the integrity of one’s word. Jesus’ teaching in Matthew 5:33-37 and James 5:12 should make Christians cautious about multiplying solemn vows. Ephesians 4:25 calls believers to put away falsehood and speak truth. These passages should not be weaponized into a simplistic claim that every formal promise in civil, professional, marital, or legal life is automatically sinful. The deeper issue is whether a commitment contradicts Christ, compromises truth, or claims an allegiance that belongs to God.

This is why the phrase “renounce the oath” must be handled carefully.

A Christian should not be coached to renounce a generic list of promises copied from the internet if he cannot establish that he made them. That approach may feel dramatic, but it weakens moral clarity. If a person did make an obligation he now believes conflicts with Christ, he can bring that actual promise before God, confess any sin involved, reject the incompatible commitment, and change his conduct accordingly.

Repentance is strongest when it is truthful.

The same principle applies to secrecy. Some former members feel intense fear that speaking about a ritual or withdrawing from an obligation will bring supernatural retaliation. Others fear social consequences, damaged relationships, embarrassment, or loss of belonging. These fears should be addressed soberly. A Christian response begins with submission to God, truth, prayer, wisdom, and responsible action-not panic.

Where legal, employment, safety, family, or other serious issues are involved, pastoral prayer should not replace qualified professional guidance. CRI ALOUD’s participant-care standard requires us to distinguish spiritual counsel from legal, medical, mental-health, financial, or emergency care.

The goal is not to make secrecy itself the villain. The goal is to ask whether any promise of silence, loyalty, or concealment competes with truth and obedience to Christ.

A PRACTICAL OBLIGATION REVIEW

Write the exact promise as accurately as you can remember it. If you have a reliable source relevant to your actual jurisdiction and degree, compare your memory with the source.

Then mark:

- What the promise required.
- What authority or witness it invoked.
- What it required you to keep private.
- What continuing duty it created.
- Whether any part conflicts with Scripture.
- What response is actually warranted now.

Do not add an imagined spiritual consequence to the promise unless evidence establishes it.

REFLECTION

Is there a promise from my involvement that still feels morally binding to me? What, specifically, did I promise-and which part, if any, conflicts with obedience to Christ?

ACTION

Write one obligation in plain language. Test the actual content against Matthew 5:33-37, James 5:12, Ephesians 4:25, and the wider biblical call to wholehearted allegiance to God.

CHAPTER 5

Sacred Language, Altars, and the Question of Worship

Test religious language and worship by Scripture.



“Thou shalt worship the Lord thy God, and him only shalt thou serve.”

MATTHEW 4:10 KJV

TRUTH • DISCERNMENT • BIBLICAL CLARITY • REAL HOPE

Freemasonry can be discussed as a fraternity, a moral system, a philosophical tradition, a ritual institution, or a network of related organizations. Yet Christian concern often becomes sharper when a ceremony uses prayer, sacred books, altar language, divine witness, temple symbolism, or broad terms for God.

This is where careful theological distinctions matter.

The fact that religious language appears in a ceremony does not automatically prove that every participant understands it the same way. It also does not prove a specific occult mechanism. But religious language is not spiritually neutral simply because it occurs in a fraternal context.

Christians should ask: What is being affirmed here? Who is being addressed? What theology is assumed? What does the ceremony permit different participants to mean by the same words? Does the practice preserve the uniqueness of the God revealed in Scripture and the mediatorship of Jesus Christ, or does it intentionally use a broader religious formula?

Terms such as “Supreme Being” or “Great Architect of the Universe” require exactly this kind of examination. A Christian should neither assume that the phrase is secretly the name of a hidden pagan deity nor automatically treat broad theistic language as identical to a specifically Christian confession of the Father through the Son.

The biblical question is more direct.

Scripture repeatedly calls God’s people to exclusive worship. Exodus 20:3 prohibits rival gods. Matthew 4:10 places worship and service under God alone. Jesus declares in John 14:6 that access to the Father is through Him. Acts 4:12 emphasizes salvation in Christ, and 1 Timothy 2:5 identifies one mediator between God and men, the man Christ Jesus.

A Christian must therefore consider whether participation in a religiously framed ceremony asks him to affirm, join, or treat as spiritually equivalent a form of worship that does not confess Christ as Scripture does.

This is not the same as asking whether Christians may live peacefully with people of other religions. Scripture teaches believers to love their neighbors, act justly, speak graciously, and do good. The question here is narrower: what may a Christian personally affirm in worship, prayer, sacred obligation, or religious fellowship?

THE ALTAR QUESTION

The word “altar” can trigger strong reactions. In Scripture, altars are associated with worship, sacrifice, covenant remembrance, and at times idolatry. In modern contexts the word may also be used ceremonially or symbolically.

Therefore, the mere physical presence of an altar-like object does not by itself establish the exact spiritual meaning of a ceremony. The Christian should ask what the object is called, how it functions, what is placed on it, what actions are performed around it, what words are spoken, and what meaning the relevant source assigns to it.

This protects us from two errors: dismissing religious symbolism that genuinely matters, and inventing a supernatural mechanism that the evidence does not establish.

THE SACRED BOOK QUESTION

Likewise, the presence of a Bible or another Volume of Sacred Law can have different implications depending on the jurisdiction and ritual context. A Christian should ask whether Scripture is being treated as the unique Word governing faith and life, or whether it is functioning as one sacred volume among alternatives within a broader religious framework.

That question is theological, not merely symbolic.

THE PRAYER QUESTION

Prayer requires special care because prayer is an act of dependence and devotion. A Christian may attend civic events where generic prayer occurs without personally affirming every belief represented. But participation in an initiatory or obligation ceremony raises a more personal question: what did I knowingly join myself to in that act?

Again, the reader must examine his actual record.

One person may have understood every reference explicitly through Christian faith. Another may now recognize that he participated in a deliberately broad religious form that he can no longer affirm. The correct response depends on what happened, what was understood, and what Scripture now brings to the conscience.

This is why evidence and Scripture must remain together.

Evidence tells us what the ceremony actually did. Scripture tells us how a Christian should evaluate it.

REFLECTION

Did I participate in prayer, sacred obligation, or religious language that now conflicts with my confession of Jesus Christ? Or have I accepted someone else's interpretation without establishing what occurred in my own experience?

ACTION

Document the religious elements you actually encountered: sacred text, prayer, divine title, altar or ceremonial focal point, and any words you personally affirmed. Then evaluate each element using the relevant biblical texts in context.

CHAPTER 6

Seven Biblical Questions to Ask

A practical framework for Christian discernment.



"Thy word is a lamp unto my feet, and a light unto my path."

PSALM 119:105 KJV

TRUTH • DISCERNMENT • BIBLICAL CLARITY • REAL HOPE

A Christian does not need an endless catalog of internet claims to begin discerning his involvement. Seven biblical questions provide a strong review framework.

These questions are not a formula for declaring every participant guilty. They are a way of bringing the actual record into the light of Scripture.

1. ALLEGIANCE - WHO HAS MY HIGHEST LOYALTY?

Does any promise, identity, office, loyalty, or obligation compete with wholehearted allegiance to God through Jesus Christ?

Study: Matthew 22:37; John 14:6; Acts 4:12.

The issue is not whether Christians can belong to organizations. Believers belong to families, churches, professions, communities, teams, associations, and civic bodies. The question is whether any human loyalty claims the place that belongs to God or requires conduct that contradicts Christ.

Ask yourself: If obedience to Christ and loyalty to the organization came into conflict, which would govern me?

2. OATHS - WHAT DID I BIND MYSELF TO DO?

What did I swear, promise, affirm, or bind myself to do or conceal?

Study: Matthew 5:33-37; James 5:12.

Do not reduce this to the existence of formal wording. Examine the moral substance. Did the promise create a continuing obligation? Did it invoke God? Did it constrain your conscience? Did it require secrecy that could conflict with truth or justice?

3. TRUTH - DID LOYALTY EVER COMPETE WITH HONESTY?

Was I required or pressured to conceal wrongdoing, misrepresent truth, protect reputation at the expense of conscience, or place institutional loyalty above what is right?

Study: Ephesians 4:25; 1 Thessalonians 5:21.

Not every private matter should be publicly exposed. The Christian concern is whether secrecy becomes falsehood, obstruction, manipulation, or complicity.

4. WORSHIP AND SACRED LANGUAGE - WHAT DID I RELIGIOUSLY AFFIRM?

What prayer, sacred text, altar, divine witness, theology, or religious language was used, and what did it mean in that setting?

Study: Exodus 20:3; Matthew 4:10; 1 Timothy 2:5.

Ask whether the form preserved or blurred the uniqueness of biblical worship and Christ's mediatorship. Do not assume; examine.

5. IDENTITY - WHO AM I?

Did membership, degree, title, office, fraternity, or recognition become an identity that competes with identity in Christ?

Study: John 1:12; Galatians 3:26; 2 Corinthians 5:17.

This question reaches deeper than official membership status. A person can resign from an organization and still derive worth, belonging, status, secrecy, or self-understanding from the old identity. Conversely, a person may have participated socially without allowing the group to define him. The record matters.

6. CONSCIENCE - WHAT AM I CONTINUING AGAINST CONVICTION?

Is there anything I continue to practice, defend, repeat, conceal, wear, finance, affirm, or identify with even though Scripture has convicted my conscience?

Study: Romans 14:22-23; James 4:17.

Christian conscience must be educated by Scripture rather than by panic. A troubled feeling is not infallible proof, but neither should persistent biblical conviction be ignored.

7. FRUIT - WHAT DID THIS RELATIONSHIP PRODUCE?

What did involvement produce in truthfulness, humility, family life, stewardship, service, conscience, pride, secrecy, generosity, relationships, and closeness to Christ?

Study: Matthew 7:16-20; Galatians 5:22-23.

Fruit is not a shortcut around evidence, but it is part of discernment. A system may encourage some virtues and still contain elements a Christian cannot affirm. A truthful review can acknowledge both.

THE SEVEN-QUESTION REVIEW

For each question, create four lines:

WHAT HAPPENED

WHAT SCRIPTURE SAYS

WHAT I AM CERTAIN ABOUT

WHAT RESPONSE IS WARRANTED

This format keeps the reader from jumping directly from discomfort to accusation.

It also keeps Jesus at the center. The purpose of biblical examination is not to become an expert in darkness. It is to remove whatever competes with faithful discipleship and to walk in the light God has given.

REFLECTION

*Which of the seven questions brings the clearest conviction to me right now?
Which one am I most tempted to avoid?*

ACTION

Complete one four-line review today. Do not try to solve the whole subject at once. Work with one established fact, one biblical principle, and one truthful next step.

The Seven-Question Review

A compact framework for evidence-first Christian discernment

- 1 **ALLEGIANCE**
Who has my highest loyalty?
- 2 **OATHS**
What did I bind myself to do?
- 3 **TRUTH**
Did loyalty ever compete with honesty?
- 4 **WORSHIP**
What did I religiously affirm?
- 5 **IDENTITY**
Who am I?
- 6 **CONSCIENCE**
What am I continuing against conviction?
- 7 **FRUIT**
What did this relationship produce?

FOR EACH QUESTION, WRITE FOUR LINES

WHAT HAPPENED

WHAT SCRIPTURE SAYS

WHAT I AM CERTAIN ABOUT

WHAT RESPONSE IS WARRANTED

CHAPTER 7

What Not to Assume

Separate event, testimony, evidence, principle, and mechanism.



“The simple believeth every word: but the prudent man looketh well to his going.”

PROVERBS 14:15 KJV

Once a person begins examining Freemasonry seriously, a second danger appears. The first danger is refusing to ask hard questions. The second is assuming that every hard question has already been answered by the most dramatic explanation available.

That is why disciplined claim-separation is essential.

CRi ALOUD uses a simple evidence sequence:

EVENT -> FIRSTHAND TESTIMONY -> SOURCE EVIDENCE ->
BIBLICAL PRINCIPLE -> PROPOSED MECHANISM

Each category can be meaningful. But they are not interchangeable.

An event is something that happened. A firsthand testimony is someone's account of what happened to him or her. Source evidence may establish what an organization taught, required, published, or practiced in a particular context. A biblical principle gives the Christian standard by which the matter is evaluated. A proposed mechanism is an explanation of how or why something supposedly produced an effect.

Problems begin when the last category is silently moved into the first four.

For example, a former member may accurately testify that he made an obligation, participated in a ceremony, later felt troubled in conscience, prayed, and experienced relief. Those facts may be personally important. But they do not, by themselves, prove every explanation later attached to the experience. Relief after prayer is consistent with the importance of prayer and dependence on God. It does not automatically identify a specific demon, curse, hereditary mechanism, psychological diagnosis, medical cause, or invisible process.

Likewise, a family may experience conflict, financial hardship, illness, disturbing dreams, or trauma while also having Masonic involvement somewhere in its history. The coexistence of those facts does not establish causation.

A Christian does not need to deny spiritual reality in order to avoid overclaiming. Scripture itself teaches discernment, testing, prayer, submission to God, resistance to evil, truthfulness, and sober judgment. Careful evidence is not unbelief. It is part of refusing false witness.

WHAT THIS BOOK DOES NOT ASSUME

This book does not assume that every Mason joined for the same reason.

It does not assume that every jurisdiction uses identical ritual or language.

It does not assume that every symbol is occult merely because a similar image appears in another religious or esoteric tradition.

It does not assume that every private matter is sinful because it is secret.

It does not assume that membership proves witchcraft, possession, a specific demon, or a curse.

It does not assume that a relative's membership creates your personal guilt.

It does not assume that illness, dreams, accidents, financial trouble, family conflict, infertility, depression, anxiety, trauma, or unusual events prove Masonic causation.

It does not assume that every friendship, scholarship, charity, mentoring relationship, discipline, or service activity connected with Masonry must be called evil.

These cautions are not a defense of Freemasonry. They are a defense of truth.

A strong biblical critique does not need weak evidence.

When the record establishes a solemn promise, examine the promise. When it establishes broad religious language, examine the theology. When it establishes secrecy, examine what the secrecy required. When it establishes a competing identity or loyalty, examine the allegiance. When it establishes harm, address the harm. When it establishes no personal participation, do not manufacture participation.

The question is not, "What is the most frightening interpretation I can imagine?"

The question is, "What can I establish, what does Scripture say, and what response is actually warranted?"

That question is slower. It is also safer, stronger, and more honest.

REFLECTION

Which conclusions about Freemasonry have I accepted because they were well supported, and which have I accepted because they were emotionally powerful? Have I confused testimony with universal evidence or possibility with fact?

ACTION

Take three claims that concern you most. Place each one under one of these headings: ESTABLISHED FACT, FIRSTHAND TESTIMONY, BIBLICAL PRINCIPLE, or PROPOSED MECHANISM. If a claim belongs in more than one category, explain why. Do not upgrade it without evidence.

CHAPTER 8

Family History Is Not Your Personal Record

Family influence is real; borrowed guilt is not.



“For every man shall bear his own burden.”

GALATIANS 6:5 KJV

TRUTH • DISCERNMENT • BIBLICAL CLARITY • REAL HOPE

Questions about Freemasonry often enter a person's life through family history.

A father was a Mason. A grandfather wore a ring. An uncle belonged to a lodge. A relative was involved in a Masonic-family organization. A parent kept regalia, books, certificates, or memorabilia. A family culture may have included secrecy, strong loyalty, social connections, or unexplained tensions around the subject.

Those facts can matter. They may help explain family relationships, values, expectations, opportunities, conflicts, or questions. But family history must not be confused with personal moral responsibility.

Your relative's membership is not your membership.

Your relative's obligation is not your obligation.

Your relative's office is not your office.

Your relative's secrecy is not automatically your secrecy.

Your relative's sin, if any, is not automatically your personal guilt.

This distinction matters because people who are afraid are vulnerable to borrowed guilt. A person may be told to confess vows he never made, renounce degrees he never received, apologize for ceremonies he never attended, or treat every present difficulty as proof that a relative's involvement created an invisible spiritual mechanism over his life.

This book does not support that approach.

The proper Christian question is: What is actually mine to address?

Family influence can be real without becoming inherited guilt. A parent can shape a child's attitudes toward status, secrecy, belonging, masculinity, authority, religion, money, or loyalty. A family institution can create social expectations. A child may later repeat learned behaviors. Those are real forms of influence and formation. But influence must be distinguished from personal participation and from claims of supernatural transmission.

If your concern begins with family history, create two records.

FAMILY RECORD

What can I document about the relative's actual involvement? Which organization? What dates? What offices or degrees are known? What effects on family culture are established? Which memories are firsthand, and which stories were passed down?

MY RECORD

What did I personally join, promise, practice, affirm, finance, defend, conceal, wear, inherit, keep, or identify with? Did I adopt attitudes or loyalties that now trouble my conscience? Did I suffer harm? Did I imitate conduct that needs repentance? Or am I carrying fear about something I never did?

This separation can bring significant clarity.

If an heirloom or piece of regalia remains in your possession, the object itself should not be treated magically. Ask what it represents to you. Is it simply family history? Is it tied to ongoing identification? Does keeping or displaying it communicate an allegiance you no longer hold? The answer may differ from person to person.

If a family culture taught secrecy that enabled wrongdoing, the response may include truth-telling, boundaries, counseling, safeguarding, or reconciliation. If the family story involves trauma, abuse, addiction, or mental-health concerns, prayer can accompany appropriate professional care rather than replace it.

If you personally made no Masonic promise, you do not need to invent one in order to follow Christ.

If you personally adopted beliefs, loyalties, habits, or identities that conflict with Scripture, those can be addressed honestly as your own.

The distinction between “what happened before me” and “what I am responsible for now” is not an attempt to minimize family history. It is a way of bringing responsibility back into truthful proportion.

REFLECTION

Am I carrying guilt for another person's actions? What parts of my family story genuinely shaped me, and what parts have I assumed must control me?

ACTION

Create a two-column page labeled FAMILY RECORD and MY RECORD. Put each concern in the correct column. Circle only the items in MY RECORD for which a personal response may be required. Mark family-history questions that need further evidence separately.

CHAPTER 9

Identity Before Warfare

Belonging to Christ comes before fascination with conflict.



“Submit yourselves therefore to God. Resist the devil, and he will flee from you.”

JAMES 4:7 KJV

CRi ALOUD does not begin with the question, “Which spirit is this?”

The first question is, “Who do I belong to?”

That order is essential.

Christian spiritual warfare begins with submission to God, not fascination with darkness. James 4:7 places submission before resistance. Ephesians 6:10-18 describes the believer’s life in terms of truth, righteousness, the gospel of peace, faith, salvation, the Word of God, prayer, watchfulness, and dependence on the Lord’s strength.

These are not side issues. They are the center.

A former Mason can leave an organization physically while remaining psychologically or spiritually preoccupied with it. He may spend hours consuming exposés, decoding symbols, searching for hidden connections, cataloging alleged demons, or interpreting every setback through a Masonic lens. In that state, Masonry may continue to occupy the center of attention even after formal membership ends.

The gospel calls the Christian to a different center.

Your primary identity is not “former Mason.” It is not “descendant of a Mason.” It is not “person under a Masonic curse.” It is not “expert in hidden systems.”

The New Testament directs believers toward identity in Christ. John 1:12, Galatians 3:26, and 2 Corinthians 5:17 belong in this conversation because discipleship is not merely the removal of an old label. It is life under a new and governing relationship with Christ.

This has practical consequences.

If an old title once gave you worth, you may need to relearn where worth comes from.

If secrecy once gave you a sense of importance, Christian maturity may require openness, humility, and accountable truthfulness.

If hierarchy shaped your understanding of leadership, discipleship may require studying servant leadership under Christ.

If fraternity provided belonging, leaving may create loneliness. A person may need healthy Christian community rather than simply an empty space where lodge life used to be.

If ritual created rhythm, memory, and identity, the answer is not an obsession with counter-ritual. It is a life increasingly ordered by Scripture, prayer, worship, fellowship, service, family responsibility, and obedience.

If fear has taken over, the response is not to become more expert in frightening claims. It is to become more grounded in God's character and Word.

This does not mean spiritual conflict is unreal. It means the Christian posture toward spiritual conflict is governed by Christ rather than by panic.

Prayer should therefore sound like submission, not magical technique. Scripture should function as truth, not as an incantation. Renunciation should address actual sin and allegiance, not become an endless search for the perfect formula. Christian authority should be understood through union with and obedience to Christ, not through theatrical claims of personal power.

IDENTITY BEFORE WARFARE means:

I belong to Jesus Christ.

I submit my beliefs and loyalties to His Word.

I tell the truth about my record.

I repent where repentance is warranted.

I refuse fear-driven speculation.

I pursue righteousness, faith, prayer, and fellowship.

I seek appropriate pastoral and professional help where needed.

I continue in discipleship after the immediate crisis has passed.

The goal is not simply to get out of something. The goal is to continue with Christ.

REFLECTION

Which identity has the strongest emotional hold on me right now: member, former member, family descendant, victim, researcher, or disciple of Jesus Christ? What would it look like for Christ to become more central than the system I am examining?

ACTION

Write a one-paragraph identity statement using the New Testament passages in this chapter. Do not mention Freemasonry in the first sentence. Begin with who you are in relation to Christ.

CHAPTER 10

If Scripture Convicts You

Let repentance match what is actually true.



"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

1 JOHN 1:9 KJV

TRUTH • DISCERNMENT • BIBLICAL CLARITY • REAL HOPE

Evidence-first examination is not an excuse to avoid repentance. It is a way of making repentance truthful.

If Scripture brings clear conviction about something you personally promised, practiced, affirmed, concealed, defended, or prioritized, respond to that truth.

The response may include several different actions depending on the record.

CONFESSION

Confess personal sin to God. Name what is actually yours. Avoid vague or inflated confessions designed to cover every claim you have ever heard about Masonry.

REPENTANCE AND CHANGED CONDUCT

Repentance is more than saying words. Where conduct must change, change it. Where secrecy must end, tell the truth responsibly. Where an old loyalty governs behavior, place obedience to Christ first.

WITHDRAWAL

A person who concludes that continued membership is incompatible with his Christian convictions may decide to withdraw. The precise administrative process can differ by organization and jurisdiction. The spiritual question is whether continuing participation violates conscience informed by Scripture.

RENUNCIATION OF ACTUAL COMMITMENTS

If you made a promise, accepted an identity, affirmed a religious statement, or embraced a practice you now believe conflicts with Christ, you may explicitly reject that actual commitment before God. Do not renounce imaginary vows or another person's history. The strength of renunciation is not in dramatic wording. It is in truthful repentance and changed allegiance.

RESTITUTION AND REPAIR

If your conduct harmed someone, repentance may require more than private prayer. An apology, repayment, correction of falsehood, restoration of property, or another appropriate act of repair may be necessary.

MEMBERSHIP ITEMS AND SYMBOLS

If regalia, certificates, rings, books, titles, or other items represent an active allegiance you have rejected, decide responsibly what to do with them. The object should not be treated as magically powerful. The question is what keeping, displaying, wearing, or using it communicates and means to your conscience.

PRAYER AND SCRIPTURE

Continue in ordinary Christian disciplines. Pray. Read Scripture in context. Worship God. Seek mature fellowship. Do not make the leaving process itself the center of your spiritual life.

PASTORAL COUNSEL

A mature pastor, elder, or trusted Christian leader may help you think through conscience, repentance, relationships, and discipleship. Wise counsel should increase truth and stability rather than fear.

PROFESSIONAL CARE WHERE RELEVANT

If your situation includes trauma, abuse, threats, coercion, legal exposure, financial loss, severe anxiety, depression, suicidal thoughts, medical symptoms, or safety concerns, seek qualified professional or emergency help as appropriate. Biblical guidance and prayer are not substitutes for care that the situation genuinely requires.

WHAT ABOUT A SET PRAYER?

A written prayer can help a person organize his thoughts, but no wording is a magic formula. God is not waiting for a hidden sentence to be spoken correctly. The person who comes honestly to God through Christ can confess, repent, ask for wisdom, reject what is contrary to Christ, and seek strength to obey.

A simple pattern is:

Father in heaven, I come to You through Jesus Christ. Show me what is true about my own record. Where I have sinned, lead me to repentance and forgiveness. Where I accepted a promise, loyalty, practice, or identity that conflicts with Christ, I reject that conflict and choose obedience to You. Give me wisdom to repair what I have harmed, courage to make the changes that are necessary, and freedom from fear and exaggeration. Establish me in truth, righteousness, faith, Your Word, prayer, and faithful discipleship. In Jesus' name, Amen.

The purpose of this prayer is not to create a new ritual. It is to express a truthful Christian response.

REFLECTION

What does conviction require me to do-not merely to feel? Which step is clear, and which steps require further evidence or counsel?

ACTION

Write your response plan under five headings: CONFESS, CHANGE, WITHDRAW/DECLINE, REPAIR, CONTINUE IN CHRIST. Put only actions supported by your actual record under each heading.

CHAPTER 11

Build Your Facing Life's Record Page

Bring your own story into evidence, Scripture, and response.



"Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting."

PSALM 139:23-24 KJV

A person can read a book like this, agree with the principles, and still avoid his own story.

This chapter is designed to prevent that.

Take one sheet of paper or use a journal page. Work slowly. Do not try to make the page dramatic. Make it accurate.

WHAT I WANTED

What were you seeking when you became involved or considered involvement?

Belonging? Friendship? Mentoring? Professional opportunity? Prestige?
Family continuity? Service? Charity? Knowledge? Discipline? Protection?
Networking? Recognition? Leadership? Identity?

Naming what you wanted helps you understand why the relationship mattered. The desire itself may have been legitimate even if some later commitment was not.

WHAT I ACTUALLY ENTERED

Write only what you can establish.

Name the organization, lodge, body, jurisdiction, degree, office, approximate dates, and level of participation. If something is uncertain, label it uncertain.

WHAT I ACTUALLY PROMISED OR PRACTICED

Record the obligation, secrecy, ritual action, religious affirmation, signs, words, duties, financial commitments, expectations of loyalty, or continuing responsibilities you personally accepted.

Do not copy a list from the internet merely because it belongs to a body that sounds similar to yours.

WHAT WAS GOOD

Record legitimate friendship, mentoring, scholarship, charitable service, discipline, practical help, professional development, or other benefit.

This category matters because truthful repentance does not require dishonest history. You can acknowledge good experiences while still rejecting beliefs or commitments that conflict with Christ.

WHAT TROUBLES MY CONSCIENCE NOW

Name the exact issue.

Is it an oath? A religious affirmation? A loyalty? A secrecy requirement? An identity? A relationship? A practice? Something you concealed? Something you did to another person? Something you continue to defend despite conviction?

Avoid writing “everything.” Precision helps.

WHAT SCRIPTURE SAYS

Study relevant passages in context. Use the seven biblical questions from Chapter 6. Record what the text actually teaches and distinguish that from your interpretation or feelings.

WHAT RESPONSE IS ACTUALLY WARRANTED

Repent?

Reject an actual incompatible commitment?

Withdraw from participation?

Repair harm?

Tell the truth?

Seek pastoral counsel?

Seek legal, medical, mental-health, financial, or safety help?

Continue researching because the claim remains uncertain?

Take no action because no personal conflict has been established?

That last possibility is important. Evidence-first review permits a conclusion of “no action warranted” where the evidence does not establish personal participation or biblical conflict.

ADD ONE MORE SECTION: WHAT I WILL BUILD NOW

A Christian life cannot be organized only around what is being removed.

What will replace the time, identity, relationships, habits, status, or structure connected with the old involvement?

Write practical commitments in areas such as:

- daily Scripture and prayer;

- local church fellowship;
- family reconciliation;
- healthy mentoring;
- service to others;
- financial stewardship;
- truthful relationships;
- counseling or recovery support if needed;
- meaningful work and responsibility;
- rest and physical health;
- continued study of identity in Christ.

Your Facing Life's Record page is not a verdict against you. It is a tool for bringing your actual story into truth, Scripture, repentance where needed, and faithful next steps.

REFLECTION

Which section of my record page is easiest for me to complete? Which section do I resist most strongly, and why?

ACTION

Complete the full page. Then leave it for one day. Return to it and mark each statement E for established, U for uncertain, T for testimony, B for biblical principle, or P for proposed interpretation. Revise anything that was written more strongly than the evidence allows.

My Facing Life's Record

Write accurately. Label uncertainty. Let Scripture govern the response.

WHAT I WANTED

WHAT I ACTUALLY ENTERED

WHAT I ACTUALLY PROMISED OR PRACTICED

WHAT WAS GOOD

WHAT TROUBLES MY CONSCIENCE NOW

WHAT SCRIPTURE SAYS

WHAT RESPONSE IS ACTUALLY WARRANTED

WHAT I WILL BUILD NOW

Free to Follow Christ

The goal is not lifelong preoccupation, but faithful discipleship.



“If the Son therefore shall make you free, ye shall be free indeed.”

JOHN 8:36 KJV

This book began with a question about Freemasonry. It ends with a question about discipleship.

What will you do with the truth you now have?

Some readers will finish this book and conclude that they need to make significant changes. Others will identify one or two specific commitments that require repentance or withdrawal. Some will discover that their greatest burden was borrowed fear rather than personal participation. Some will realize that family history shaped them socially or emotionally but did not create the personal guilt they had been taught to carry. Others may need additional evidence before reaching a conclusion.

Those outcomes will not all look the same.

What should remain the same is the governing rule:

DOCUMENT THE RECORD -> TEST THE RECORD BY SCRIPTURE
-> RESPOND ONLY TO WHAT IS TRUE.

The Christian objective is not to become permanently occupied with Freemasonry.

You do not need to spend the rest of your life watching exposés to prove that you left.

You do not need to decode every symbol you encounter.

You do not need to interpret every difficult event as spiritual retaliation.

You do not need to repeatedly confess what Christ has already led you to confess and forsake.

You do not need to adopt “former Mason” as the central identity of your Christian life.

You are called to continue with Christ.

That means ordinary faithfulness matters: prayer when nothing dramatic is happening, Scripture when there is no crisis, worship, honest work, care for family, generosity, accountability, forgiveness, service, healthy boundaries, church fellowship, and obedience in small things.

Freedom is not measured only by what no longer has a claim on you. It is also seen in what now governs your life.

If fear remains intense, do not confuse intensity with truth. Return to what is established. Pray. Talk with mature Christians. Seek professional help where anxiety, trauma, depression, or other health concerns require it. Build routines that place your attention on God, relationships, responsibility, and healthy daily life.

If questions remain unresolved, keep them in the right category. “Uncertain” is not a spiritual failure. It is better to continue researching than to manufacture certainty.

If conviction is clear, do not use uncertainty elsewhere as an excuse to avoid obedience here. You do not need every historical question answered before responding to a promise or practice that Scripture has made clear to your conscience.

If you have left a fraternal community, expect that rebuilding may take time. Belonging, structure, mentorship, friendship, and purpose are real human needs. Find healthier ways to meet them. A local church should not merely tell someone what to leave; it should help people learn how to belong, serve, grow, and be known.

If you are helping someone else, resist the temptation to make his story fit your preferred explanation. Ask questions. Listen. Separate evidence from assumption. Do not turn pastoral care into interrogation. Do not make dramatic spiritual labels a condition for receiving compassion.

Above all, keep Jesus Christ central.

The biblical answer to rival allegiance is not endless attention to the rival. It is wholehearted allegiance to Christ.

The biblical answer to falsehood is truth.

The answer to guilt is repentance and the grace of God.

The answer to fear is not denial but faithful trust.

The answer to confused identity is life in Christ.

The answer to spiritual conflict is submission to God, the truth of His Word, prayer, righteousness, faith, and perseverance.

The answer to an old record is not pretending the record never existed. It is bringing what is true into the light and walking forward faithfully.

FINAL REFLECTION

*What has this study clarified? What is established? What remains uncertain?
What has Scripture shown me clearly? What is my next faithful step?*

MY DECISION TODAY

I choose truth over fear.

I will not confess what I did not do.

I will not defend what Scripture has shown me is wrong.

I will respond to my actual record with honesty.

Where repentance is needed, I will repent.

Where repair is needed, I will seek to repair.

Where more evidence is needed, I will continue carefully.

I will place my identity and allegiance in Jesus Christ above every human title, fraternity, loyalty, or system.

I will continue in Scripture, prayer, fellowship, service, and faithful discipleship.

CLOSING PRAYER

Father in heaven, thank You for truth and for the grace You give us to face it. Keep me from fear, exaggeration, accusation, and denial. Give me wisdom to understand my own record accurately. Where I have sinned, lead me to confession, repentance, forgiveness, and changed conduct. Where I have made commitments that conflict with Christ, give me courage to reject what is wrong and obey You. Where I have harmed others, show me how to make appropriate repair. Where I carry guilt that is not mine, help me release it. Where questions remain uncertain, give me patience and discernment. Establish my identity in Jesus Christ. Teach me to walk in truth, righteousness, faith, Your Word, prayer, love, and faithful service. Lead me forward in freedom and discipleship. In Jesus' name, Amen.

CONTINUE WITH

CRi ALOUD

This book is a doorway, not an isolated resource.

Continue your study, find related biblical resources, follow new teaching, and access future study paths through the CRi ALOUD ministry ecosystem.

VISIT THE WEBSITE

crialoud.ca

Bible studies • resources • new books • ministry updates

WATCH / LISTEN

youtube.com/@crialoudministry

Teaching • testimony • conversations • video companions

Recommended next study paths

- Identity Before Warfare
- Prayer as Submission, Not Panic
- Occult Involvement: What Should a Christian Examine?
- Facing Life's Record resources and guided-study materials



Guidance & Educational Notice

This book is provided for biblical education, reflection, prayer, and discipleship. It does not automatically diagnose demons, curses, mental illness, medical conditions, or any person's spiritual condition. Personal testimony may illustrate. Historical and organizational evidence may inform. Scripture governs the Christian evaluation.

Biblical guidance and prayer resources are not substitutes for needed medical, mental-health, legal, financial, safeguarding, emergency, or other qualified professional care.

Selected Evidence Notes

Public organizational references used to verify limited historical and structural claims.

UNITED GRAND LODGE OF ENGLAND - HISTORY OF FREEMASONRY

UGLE describes the 1717 meeting of four London lodges as the formation of the first Grand Lodge of England, an important milestone in modern organized Freemasonry.

<https://www.ugle.org.uk/discover-freemasonry/history-freemasonry>

UGLE - BASIC PRINCIPLES FOR GRAND LODGE RECOGNITION

UGLE's recognition principles describe a Grand Lodge as sovereign, independent, and self-governing within its jurisdiction, and require obligations to be taken on or in view of an open Volume of the Sacred Law.

<https://www.ugle.org.uk/sites/default/files/media/file/information-guidance-members-craft-ugle.pdf>

UGLE - FOREIGN GRAND LODGES

UGLE explains recognition relationships and notes that separately recognized Grand Lodges remain sovereign entities in their own right.

<https://www.ugle.org.uk/about-us/foreign-grand-lodges>

UGLE - WHAT IS FREEMASONRY?

UGLE publicly describes contemporary values such as Integrity, Friendship, Respect, and Service. These descriptions are organizational self-descriptions, not a substitute for biblical evaluation.

<https://www.ugle.org.uk/discover-freemasonry/what-is-freemasonry>

These references support specific organizational facts only; Scripture governs the Christian evaluation.

About the Author



Anthony A. Jones is the author of *Facing Life's Record* and this evidence-first biblical guide. Through CRi ALOUD, his writing and teaching emphasize Scripture, discernment, truthful examination, practical discipleship, and restoration in Christ. This publication continues that approach by separating documented evidence, personal testimony, interpretation, and pastoral application rather than relying on fear or sensational claims.

CONNECT

crialoud.ca

youtube.com/@crialoudministry



FACE THE RECORD. TEST BY SCRIPTURE.
RESTORE LIFE IN CHRIST.

Freemasonry raises serious questions for Christians, but those questions deserve better than fear, rumor, or internet speculation. This evidence-first guide helps readers document what actually happened, distinguish testimony from proof, examine oaths and sacred language, test loyalties and identity by Scripture, and respond only to what is true. Whether you are a current or former member, a concerned family member, or simply seeking clarity, this book points beyond the system itself to truth, repentance where needed, and faithful discipleship in Jesus Christ.

Anthony A. Jones

A CRi ALOUD resource in association with Health is Healing.

CONTINUE WITH CRi ALOUD

crialoud.ca

youtube.com/@crialoudministry

