

Joseph Smith, Freemasonry and the Development of the Western Esoteric Tradition
By Edwin Goble

The prophet Isaiah said:

Whom shall he teach knowledge? And whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: For with stammering lips and another tongue will he speak to this people. ¹

Myth, allegorical language and parables are the type of language that the Lord often uses to teach his people, with “another tongue.” And he expects that only those with the most spirituality will “get it.” I am a researcher of the Western Esoteric Tradition, meaning that I study groups that have passed down so-called “mysteries” or forms of knowledge from ancient times. I don’t belong to any of these groups, but I study them. Some of these groups are either quasi-religious, or even if they are not anymore, they started out that way. In other words, they had very close ties to religious organizations, or broke off from them. I will delve into the background of some of them. They are considered “secret societies.” A few examples of them are Freemasonry, Rosicrucianism and Theosophy. Many of these groups have common origins, or mixed with each other and then later had experienced schisms over time. In fact, there is no clear distinction today between Freemasonic and Rosicrucian groups because the two have intertwined so much in history. In fact, what is called AMORC Rosicrucianism has heavily borrowed from the Memphis Misraim (“Egyptian”) Rite of Freemasonry for its rituals. Some Freemasonic “rites” (or orders) are Rosicrucian. Modern Theosophy emerged from Co-Freemasonry (i.e. Freemasonry that allows women to be members). And in the beginning, it was the early Rosicrucians that took over Freemasonry to transform it from a guild into a fraternity or gentleman’s club. Christopher McIntosh, a scholar of Rosicrucianism said it best, about why I care about this kind of research, because I am attracted to the symbolism/symbology used by these groups:

I believe that the most fruitful way to look at Rosicrucianism is not as a specific doctrine or authority handed down through a succession of groups, but rather as the way that certain

individuals have chosen to express an inner quest. Every seeker after truth must choose the symbology that accords best with his own particular search . . . From time to time, people who have felt themselves drawn to this symbolism have gathered together with varying degrees of formality.²

I feel drawn to these things, and these mythologies and symbols are meaningful to me in my own quest, not that I want to unite with these groups. And like it or not, these groups are the linages from whence some of the elements of Restorationist Temple worship originated. It is an inescapable fact that some of the symbols and forms in our Temple worship were directly borrowed from these groups, because the origin of said symbols are ultimately from true religion in the first place in ancient times. Over time, a number of groups had inherited them in times of apostasy. And therefore, our Temple worship, while being a revealed restoration of material from ancient times, is still very much a branch of the Western Esoteric Tradition as a result of these borrowings. It is not one or the other. It is a combination of both. While the symbols are not used in these groups the same way they are used in Mormonism, they have been re-tooled and restored to their original usages in the Endowment. Most early LDS leaders were Freemasons for good reason. Most forms of the Western Esoteric Tradition contain myth, and re-enact or act out those myths in ritual.

Carl Jung taught the idea of archetypes, and he believed that archetypes manifested themselves in dreams and also in synchronicity (meaningful coincidences). Archetypes are the basic primal symbols and themes of human existence. I don't believe in the "collective unconscious" as the interconnectedness that creates these archetypes. Rather, in the Mormon belief system, the Light of Christ and the power of the Holy Ghost for that function of "interconnectedness." Myths are usually made up to present some kind of truth or principle. They are legendary stories, perpetuated down through generations in religions or groups of people. Various themes in the mythical life of a certain character are often observed in the real lives of a real people, as historical themes repeat themselves. So it can be seen that myths either contain some kind of historical kernel at their core, or some sort of observable, repetitive pattern in life. In many societies, there is a veneration and reverence for these stories, to the point that they deified some of the characters in them. While we can reject the notion that the mythological heroes are true gods, they are still useful patterns and teaching devices. Thus, they can still resonate with us. We experience them over and over again in our own lives. As for the LDS,

our sacred stories still qualify as “myth,” yet the individuals playing in these stories were real people that experienced these very things in their lives, or something very close to them. This is why our Temple Ritual, while containing a Mythological story, still presents **historical truth** in a mythological form or structure. Historical truth or not, myths can be considered sacred *cosmological* stories:

Myths are sacred stories. They tell of the creation of the world; the emergence of gods and the first men and women; the adventures of heroes and the audacity of tricksters; the nature of heaven and the Underworld; and of what will happen when time comes to an end. Every human culture has its own myths that are passed on from one generation to the next. ³

The same authors state:

Myths, like poems, work through metaphor. They fold the world over on itself, until points that were distant and distinct from each other touch and merge, and these equivalences show us who we really are . . . Each myth is like this miniature cosmos, presenting a world of meanings. ⁴

Just like a Temple is a miniature Cosmos, or microcosm, so is a myth. Joseph Campbell said that myths are metaphorical stories, and often a type of poetry. Poets use metaphorical language. Campbell says that a “metaphor is an image that suggests something else.”⁵ Campbell saw myth as a “vocabulary in the form not of words but of acts and adventures, which connotes something transcendent of the action here . . .” Therefore, they are “*epic*” (or perhaps one could use the words “*romantic*” or “*romanticized*”), because they relate acts of heroes and so forth in some legendary or grand time of the past that can be actually historical, or a mix of history and fiction called mytho-historical. Or sometimes they take place in some entirely fictional or “magical” era or place like the Middle Earth from *the Hobbit* and *the Lord of the Rings*. I remember as a child experiencing the emotion that was evoked by the stories and epic music from the *Star Wars* movies and the *Battlestar Galactica* series on TV from the late 1970’s.

There is much more to myth than mere entertainment value. Many of them were “told only at certain times of the year and under certain conditions.” The “myths of the Bible . . . are the myths of the temple, of the great sacred rituals . . .” And thus, “To see life as a poem and

yourself participating in a poem is what the myth does for you.”⁶ And furthermore, a ritual performance like that in the LDS temple is “the enactment of a myth. By participating in a ritual, you are actually experiencing a mythological life.”⁷ Indeed, the acts portrayed in our temple are epic acts and performances from grand occurrences of the past, even before mortal life began. Therefore, it is in the Temple where we as Mormons re-orient ourselves by uniting with our myths. And they have the most profound and central meaning to our lives, because they involve covenant making. And the central figures become us, and we become them. Frederick H. Stitt writes that, “Adam and Eve are each symbols of humanity.” He says that it is true that history is an academic attempt to relate history, yet it fails. This is because history is not truly the past, but is merely an “attempted account of the past.” It is actually “fixed in time.” Historians don’t necessarily have all the facts, and therefore, any attempted reconstruction is always an approximation. It is inescapably an interpretation through the eyes of someone who did not actually witness the events he tries to relate. In contrast, myth is “timeless and symbolic” and “attempts to convey universal truths.” Myth “chooses its sources” and its “principal goal is inspiration, not accuracy.” And he notes that, “Symbols are one-word tools in myths.”⁸ So, while it is true that myth can be historical, its principal goal is not history, and so, it doesn't have to be historical. Thomas Cahill writes:

There are real differences – literary differences, differences of substance and approach to material – between Gilgamesh and Exodus, and even between Gilgamesh and Genesis. The anonymous authors of Gilgamesh tell their story in a manner of a myth. There is no attempt to convince us that anything in the story ever took place in historical time. At every point, rather, we are reminded that the action is taking place “once upon a time” – in other words, in that pristine Golden Time outside meaningless earthly time. The story of Gilgamesh, like the gods themselves, belongs to the realm of the stars. It is meant as a model for its hearers, who believed . . . that anything important, everything archetypal, happened . . . beyond the earthly realm of unimportant instances.⁹

So, while some things in the scriptures here and there have a mythical tone and mythical flavor (especially the first few chapters of Genesis, which seem to originate from a Temple text), and other parts of the story are mythologized, overall, the majority of the Bible tells a story in time as a book of history. That is a different type of literary structure than myth. However, in the

retelling of Bible Stories, such as in Sunday School, and relating the lessons learned from them, they can effectively become a type of myth, since in that form they are morality stories that become timeless to the hearer. Other mythological tales may be a mixture of fiction and historical fact, such as in the rituals of Freemasonry. For example, in the Encyclopedia of Freemasonry, it says:

An historical myth is a myth that has a known and recognized foundation in historical truth, but with the admixture of a preponderating amount of fiction in the introduction of personages and circumstances. Between historical myth and mythical history, the distinction cannot always be preserved, because we are not always able to determine whether there is a preponderance of truth or fiction in the legend or narrative under examination . . . A myth or legend, in which the historical and truthful greatly preponderate over the inventions of fiction, may be called mythical history. Certain portions of the legend of the Third Degree have such a foundation in fact that they constitute a mythical history, while other portions are added evidently for the purposes of symbolism, are simply an historical myth.¹⁰

Dr. Alfonso Ortiz of San Juan Pueblo speaks of the Pueblo Indians and their concept of boundaries in the world:

. . . the Pueblos . . . set careful limits to the boundaries of their world and order everything within it . . . All the Pueblos have a well-elaborated conception and symbolization of the middle or center of the cosmos (universe) represented by a sipapu, an earth navel [i.e. Omphalos], or the entire village.¹¹

A symbol stands for or represents, something that is obscure in form or idea . . . Certain symbols have been used with oral traditions over long periods of time . . . and their meanings have not altered . . . the Puebloans . . . organize their world and define themselves in relation to “boundaries.” . . . Sometimes oral traditions tell of people coming from much farther away than the boundaries they presently map . . . and time as we know it (broken down in hours, minutes, and seconds) becomes distorted. The stories that oral traditions relate are often without this “sense” of time. They are timeless stories . . . that occurred . . . in “this world” or in other worlds which The People [i.e. the Pueblo Indians] describe as timeless, pre-time.¹²

David O. McKay said that temple symbols are representations and symbols that manifest profound truths, often far more than the surface meaning of the symbol used. He said that he met many young people who get so caught up in what he called "the 'mechanics' of the Temple, and . . . they have failed to get the spiritual significance." He goes on to say, reaffirming what Campbell said, that every "word, and nearly every act in life serves two purposes; every name denotes something, but it also connotes other things." One example is George Washington, whose name brings to mind the person, but also things that he participated in, and places where he had been: Valley Forge, the Constitutional Convention, and so on. The name denoted this person, but had other strong connotations attached to it.¹³

Often the mythologies contain stories about composite characters, not being any one historical person, but being many entwined in one, where their stories come together in an amalgamated unity. In a sense, a composite mythological character can "approach" or be in "imitation" of the reality that it symbolizes, in a metaphorical way.

Shakespeare wrote a play named Henry V (or Henry the Fifth), which tells the "story of King Henry V of England, focusing on events immediately before and after the Battle of Agincourt (1415) during the Hundred Years' War." ¹⁴ Hugh Nibley likened myth and the use of figurative language to a statement that Shakespeare wrote in this play:

Where--O for pity!--we shall much disgrace, With four or five most vile and ragged foils, (Right ill-disposed in brawl ridiculous), The name of Agincourt. Yet sit and see, Minding true things by what their mockeries be.

Thus, a play is only a shadow of reality and cannot do real life justice. Quoting the statement from Shakespeare, Roland Mushat Frye writes that this statement can be "applied to all plays." And our "present need is to recognize the importance of actions and persons used on the stage to represent far more than themselves alone." Therefore, it wasn't so important for Shakespeare to be perfectly accurate in every minute detail to history, but that he was worried much more about "the larger veracity he intended to convey." ¹⁵ This is mocking it in the sense of genuine imitation or of an attempt at faithful reproduction to the highest degree possible. Joseph Fielding McConkie wrote about Alma's teachings about the Liahona, mentioning that Alma called that instrument "a 'type' and a 'shadow.' Types and shadows are events of the past that constitute a prophetic replica of events in the future." And thus, the themes repeat. He goes on

to say that Alma saw this as a “miniature of the past that, when the light of the gospel fell on it, cast a prophetic shadow to the future, a shadow that would be in its own image and likeness.”¹⁶

“Ritual” Incarnation by Proxy

Mormons believe that the Book of Mormon is a literally historical, according to the testimony to us of the Holy Ghost. We disagree with those that believe it is mythological in the sense of being non-historical. But, according to James E. Faulconer, a professor of philosophy at BYU, it is also myth “in the positive sense of the word, namely a discourse that purports to give the structure of reality.”¹⁷ This type of structure is the “symbolic ordering” of ritual and religion that gives meaning, form and function to the rest of reality. It gives reality and our lives and existence meaning. And each “incarnation” is a new manifestation, or “instance” of the same template laid out in the scriptures and the ritual. Patterns throughout nature and in ritual and myth have similarity, and these similarities occur over and over again. It is as if the instance impersonates (in a positive sense) that which it represents. It follows the same basic patterns laid out, just as a temple is sacred space which is laid out.

The word template sounds like the word temple for a reason. There is common etymology or derivation between the two words. Because it is the sacred structure that is laid out or the sacred space marked out.¹⁸ The Indo-European root *tem* means to cut, based on the notion that these places are reserved, set apart, or cut out from the rest of the world. So, the Latin *templum* means the place separated out from the mundane. When a Hopi Indian creates a sand painting, or a Tibetan or Indian creates a mandala, they have created a sacred instance, an embodiment of sacred space that is laid out:

Tibetan mandalas resemble the floorplan of a temple. The sacred center is protected by a wall with four gates, each guarded by a demon.¹⁹

While our use of the word demon denotes evil, in some societies, the use of the word demon or daemon is not necessarily representative of evil spirits, but instead a lesser deity. And I think that is the sense of the above quote, representative of Eastern religion. This idea of guardian spirits or gods brings to mind the idea that people cannot enter their exaltation without passing by the gods and the angels that are set there, only letting them pass if they demonstrate their

qualifications.²⁰ So we see that these ideas were retained in the east, and in other societies. But this kind of thinking is somewhat alien to us, as our society has become absorbed in the mundane, secular and scientific. Before the Renaissance and Scientific thinking, the lives of people were similarly embodiments of the sacred ordering, laid out and acted out. To the Hopi, deliberately living as if their lives are part of a myth is their real life. As Nibley states, it is actually us who are actually not living in reality. In our culture, some of us are living out our mortality absorbed in materialism and the meaningless, rather than living it as if it is an extension of the timelessness of eternity. Nibley's critique of our culture is this: "Our existence is a parody; it's not the real play."²¹

Psychologist Allan Combs and Professor Mark Holland write:

Rituals typically have a formality that separates them from the affairs of everyday life. As Whitmont notes, however, rituals also serve a very special role by ordering and binding together whatever they concern. For example, the marriage ceremony binds together two people in the ordered relationship of marriage. The word *ritual*, in fact, comes from an Indo-European root which means "to fit together."²²

Professor James E. Faulconer wrote:

For to be within a symbolic ordering is to be ordered by, to have the world ordered by, that symbolic ordering. The objects and possibilities of the world, especially but not only ritual objects and possibilities, are related to each other in and through the fact that they manifest the ordering of the symbolic . . .²³

It is the *builders tools*, such as compasses, squares and so forth are used plan, mark out sacred spaces and construct and sacred edifices. What is called *sacred geometry* comes into play here. Each occurrence of myth or ritual is an instance of the same thing, or a re-enactment. Catholics say that their Eucharist is transformed literally into the blood and body of the Savior. Mormons do not go that far, but to us each ritual and symbol and scriptural text is a new incarnation or instance of the original prototype without "magically" being transformed, not just a remembering, but a re-enacting. History comes alive for us because we are participants in the past. We experience the themes and situations over and over again. The myths play out things

that for Mormons actually happened to the original persons that experienced them. But for us, we participate in that same occurrences, because “the ritual nature of the event guaranteed that it should happen not once but over and over again.”²⁴ In ritual and myth, time ceases to have meaning, because we are ritually embodying the same instance in history that never became the past. As mortals, we are forgetful creatures by nature. However, ritual allows us to experience the eternal “now” because it is enacted before us, repeated over and over, frozen and preserved, never to be forgotten. Nibley says that to the Egyptians, eternity was static time, which was necessary to maintain through constant effort. They were trying to achieve stability that is everlasting.²⁵ Furthermore, he stated:

We are in the middle world working for those who have been before and who will come after. We are, so to speak, “transferring” our ancestors . . . in the sense that the work for people who lived long ago makes it possible for them to project their existences into what is to come in the future.²⁶

We become these people, and they become us, all going through the various stages of life in the journey. Nibley notes that we pass through a number of distinct phases or roles in life, and this can be interpreted as a number of separate, distinct existences. Our actual self or identity never changes. These stages in life sometimes happen abruptly, and you can end up having a “cultural shock” when that happens:

Each time you get a new name, a new rank, a new identity, a new function, a new office of priesthood or whatever it may be, you get new duties, new privileges; you become a different person. On many of these occasions, you change your name . . . changing form without changing identity . . .²⁷

In the temple, we become instances of Adam and Eve, as well as individuals who have died by proxy, and we become a composite of all that we represent. Hugh Nibley writes: “If we attempt to untangle the probably historical from the fanciful, we soon discover the common ground on which they meet and fuse: it is ritual. Myths arise as attempts to explain ritual doings, whose meaning has been forgotten . . .”²⁸ Nibley called this the “mystic union,” where the candidate becomes identical and united with the model that is perfect, that he seeks to imitate.²⁹

Another example that Nibley gives is the “Enoch-figure” that is identified with other early patriarchs. He says that, “it really means something, amounting to an actual fusion of persons,” because the history of the prophet Enoch “overlaps with the Noah story . . .” The critical point is that the “archetype of all was, of course, Adam . . .” And a person that “performs the function of Enoch has . . . a perfect right to assume the name of Enoch.”³⁰ Interestingly, Joseph Smith assumed the name Enoch when he was using it as a code-name to protect his identity in certain editions of revelations in the Doctrine and Covenants.

Ann N. Madsen writes that the Gnostic Nag Hammadi documents that were found in Egypt describe a coupling of “Melchizedek and Jesus Christ with a strong identification between the two . . . almost interchangeably” in their various roles.³¹ But this “fusion” doesn't justify getting the identities of the two people mixed up.

Some elements in myth are composite characters. An instance of this is in the Ethiopic Book of Enoch where there were characters called the Watchers, or Grigori. These characters in the Book of Enoch are “fallen angels.” But they aren't fallen angels in the same sense as Satan and his angels. These mythological characters revolve around a certain Jewish mythological interpretation of Genesis 6:2, 4, that the “sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. . .” The myth in the Book of Enoch was that these watchers, or angelic sons of God, came down from heaven and committed adultery with the daughters of men, revealing secrets that they should not have. The Apostle Jude interpreted this part of Ethiopic Enoch as referring to Satan and his angels:

And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.³²

Hugh Nibley also mentions the story of Satan, revealing what he was not authorized to reveal in the garden, which is one instance of this mythology.³³ By revealing secrets without authority, Satan sometimes seeks to get us to partake of fruit, or in other words, take upon us privileges that are not ours. These things do us no good when it is not their season, or when we do not have authorization for them.³⁴ Joseph Smith stated that:

Everything that God gives us is lawful and right; . . . we should enjoy His gifts and blessings whenever and wherever He is disposed to bestow; but if we should seize upon those same

blessings and enjoyments . . . without commandment, those blessings and enjoyments would prove cursings . . . ³⁵

Then, Nibley mentions Cain, to whom Satan revealed secrets. And then Cain revealed them to Lamech and others. At which point, he says that these are instances or replays in the scriptures of “the classical account of the Watchers . . . who, . . . fell and gave away the covenants and the knowledge they possessed.” ³⁶ The account in JST Genesis is another instance:

And when these men began to multiply on the face of the earth, and daughters were born unto them, the sons of men saw that those daughters were fair, and they took them wives, even as they chose. And the Lord said unto Noah: The daughters of thy sons have sold themselves; for behold mine anger is kindled against the sons of men . . . [T]hey came up before him, saying: Behold, we are the sons of God; have we not taken unto ourselves the daughters of men? ³⁷

So, these fallen angels in Enoch, on one level of interpretation, refer to Satan and his angels, who “committed adultery” by rebelling against God, leaving their exalted station, and fell from heaven in the war in heaven. On another level of interpretation, these characters represent anyone who is guilty of the “reproach of discovering [i.e. revealing] secrets . . .” ³⁸ It was said that Noah was not guilty of this reproach, according to the Enoch text. None of these interpretations of the Enoch text are “false.” This same myth is also manifested in the story of the Olympian gods versus the Titans, the Titans being the giants. The Titans were cast into Tartarus, “under the earth” as the Enoch literature says, as does Jude.

The Ancient Greco-Roman Mystery Cults and the Collegia (Ancient Roman Associations)

In the ancient Mediterranean world, there were a great many religions that had all kinds of initiation rituals and forms. Some examples of these were the cult of Mithras, the cult of Dionysus, the cult of Orpheus, and so on and so forth. These religions all had similar forms in their initiation rituals, which were called by the name of *mysterion* in Greek or *mysterium* in Latin, meaning “one who has been initiated,” or to close shut. Only initiates could observe and participate.³⁹

The ancient Christian religion, being a mystery religion itself, was at home in the Greco-Roman world. The word *mysterion* was used in the Greek New Testament to refer to just this type of ordinance or rite. Some of the groups that would have these initiation rites were known as *collegia* (plural). *Collegium* (singular) in Latin means guild. A guild is a group or association or society that forms together for mutual benefit or mutual interest.

In Catholicism, a group or society of men of the priesthood of a certain order (those that share the same level or office in the Catholic priesthood) is also called a *college*. This is not by accident, because we will see that many ancient guilds were also priesthood groups at first. For understanding and comparison, we note that Mormons use the word *quorum* in exactly the same way. The group or society formed by the apostles, or any other body of priesthood of a certain "order" or, in other words, those that share the same office in Mormonism is called a quorum. The apostles of Mormonism are grouped together in a group called the quorum of apostles. The seventy are part of various quorums in Mormonism. Mormons also refer to the ancient group of apostles from the time of Jesus as a quorum. The Catholics, however, use the word college to refer to the same thing in ancient times, the college of the apostles. Therefore college is an ancient word that is a direct synonym to the Mormon use of the word quorum in the jargon of Mormonism.

The *collegia* of the Ancient Roman Empire were organized bodies of people or clubs that had a great many functions. Our customs in modern fraternities, high schools, colleges and universities stem from the ancient customs in those types of groups. For this reason, it's an interesting coincidence that the temple has continually been called the "Lord's University." Hugh Nibley described the modern-day robes of graduation ceremonies to these ancient orders. "[T]hese robes originally denoted those who had taken clerical orders; and a college was a 'mystery,' with all the rites, secrets, oaths, degrees, tests, feasts, and solemnities that go with initiation into higher knowledge." ⁴⁰

In Universities and Colleges we have the degrees of Associate, Bachelor, Master, and Doctorate. These are degrees stemming from ancient guilds (*collegia*), where trades had things such as apprentice, journeyman and master degrees.

Medieval Craftsman's Guilds

It isn't clear if any of the collegia survived the fall of Rome. The traditional forms and structures of them were thoroughly a part of the cultural matrix of western society by the time of the decline of the collegia. The medieval guilds continued to preserve the forms. ⁴¹

Some trace the cultural origins of the medieval guilds ties of the guilds to the Germanic sacrificial assemblies and banquets rather than to the Roman collegia. Whatever the case, these were all priestly groups dedicated to ancient gods. There are two definitions for the word mystery in English, and the word has two separate derivations etymologically. One is “religious truth via divine revelation, mystical presence of God . . . [translated in Latin] as sacramentum . . .” And the other is “handicraft, trade, art [or] . . . mastery.” ⁴²

In the LDS Church, we still refer to the ordinance of the Lord's Supper as the “sacrament,” at least in the English language. This also can be referred to as a mystery. Temple ordinances make sense in this context as they are called the “mysteries of godliness . . .” ⁴³

Mystery Plays

Mystery Plays are where people put scriptural or religious stories or a moral teaching in the form of a drama. In Catholicism, these are referred to as “cycles.” The priests would perform plays about Bible stories in the Churches. But then, over time, they moved out into the courtyards and into the streets of the towns and villages. Then, ordinary people began to be the actors in the plays. Then local craft-guilds would put on the plays. Before long, the initiation rituals in the guilds were created around Biblical stories and characters. And interestingly enough, the rites and knowledge in these trade guilds were referred to as their “mysteries.”

The Christian Apostasy and the Great and Abominable

Many good books have been written on the apostasy of early Christianity. But here we will focus on the remnants that have significance in the development of the Western Esoteric Tradition. After the deaths of the apostles and the departure of John the Beloved, there was a lot of confusion in the various branches of the Church. The void left over allowed for varying

factions to develop in different places. Heretics and false teachers were no longer kept in check by the leadership.

Local leaders at first still had keys of the priesthood to preside over their local congregations, and some of them tried to keep order at first, as best as they could. These were primarily Bishops, Elders and Deacons. Over time, these leaders died out as well, and there was nobody above them to authorize them to pass on their keys. So their keys died with them. Some of them assumed authority that they did not have to pass on priesthood keys. And over time this morphed into the concept of “apostolic succession,” where it was assumed that any bishop had the same priesthood authority as apostles, and all that was required was for someone to lay their hands on someone else’s head to pass on the priesthood. With the loss of the apostleship, the distinction between Melchizedek and Aaronic orders of the priesthood was lost. Some have assumed that in some places, the keys of the priesthood endured, but the bottom line is, without the apostles, nobody is authorized to pass on keys of any kind. While some doctrines survived in various groups, priesthood authority entirely disappeared in the first couple of generations. With the deaths of the last authorized priesthood holders, false teachers took over all of the congregations, and taught people according to their own whims. It was at this point that the early Christian congregations became part of the “Great and Abominable Church.” It is true that certain people have assumed that the Catholic Church in our day is the Great and Abominable, following certain Mormon traditions. Nothing could be further from the truth, and this teaching has been denounced, and was removed from the book *Mormon Doctrine*. Catholicism in our day is simply not the same organization at all as the corrupt leftover remnants of early Christian congregations. There is no other organization that has done more to promote goodness and charity than Catholicism in the modern day. We could not have a better ally than the Catholic Church.

The Book of Mormon clearly identifies these early corrupt congregations and branches as part of the Great and Abominable of that day, because it was those people who had the manuscripts of the New Testament in their hands.⁴⁴ However, the Romans that were persecuting and killing the Christians were just as much a part of the Great and Abominable as the corrupt false teachers of early Christian congregations.⁴⁵ Therefore, trying to pin down any particular organization and demonize them is simply wrong. Anyone or any organization that opposes the Lord’s work automatically becomes part of the Great and Abominable (including members

of our Church),⁴⁶ and ceases to be the moment they have a change of heart and becomes an ally.⁴⁷ No doubt, just like Peter was chastised by the Lord, we have all had moments where we have not been on the Lord's side, when our wills were not in harmony with his, and when we were at enmity with his purposes. And at those moments, we were a part of the Great and Abominable.⁴⁸

Therefore, the entity described as the "Church of the Lamb of God" in the Book of Mormon⁴⁹ in some sense can be seen to be synonymous with the LDS Church. But in another sense, it is anyone or any organization that follows the Lord that is in a preparatory stage of truth whether they are a literal member of the Church or not.⁵⁰ However, there will always be a distinction between those with priesthood authority and those without.⁵¹

The Apostate Remnants and the Rise of Fake Orthodoxy

Bart D. Ehrman, a Biblical Scholar, wrote the following about the early fragments of the apostate Church:

To put the process of canonization into its proper context, we need to know something about the wild diversity of the early Christian movement during its early centuries. You might think that from the beginning, Christianity was always basically one thing . . . But things were not at all that simple. About a hundred and fifty years after Jesus' death, we find a wide range of Christian groups claiming to represent the views of Jesus and his disciples, but having completely different perspectives, far more divergent than anything that made it into the New Testament.

Who were these groups?⁵²

Ehrman goes on to list some of the major ones:

- (1) The Ebionites ("converted Jews that wanted to maintain their Jewishness," following the Law of Moses).
- (2) The Mariconites (followers of Marcion, a theologian from Asia Minor).
- (3) The various groups of Gnostics
- (4) The Proto-Orthodox Christians (as Ehrman labels them)

I will list some more of them here that Ehrman doesn't:

(5) Montanism (an early Christian prophetic/charismatic movement)⁵³

(6) Elcesaites (an early Jewish Christian movement related to the Ebionites)⁵⁴

(7) Manicheanism (a gnostic dualist sect established by the “prophet” Mani who was originally raised as an Ecclesiate, who based his teachings not only on Christianity and Gnosticism, but also on Buddhism and Zoroastrianism. This sect worked its way through Persia and into China.⁵⁵ Some movements descending from it would eventually become proto-Protestantism, and would be responsible for the seeds of the early reformation and for the development of the western esoteric tradition).

(8) Docetans⁵⁶

And there are many others that we are not going into for the sake of simplicity.

The Rise of the Creeds and “Orthodoxy”

David Fideler writes:

Within the earliest days of the Christian movement there was room for a rich diversity of voices, making for a truly universal song. There was room for spiritual knowledge in addition to spiritual faith, and there was even room for the sacred science of traditional cosmology. These early days, of which we really know so little, were obviously the *Golden Age of Christianity*, for, during this time, the Christian vision met with the greatest degree of success . . . [T]hese teachings were alive, flowing, and flowering, and had not yet congealed into dogmas . . . As Christianity became a wider movement . . . the early church *modeled its organization on that of imperial Rome and became increasingly dogmatic.*⁵⁷

And of course, it was the Proto-Orthodox Christians that “won” and ended up becoming the Catholics, and writing the history books. They were behind the “dogmatism.” The dogmatism was encapsulated in their “creeds.” As Ehrman says:

The “orthodox” Christians, that is, the ones who won the struggle, labeled all the competing perspectives heresies . . . The proto-orthodox are the second- and third-century Christians we are best informed about, since it was their writings, not the writings of their opponents, that were preserved for posterity . . . The major orthodox doctrines are the ones that eventually made it into

the Christian creeds . . . Like all of their opponents, the proto-orthodox had a range of books that they considered sacred authorities they saw as authorizing their particular perspectives . . . The major debates within proto-orthodox circles concerned which of the proto-orthodox books to accept, but all proto-orthodox agreed that none of the heretical books could possibly have been written by any of the apostles . . .⁵⁸

When the Emperor Constantine called the Council of Nicaea in A.D. 325, they thought they were going to get rid of the “heresies” once and for all, or so it seemed at the time. The “Church” had established itself as “orthodox” under the “authority” of the Emperor of Rome. As the 2011 edition of *Gospel Principles* states:

The organization that Jesus Christ had established no longer existed, and confusion resulted. More and more error crept into Church doctrine, and soon the dissolution of the Church was complete. The period of time when the true Church no longer existed on earth is called the Great Apostasy.

Soon pagan beliefs dominated the thinking of those called Christians. The Roman emperor adopted this false Christianity as the state religion. This church was very different from the church Jesus organized . . .

The emperor chose his own leaders and sometimes called them by the same titles used by priesthood leaders in the true Church of Christ. There were no Apostles or other priesthood leaders with power from God, and there were no spiritual gifts.⁵⁹

It is true that there was a myriad of opinions in early Christianity after the initial loss of priesthood and authorized leaders. It was bad enough that there was nothing but heresies left over, and that the actual truth was soon to disappear. But even worse was the devilish intentions of the heresy that took power in the fourth century that systematically sought to wipe out all other opinions and force itself on everyone. It was the *loss of religious freedom*. For example, Joseph Smith said this of the creeds from “Orthodoxy”:

I never thought it was right to call up a man and try him because he erred in doctrine, it looks too much like Methodism and not like Latter-day Saintism. *Methodists have creeds which a man must believe or be kicked out of their church.* I want the liberty of believing as I please; it feels so good not to be trammled. It don't prove that a man is not a good man, because he errs in doctrine.⁶⁰

And this:

The most prominent difference in sentiment between the Latter Day Saints and sectarians was, that the latter were all circumscribed by some peculiar creed, which deprived it's members of the privilege, of believing anything not contained therein, whereas the Latter Day Saints have no creed, but are ready to believe all true principles that exist, as they are made manifest from time to time.⁶¹

The bottom line is this. The problem with the creeds is not so much the false doctrine (as Mormons would traditionally understand it). But the real problem is that the creeds rob individuals of free agency and freedom of belief. Religions that abide by the creeds would kill or excommunicate the "heretics" for their beliefs. And so, it is true that the Reformation and the counter-Reformation got rid of a lot of terrible things. But the biggest thing that came out of it was to break the back of "Orthodox" creedalism and the inquisition and the crusades to allow other forms of belief to exist. This was critical to allow for the emergence of the groups that comprise the Western Esoteric Tradition, as well as for the Restoration.

The Re-emergence of Early Christian So-Called "Heresies" in Mystical Proto-Protestantism

Rather than being entirely stamped out by the Orthodoxy, the "heresies" went underground to a degree, and into the hinterlands, and some of them coalesced with each other in secret. Perhaps this is part of the partial fulfillment of scripture in the Book of Revelation:

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.⁶²

"Orthodoxy" would try desperately to stamp them out through crusades and genocide and persecution leveled against them. The orders for this persecution came from the highest levels of both Eastern and Western Catholicism.⁶³

In the year 650, in Armenia, a sect emerged that had both Gnostic and Manichaeian influences on it, called the Paulicians. It flourished in Armenia and in various areas of the Byzantine Empire until the late 800's. It was formed, ironically, by a man named Constantine. He got his hands on a New Testament manuscript. He felt a calling after reading the scriptures to *restore* what he believed was the *pure Christianity* that Catholicism had left behind.⁶⁴ So, the notion of a needed reformation or restoration was born as early as the seventh century, and it was the *scriptures* that brought on this realization. This Constantine combined dualist and gnostic/Manichaeian doctrines with Christian doctrines in his sect.

In 970, the Byzantine Emperor John I Tzimiskes moved 200,000 Paulicians to Bulgaria, because of oppression from the Byzantine Church. There in Bulgaria, a priest named Bogomil (Theophilus) formed a sect called the Bogomils, basing his teachings on those of the Paulicians/Manichaeians. In the next several centuries, the Bogomils spread and settled in Serbia and Bosnia. From there, they spread into Italy. Towards the end of the 1400's, the Turks put an end to their persecution in Serbia and Bosnia.⁶⁵ We read that:

The Bogomils wore garments like mendicant friars and were known as keen missionaries, traveling far and wide to propagate their doctrines. Healing the sick and exorcising the evil spirit, they traversed different countries . . . , deeply influencing the religious spirit of the nations, . . . and preparing them for the Reformation . . .⁶⁶

He goes on to say that they "were the connecting link between the so-called heretical sects of the East and those of the West." And then he says:

In 1223 the Albigenses are declared to be the local Bogomils, and in the same period mention is made of the 'Pope of the Albigenses who resided within the confines of Bulgaria.' . . . The Cathars and Patariens, the Waldenses, the Anabaptists, and in Russia the Strigolniki, Molokani and Doukhobors, have all at different times been either identified with the Bogomils or closely connected with them." It is then noted that "medieval scholarship is divided over whether the 'Cathars' actually were an offshoot of the 'Bogomils', or if the 13th century Inquisition itself simply mistook 'Cathars' for 'Bogomils'.

Either way, the Paulicians, Bogomils and Cathars/Albigenses all had similar doctrines, and were all proto-Protestant movements. The Cathars appear to have had their roots in the Paulician and Bogomil movements, and thrived in Southern Europe, especially in northern Italy, northern Spain and southern France between the 1100's and 1400's. The Cathars were directly challenging Roman Catholicism, calling it the Church of Satan.⁶⁷ And naturally, the Catholic popes continued to send crusades against them to try to wipe them out. Lorenzo Snow had an interesting thing to say about the Waldensians (Waldenses), who he came across when he went to Italy to open a mission (the story of which appeared in the June 2014 *Ensign*):

In 1849, Elder Lorenzo Snow (1814-1901) of the Quorum of the Twelve Apostles was called to establish a mission to Italy. As he was contemplating where to commence, he learned about the Waldensians, a religious community in the Piedmont mountains of northwestern Italy.

The Waldensians had endured extreme persecutions over seven centuries because of their beliefs. Predating the Protestant Reformation by several hundred years, they preached that Christ's early Church had fallen into apostasy. They separated themselves from the Roman Catholic Church and were declared heretics, driven from cities, tortured, and slaughtered. Rather than renounce their faith, they fled to the upper mountains.

"A flood of light seemed to burst upon my mind when I thought about [the Waldensians]," recorded Elder Snow. In a letter he wrote, "I believe that the Lord has there hidden up a people amid the Alpine mountains."⁶⁸

A few of them ended up joining the Church and migrating to Utah. But clearly, Lorenzo Snow viewed these people as having been led to those mountains by the hand of the Lord. And he understood that they came to the conclusions they came to about Catholicism by the inspiration from the Lord.

The Friends of God, Martin Luther, and Luther's Rosy Cross

In 1338 or 1339 Johannes Tauler, a Dominican priest and mystic became associated with a religious movement known as the *Friends of God* (Gottesfreunde). It was while he lived in Basle. "[T]hese were persons who favoured the mystical life and who gave themselves this name from

John 15:15 . . . From the beginning of the fifteenth century, the 'Friends of God', whether orthodox or heterodox, disappear from the pages of history."⁶⁹ While Catholic apologists would probably like people to believe they were orthodox, some believe that the Gottesfreunde was actually just a code-name for the Cathars and other pre-Reformation proto-Protestant mystical groups that we have just discussed.⁷⁰ Whether the Friends of God and the proto-Protestant mystics are to be considered identical, we cannot say, but the name at least refers to some German Dominican mystics. But there is some evidence that seems to point to the fact that the Friends of God were indeed "heretical" from the Roman Catholic point of view.

Christopher McIntosh, a respected Rosicrucian scholar and researcher writes:

Another ingredient in the fertile German soil from which Rosicrucianism sprang was the work of a number of great contemplative mystics [i.e. the Friends of God]. One of the most outstanding of these was Meister (Johannes) Eckhart (c.1260-1327), a member of the Dominican order who, in his writings and sermons, taught mystical pantheism which caused him to be arraigned for heresy. Two years after his death, his works were condemned by Pope John XXII, but they continued to exercise an influence on later religious mysticism and speculative philosophy. Eckhart talked in terms of an "identity" with God. This became a point of dispute among his followers, especially between Johannes Tauler (c. 1300-1360) and Johannes Ruysbroek (1293-1381). Tauler, whose writings later influenced Luther, agreed with Eckhart, whereas Ruysbroek preferred to think in terms of a "relationship" with God. Another follower of Eckhart was the Dominican Heinrich Suso (or Seuse) . . .⁷¹

Roland H. Bainton stated:

In 1516 Luther had discovered an anonymous manuscript emanating from the Friends of God and had published it under the title of *A German Theology*, declaring in the preface that he had learned from it more than any writing save the Bible and the works of St. Augustine.⁷²

Furthermore, "In the preface Luther stated that only God knew who the author was, but he was certain that the person belonged to the school of mystics led by John Tauler (1300-1361)."⁷³ One author states:

. . . [F]or centuries there had survived . . . a milieu of faiths considered heretical by Rome. These included the Waldenses, Lollards, Hussites, etc. They had Albigensian roots, but had modified the original precepts over time. They had found refuge in the Alps of northern Italy, where their ministers were known as the Alpine Barbes, and also in Germany and Spain. They influenced pre-Reformation thought throughout Christendom; impressed Martin Luther, sponsored the translation of the Bible directly from its original languages to vernacular tongues; and they sheltered and inspired John Calvin, who thought he found among them remnants of the mysteries of Primitive Christianity, neglected by Rome.⁷⁴

While it is popular to try to tie the Knights Templar to the Western Esoteric Tradition and the orders that are a part of it (such as Freemasonry and Rosicrucianism), there is no clear evidence of it. It doesn't mean that there isn't a distinct possibility that the Knights Templar had something to do with it. The Knights Templar or "Order of the Temple" or "Poor Fellow-Soldiers of Christ and of the Temple of Solomon" as they were known, was an order of Knights formed in the year 1120 to protect the pilgrims going to Jerusalem. Later, they became an elite fighting force during the Crusades. In the year 1307, members of the order were accused of blasphemy and heresy, and from that point onward, many were imprisoned or killed. A book named *Holy Blood, Holy Grail* by Michael Baigent, Richard Leigh and Henry Lincoln, some of whom are Freemasons, is one of the sources of a speculative theory that the Knights Templar were responsible for the mysteries that got passed down to the Freemasons, and that the Knights Templar were associated with the Cathars. The fact is that they had no associations with or sympathies for the Cathars, regardless of popular claims. While there is ample room for plausibility that the Knights Templar had some sort of "mysteries" and ceremonies this would not be surprising, as they happened to be a Christian priesthood. This doesn't make them the origin of the ceremonies and mysteries of the Western Esoteric Tradition.

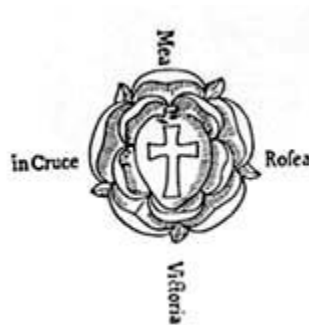
On the other hand, the link between the Cathars, the Proto-Reformers and the Lutherans and other Protestants however, is very real, with real evidence, and this is one of the true lines of origin. We don't need to reproduce here the whole story of the Lutheran movement. But it is enough to say that among them were found mystics whose doctrines and practices can be traced to these very proto-Protestants, which originally came from the Cathar-related groups. We will end this section showing Luther's Seal and his description of it in a letter:



Grace and peace from the Lord. As you desire to know whether my painted seal, which you sent to me, has hit the mark, *I shall answer most amiably and tell you my original thoughts and reason about why my seal is a symbol of my theology.*⁷⁵

The Western Esoteric Tradition (Hermeticism) and Enlightenment Fraternities

The following is the “Rosicrucian” (Rosy Cross) Seal:⁷⁶



If you will notice, this is essentially identical to Luther’s seal, *for good reason*. There are many western esoteric traditions such as Christian Rosicrucianism, Jewish Kabbalah, Alchemy, Ritual Magic, and so on, which were formed throughout the middle ages. Many differing traditions mixed and merged over the ages, especially among the “heretical” groups we have just discussed, until many of these systems were distributed throughout Europe. The descent of these systems is uncertain, but the fact remains that many of them have ancient genealogies to some degree to the ancient mystery traditions, and may even have ties to things that came out of collegia or ancient guilds. In general, these are referred to by the blanket name of Hermeticism, although they are usually considered separate systems. And then in the

Enlightenment period, there began to be a revival of Hermeticism, where fraternities of the era were adopting the forms, rituals and doctrines of these arcane schools.

The Rosicrucians at first were primarily Lutheran Mystics heavily influenced by or a part of the group of mystics known as the Friends of God/ Gottesfreunde mystics.⁷⁷ Rosicrucianism started with a Protestant/Lutheran pastor from Tubingen, Germany by the name of Johann Valentin Andreae, who wrote a document named *The Chemical Wedding of Christian Rosenkreutz*. He seems to have been responsible for the Rosicrucian Manifestos and the other documents that influenced the establishment of the Rosicrucian orders, such as the *Fama Fraternitatis* that contained the legend of a mystic by the name of Christian Rosenkreutz who very much resembles aspects of the Masonic legends of *Hiram Abiff* and the *Royal Arch*. His grandfather, Jacob Andreae, was a Protestant/Lutheran convert from Catholicism, and was very influential. Jacob had a strong interest in alchemy, and knew its doctrines and language, and passed that on to Johann.⁷⁸ It appears that the first Rosicrucian brotherhood of which Johann was a part was called the *Unzertrennlichen*.⁷⁹ T. E. Wilder observes:

The Rosicrucian order, supposedly founded by Christian Rosencreutz (probably actually an allegorical figure), drew its name partly from Luther's coat of arms with its rose from which a cross emerges. Arising from Lutheran mystics and a partly cleaned up Hermeticism (believed to be the secrets of the Ancient Egyptians) the Rosicrucians expected the dawn of a great new age.⁸⁰

This expectation of a dawn of a new age didn't seem to be an idea that the Rosicrucians themselves invented. But, rather, it was probably revealed to them by inspiration, as it had been given to a number of early "mystics." As early as the 1200's, a man by the name of Joachim of Fiore in Italy had the belief that he received inspiration from his readings of the Bible that indicated a new age was about to come forth, which would begin in the year 1260, presided over by the Holy Spirit. His belief was, as Christopher McIntosh wrote, that "there would be a *new order of monks that would preach the gospel throughout the world. One of these would be a supreme teacher whose task it would be to turn people away from earthly things and toward the things of the spirit.*" It seems clear that the Holy Ghost was working on them. In another case, Julius Sperber, a defender of the Rosicrucians, wrote of a visionary dream that he had in which he saw the words "I shall disgorge the glowing brightness." *Synchronistically*, when he awoke, a

bibliomantic sign was given to him. He opened up the scriptures, and read in the *Book of Isaiah* in the sixth chapter about how the angel touched Isaiah's tongue with a hot coal. Clearly, this had reference to the words in his dream. He interpreted it as meaning that *a new age was coming forth* and he noted that only a few people were aware of it. He noted the changes and reforms that were taking place at the time, such as with Luther and the reformation and so forth, and concluded that these were the preparatory occurrences that were setting the stage for the new order of things. McIntosh also writes about a man named Heinrich Vogel, a Protestant Pastor, in 1605 who believed that "when the Gospel and alchemy came forth again together, . . . the Last Day would be near. An omen of this was the emergence of certain philosophers, such as Paracelsus, who brought alchemy *out of the darkness and purified it.*"⁸¹ Of course, the idea of bringing the new dispensation out of darkness and out of obscurity is a theme that is repeated over and over again in the Doctrine and Covenants and elsewhere.⁸²

Ironically, it is in modern Mormonism, as we shall see, where Christianity and Hermeticism meet, and where they are both purified. While it is true that Joseph Smith did not restore some system of literal alchemy, he certainly did restore the pure esoteric doctrines of how people can be transmuted to a state of exaltation from a base existence. Or in other words, it is the restoration of the pure spiritual alchemy, the metamorphosis of the base elements of an unrefined human soul and the purging away of the impurities ("slag" or "dross") to the element of pure, refined gold.⁸³

In the Bible, it relates that King Solomon brought a man from Tyre in Phoenicia to work on his temple. His name was Hiram Abi in the Hebrew, or as Masons know him, Hiram Abiff. He was "a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to King Solomon, and wrought all his work."⁸⁴ Hyrum, King of Tyre said that, at Solomon's request, he had sent "cunning man, endued with understanding . . ." ⁸⁵ He was half Phoenician and half Israelite, the entwining of the two races. He was "skillful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men . . ." ⁸⁶ This man is at the center of Masonic myth in their ritual of the Master Mason degree.

It is interesting that, as Christopher McIntosh writes, that some of the early Rosicrucians, who had lots of interaction and cross-over with the early Freemasons, had lots of concern about the crafts of metal working. This is because . . .

[they] included owners of mines and smelting works. This underlies the fact that there was a strong mystique associated with mining and metallurgy, just as there was with alchemy – indeed in many cultures, the smith and the alchemist are the same person. In mythologies all over the world, there are smith deities: Vulcan in the Graeco-Roman mythology, and Wayland or Wieland in the Nordic tradition. The work of the sacred metallurgist and the alchemist is everywhere based on the same concepts: a hierarchy of matter, a hidden perfection in nature, the pure waiting to be released from the impure.⁸⁷

There is a certain strange and synchronistic irony to that, because the man that brought forth the work, the pure and unadulterated truth, has the name of Joseph SMITH.

Clearly these people had some understanding that they were in a preparatory time period for a new age of things, preparatory to the Restoration, even though the Lord did not reveal to them the precise nature of what that new age would be. The Scottish historian David Stevenson observes:

Soon the aspirations of the supposed Rosicrucians became closely associated in many people's minds with hopes for a protestant crusade in Europe. Frederick V, the Elector Palatine, emerged as a protestant champion, and in 1613 (just before the Rosicrucian excitement burst on Europe) he had married Elizabeth, daughter of James VI and I whose greatest kingdom was England, the land of the red cross [of St. George] and the red rose [the Tudor symbol].⁸⁸

Over time, the mystical bent of early Protestantism subsided in favor of more down-to-earth simplicity of an entirely reductionist Bible-based religion, and the mystical elements of Europe separated themselves from the anti-Mystical pastors entirely into the fraternities. That did not stop Protestant Christians from having lots of mystical and magical leanings and uniting themselves to the mystical fraternities in search of the relics of true religion, **especially in the burned-over district of New York State in the New World in the early 1800's.**

Freemasonry: The Mystical Hybrid System from the Operative Stone Masonry Guild and Rosicrucianism

The most historically important of the fraternities that are a part of the Western Esoteric Tradition was called Freemasonry or Masonry. In the creation of Freemasonry, the Rosicrucians clearly used their principles of “alchemy” to create a new hybrid or alloy creation out of old metals. It modeled itself after the structure of the medieval guilds. This was formally created in 1717 in England with the creation of the English Grand Lodge. Some people believe it has descent from the Mason guilds. Indeed, it turns out that there is some evidence of cross-over in some Scottish lodges in the early eighteenth century, where some individuals in the lodges were actual stone-masons, and there had been gradual evolution from guild to social club. There is little reason to believe that the club in Scotland at the time was an actual guild, but had become entirely a social society. In England, however, there is no evidence of a cross-over with operative, real stone-masons. The lodges in England were entirely philosophical and social at the time, having no real stone masons in the club. Even if there was some cross-over and evolution early on, it is quite clear that the “operative” stone-mason guild-system likely only provided a bare frame on which the esoteric system itself was built.⁸⁹ T. E. Wilder wrote:

First responsible for the transformation of what was still basically a trade guild into an esoteric society was the royal master of works William Schaw, apparently a “moderate”, i.e. unprincipled, Roman Catholic . . . His office of Master of Works put him in charge of all royal castles and palaces, and acting in that capacity and as warden of the craft of “maister maissounis within this realme” . . . he issued statutes regulating the mason’s guild. The first Schaw Statutes in 1598 tightened admission requirements, excluding semiskilled workers and emphasizing record keeping and procedure. The Second in 1599 not only expanded lodge government procedure but also specified that lodge wardens were subject to presbyteries for discipline of their members, although the lodge actually carried out the trials and accepted the fines. Here also appeared the presumed first reference to non-trade secret lore as a test of admission: “the art of memorie and science thairof”.⁹⁰

As early as the 1640’s, two “gentlemen” who were not operative Masons at all were initiated into the fraternity. These were Elias Ashmole and Sir Robert Moray. Both of these men were

very interested in Rosicrucianism.⁹¹ Moray studied hermeticism in Bavaria. He married the daughter of Lord Balcarres, a collector of alchemical and Rosicrucian manuscripts. In the centuries preceding the creation of the Grand Lodge of England in 1717, there was a system of initiation in operative Stone Masonry that was just a bare-bones “mundane” system of ritual without the elaborate additions that came later. As one Masonic individual observed:

. . . [T]he system before the trigradal system appears to have only been of interest to actual, operative stonemasons and to a *few gentlemen antiquarians*, such as Ashmole. It was the trigradal system which captured the public imagination and lent itself to the burgeoning spirit of the Age of Enlightenment.⁹²

Another Masonic observer related that to some it seems clear that post 1717 Freemasonry seems to be just thinly-veiled Rosicrucianism.⁹³ These very “gentlemen antiquarians” came up with the idea of reforming it, seeking to “spice it up” with more substance from these other mystic ties that they had. They were creating, as it were, a *hybrid system* between the mundane initiatory system of operative Stone Masonry and the mystical systems such as Rosicrucianism and Alchemy. Rosicrucianism itself since its inception always was thoroughly deep-rooted in Alchemy.

Kinney, an eminent and respected Masonic scholar, shows that there is little reason to suspect the early Stone Mason guild itself as the source of the philosophical and speculative esotericism of Freemasonry, and certainly, not the source of the elaborate rites. At the very least, stone masonry may be the source of the “means of identification” whereby one mason would know another, or in other words, grips, signs and passwords. Freemasonry owes a lot of its basic “mechanics” to the operative Mason guilds. Its philosophical heart and soul clearly derive from Rosicrucianism. As evidence of the cross-over between the early Freemasons and Rosicrucians, we give an example from the writings of Henry Adamson (1581–1639), was a Scottish poet and historian. In 1621, Adamson wrote a poem, entitled, *Muses Threnodie: of Mirthful Mournings on the death of Mr. Gall*, in which he wrote:

Thus Mr Gall assured it would be so
And my good genius doth surely know:
For what we do presage is not in grosse

For we be brethren of the Rosie Crosse;
We have the *Mason word*, and second sight,
Things for to come we can foretell aright.⁹⁴

Obviously, in the context of the poem, Adamson identifies himself as a Rosicrucian. A Masonic scholar, Leon Zeldis, writes the following, commenting on Adamson's poem, and adds some further evidence:

The fact that a connection is made between Freemasonry and Rose-Croix [in Adamson's poem] at such an early stage is most significant. Furthermore, a 'divertissement' published in *Poor Robin's Intelligence* for 10 October 1676 mentions both "the Ancient Brother-hood of the Rosy-Cross" and the "Company of accepted Masons" as dining together. More important still, in a letter of 'A. Z.' printed in the *Daily Journal* of 5 September 1730, the writer states:

"there is a Society abroad, from whom the English Free Masons . . . have copied a few Ceremonies, and take great Pains to persuade the World that they are derived from them, and are the same with them. They are called *Rosicrucians* . . . On this Society have our Moderns, as we have said, endeavored to ingraft themselves, tho' they know nothing of their more material Constitutions, and are acquainted only with some of their Signs of Probation and Entrance . . ." ⁹⁵

The Mason's word was thought of as something magical and mystical, to be associated with mystical practices like "second sight," a mode of future-telling. In the ritual of the Royal Arch degree of Freemasonry is found what was purported to be the "Lost Word" of Freemasonry, which is supposed to be the unspeakable or "ineffable" name of God. In the Masonic ritual, this is not the name Jehovah, but a different name. However, in its original form, the ritual may have contained the actual name Jehovah. I suspect that the tradition in the ritual is actually referring to what we see in the Doctrine and Covenants about the name of the Son of God, that in order to protect the holiness of that name in order avoid too much repetition of it, they changed the name of the Priesthood to the name Melchizedek.⁹⁶ But to the Jews, the name of God was never lost the way it was to Masonic ritual. Some suspect that the true pronunciation of the name YHWH or Jehovah is lost, however, because it was never spoken except for the high priest in the Temple. It appears to be pronounced according to a set of vowels which is IAOUÉ, apparently pronounced "Yah-weh," according to scholarly reconstruction. This name of the tetragrammation is not the same as the "Mason's word."

The point is, the myth holds that a word was lost originally, which was the name of God. It was later restored to Freemasonry at a future time later on, according to the story in the ritual.

However, a different word was given to Masons as a “substitute,” until such time that the original lost word could be found. This “master’s word” was the “secret of a Master Mason,” a secret word of identification, so that a master could be identified by other masters.

Traditionally, it supposedly had to do with making sure that only masters that knew this word on a work project for masons would be able to be involved in the project and paid the proper wages for their rank. In the ritual, it was supposedly King Solomon that gave the masons the replacement word.

One Masonic commenter said this:

One of the Masonic charges raised against Joseph Smith, who I believe it is very clear was a Master Mason, was that Joseph Smith had offended Masonic practice by having claimed to have discovered the "lost final key" to Masonry which was referred to as the "Celestial Key" . . . ⁹⁷

Anyhow, a number of enlightenment groups coalesced that had a fixation on all things esoteric in the formation of Freemasonry. Christopher McIntosh notes that a woman named Anne Finch was an esotericist in the mid-1600’s who surrounded herself with individuals that had Rosicrucian connections. She made mention in a letter of the “two pillars” of the “Craft legend” of Freemasonry, in which there was “one stone against the inundations of water, the other brick against the fury of fire.”⁹⁸ This refers to the pillars of Enoch, also mentioned by Josephus.

McIntosh also observes:

. . . [T]he intellectual/spiritual matrix it [Rosicrucianism] most closely resembles is Freemasonry, with which, as I have shown, it has certain connections, though the full extent of the connections remains unclear. We know that Rosicrucian elements did, in fact, become attached to Freemasonry in the 18th century and there are still connections in the form of Rose Croix Masonry . . . and the Soc[ietas] Ros[icruciana] . . . But the link may go much further back; *it may have been a Rosicrucian catalyst which brought about the change from operative to speculative Masonry.* Hopefully, further research will throw more light on this question.⁹⁹

According to one masonic scholar, we read:

. . . I believe that freemasonry was developed by the intellectuals of the “Age of Enlightenment” . . . [T]he first recorded initiation of an Englishman into freemasonry was that of Elias Ashmole, one of the earliest fellows of the Royal Society . . . I think that in order to put their new revolutionary thoughts and ideas into a practice, . . . [T]hey needed a formal structure . . . They took the form of those [stonemason's] guilds as that structure . . . ¹⁰⁰

Similarly, Lance S. Owens writes:

As the Age of Reason dawned . . . arcane Hermetic books produced by Christian philosophers during this period circulated widely among the elite societies . . . By the late seventeenth century, several occult Hermetic brotherhoods, including Masonic and Rosicrucian societies, existed in England . . . Eighteenth-century Masonry was forcefully shaped by esoteric Hermetic-Kabbalistic traditions. ¹⁰¹

With the Hermetic tradition fully established in that period, and with Freemasonry fully integrated into it, the stage was set for the Lord to perform the next act in his “strange work” in history.

Joseph Smith, Freemasonry and the Restoration of the Endowment

John L. Brooke argues in *The Refiner's Fire: The Making of Mormon Cosmology, 1644-1844*, the history of Mormonism is best understood not only through the conventional model, but also from a Hermetic context. The cosmology of Mormonism owes a huge debt to Masonry and to Hermeticism in general. Mormonism is a product of pure revelation, imported ideas already existing from Christianity, and ideas imported from Masonry and Hermeticism in general. Brooke is arguing for an entirely naturalistic explanation for Mormonism. This is not the full truth, even though it is part of the truth. Though some things were environmental, everything done by Joseph Smith was by *revelation and by virtue of the authority of his Priesthood*, even though some things were indeed naturalistic. Richard Bushman once stated that we should take an approach like the one that Brooke has taken more seriously. We cannot deny our Hermetic

roots, just like we cannot deny the Christian roots of so many things that exist in Mormonism. Elder Jeffrey R. Holland stated the following regarding this cultural and environmental context:

But the real voice of freedom and the grand setting not for a reformation but a restoration came on this continent . . . God was working on the minds of many to make the circumstances right for a final restoration of the gospel, for one last effort to do even more completely, and more finally, that which had been done down through the ages . . . ¹⁰²

Joseph Smith was not alone in the restoration effort, but many were inspired to set the stage so that many environmental things around the Prophet would naturally be in place for the restoration. The research of some historians leads to the unavoidable conclusion that Mormonism and the Book of Mormon came out of the Smith Family's *home grown religion*. *Proto-Mormon religion* emerged out of the Smith Family itself, not just from Joseph Smith Sr. and Lucy Mack, but from *generations* of eclecticism within both sides of the family and its ancestral branches, taking the best from what was around them, and incorporating it in this home brew. Ancestors in these family lines had a spirit of free-thinking eclecticism, under the inspiration from the Holy Ghost, for a number of generations. Joseph Smith's predispositions came out of things that he was already prepared for by the teachings of his family. Those teachings happened to include ritual folk magic and money-digging ritual of the burned-over district of New England. Not all of this was perpetuated or imported into Mormonism, but some elements were. These beliefs and practices prepared Joseph for Prophethood. The use of implements typically thought of as "magical" was an integral part of the Smith family religion, and has been carried over into modern Mormonism, yet in the 20th Century, it was downplayed. In the 21st Century, finally, these things are being more openly dealt with, head-on, and not swept under the rug. Some of these implements Mormons are used to, such as the Urim and Thummim. But the use of a seer stone in a hat to block out the light, and walking sticks (and dowsing rods) to heal people and to receive revelation are things modern Mormons are less familiar with. This has led to some Mormons to feel uncomfortable with these types of practices. But, as Mark Ashurst-McGee observes:

Since beginning my own research on Joseph Smith's seer stones, I have encountered a diversity of reactions from fellow Latter-day Saints with whom I have shared information or discussed the subject . . .

Joseph Smith's seer stones are strange to us in modern Western culture; and they are unfamiliar because we have downplayed them in our history. Now that we are in the age of the Internet, we can no longer avoid them.¹⁰³

The same is so with the rest of the implements such as the dowsing rod used by Oliver Cowdery to get revelation. And the same is so with the other practices in this home grown religion. Mormons need to come to terms with these things. It was a Freemasonic and Hermetic family to the core that Joseph Smith was brought up in. These things were as fundamental to them as were their core Christian beliefs. When the Smith's moved to Palmyra, New York, they developed close ties with local Freemasons. Joseph Smith Sr. was made a Freemason in 1816. Hyrum Smith was initiated a Freemason in Palmyra as well. It is no secret that Joseph Smith himself also became a Freemason, but that didn't happen until the 1840's. However, this was not his first encounter with it at all. He was essentially raised in Freemasonry. Joseph Fielding stated:

Many have joined the Masonic institution. This seems to have been a stepping stone or preparation for something else, the true origin of Masonry. This I have also seen and rejoice in it.¹⁰⁴

Benjamin F. Johnson wrote:

[Joseph Smith] told me Freemasonry, as at present, was the apostate endowments, as sectarian religion was the apostate religion.¹⁰⁵

Heber C. Kimball wrote to Parley P. Pratt:

We have received some precious things through the Prophet on the Priesthood which would cause your soul to rejoice. I cannot give them to you on paper for they are not to be written so you must come and get them for yourself . . . There is a similarity of priesthood in Masonry. Bro[ther] Joseph says Masonry was taken from priesthood, but has become degenerated. But many things are perfect.¹⁰⁶

Heber C. Kimball also said:

We have the true Masonry. The Masonry of today is received from the apostasy which took place in the days of Solomon and David. They have now and then a thing that is correct, but we have the real thing.¹⁰⁷

John W. Gunnison wrote:

Masonry was originally of the church, and one of its favored institutions, to advance the members in their spiritual functions. It had become perverted from its designs, and was restored to its true work by Joseph [Smith], who gave again, by angelic assistance, the keywords of the several degrees that had been lost . . .¹⁰⁸

Brigham Young made a statement about the central mythological story of the man named Hiram Abiff from the Master Mason Degree:

It is true that Solomon built a temple for the purpose of giving endowments, but from what we can learn of the history of that time they gave very few if any endowments, and one of the high priests was murdered by wicked and corrupt men, who had already begun to apostatize, because he would not reveal those things appertaining to the Priesthood that were forbidden him to reveal until he came to the proper place.¹⁰⁹

These statements reflect the teachings of Joseph Smith about the relics of ancient priesthood that are found in Freemasonry. Joseph Smith and his confidants understood the basic truth of the matter, that such things had been preserved. They did not know the precise details of how these things got into Masonry. But as we have seen in this book, modern research now details the actual process and origin of how the relics of the ancient mysteries came to be in Masonry. There is no unbroken genealogical line of some Endowment from ancient Christianity or from Solomon's temple. Rather, it is from scattered pieces, scattered to the four winds, preserved by lines of transmission that are both Christian and Pagan in origin. There was no mere coincidence in this meeting up of Mormonism and Freemasonry/Hermeticism in the 19th Century. The hand of the Lord was in this thing. The light from ancient times that coalesced into Freemasonry and Hermeticism was finally passed on to the new embodiment of the light, so to speak, in a more perfect organization.

When the Lord had finally fulfilled his purposes with Freemasonry in the establishment of his Church, then the Church no longer needed to pursue affiliations with it.

Joseph Smith restored the Temple Endowment to embody ritual and sacred ordering in the Latter-day Saint movement, wherein we can participate in myth and ritual, re-enacting history and myth. Though Masonry is indeed the source of some of the mechanics of the Temple ordinances, the other major component is what has always been taught about it in the Church. It's proper forms and content, and how the Masonic elements were to be arranged, was given by direct revelation from the Savior and from angels. A recent testimony has emerged revealing these facts. As we see from a recent letter that came to light, detailing the experience of Joseph Smith and Zebedee Coltrin in the Kirtland Temple, these men were actually tutored personally by Jesus Christ himself in *temple material over an extended period of time*. The letter from Luna Ardell Hinckley Paul to Lynn Paul, dated 15 May 1922:

I wanted to tell you about Zebedee Coltrin. This man was called by President Taylor to go and help start the work in the Logan Temple. And on his way he visited a brother here in Ogden. While here, he talked to Brother Potter and two other men and he told them he wanted them [to] remember what he said. This is as near as I can remember as Broth[er] Potter told me. He said that he was with the Prophet Joseph in the Kirtland temple. And he said that Joseph had called him to help with this work. And he said that Jesus the Christ came there and drilled them in the temple work. And he was there, day after day, [far] in the night every day for two weeks. And took them through the ceremonies time and again. He said he stood and talked to them just as I am talking to you.¹¹⁰

So Joseph Smith knew quite a bit about it, probably including the need to include content from Freemasonry.

Is this a restoration of an ancient Christian priesthood? Not entirely, as it draws upon the priesthood relics from Joseph Smith's environment, and is therefore, putting those things in their proper order. From the evidence, it is clear that this was the Lord's plan all along, and he led Joseph carefully in the effort.

An analog to this is how the Lord spread Israel itself throughout the world, and how he will gather them again. When Israel is restored, all the various pieces from all over the earth will be re-assembled. The restoration of Israel is taking its ancient pieces and putting them back in

place. Similarly, following these same patterns, the restoration of the Endowment employed the broken and scattered pieces of the Apostate Endowment flung to wherever they were to be found in the world.

Certainly, the myths in the Temple ritual are real history. That doesn't mean that each and every detail in the ordinances represent something that actually happened. But we can be pretty certain of the historicity of the general idea, that there were really two people named Adam and Eve, who spoke face to face with God, and who lived in a garden place, and were cast out because of disobedience into a fallen state, who now need the help of the Son of God to overcome and be brought back into the presence of God, and so on and so forth. This follows the same pattern as Masonic Mythological History. The mythical history of Freemasonry is something that Masons are trained in. They are trained to understand the language and the art of myth and symbolism. Their rituals are a mixture of history and myth.

¹ Isaiah 28: 9-11

² Christopher McIntosh, *The History, Mythology, and Rituals of an Esoteric Order*, p. 139

³ Phillip Wilkinson and Neil Phillip, *Eyewitness Companions: Mythology* p. 14

⁴ *ibid.*, p. 15.

⁵ Joseph Campbell, *The Power of Myth*, p. 56

⁶ *ibid.*, p. 54-55, emphasis added)

⁷ *ibid.*, p. 182

⁸ *Adam to Ahab: Myth and History in the Bible*, p. 41

⁹ Thomas Cahill, *The Gifts of the Jews: How a Tribe of Desert Nomads Changed the Way Everyone Thinks and Feels*, p. 126

¹⁰ Mackey, Albert Gallatin; Hawkins, Edward L.; Hughan, William James, *Encyclopedia of Freemasonry: And Its Kindred Sciences Comprising the Whole Range of Arts, Sciences and Literature As Connected With the Institution*, Volume 2, p. 501

¹¹ As quoted in Beck, Peggy V.; Walters, Anna Lee; Francisco, Nia, *The Sacred: Ways of Knowledge, Sources of Life*, p. 75

¹² *ibid.* pp. 74-75

¹³ Address given by David O. McKay, Thursday, 25 September 1941, at 8:30am, Salt Lake Temple Annex, Manuscript in BYU Library Collections.

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- ¹⁴ http://en.wikipedia.org/wiki/Henry_V_%28play%29
- ¹⁵ Roland Mushat Frye, *Shakespeare*, p. 67
- ¹⁶ Joseph Fielding McConkie, *The Spirit of Revelation*, pp. 51- 53.
- ¹⁷ "Scripture as Incarnation," *Historicity and the Latter-day Saint Scriptures*, p. 19
- ¹⁸ Hugh Nibley, *Temple and Cosmos*, p. 19
- ¹⁹ Susanne F. Fincher, *Creating Mandalas: For Insight, Healing and Self Expression*, p. 13
- ²⁰ D&C 132:19
- ²¹ *Of All Things, Second Edition*, pp. 56, Deseret Book and FARMS (Maxwell Institute), 1993, emphasis in original
- ²² *Synchronicity Through the Eyes of Science, Myth, and the Trickster*, p. 137
- ²³ "Scripture as Incarnation," *Historicity and the Latter-day Saint Scriptures*, p. 33
- ²⁴ *Temple and Cosmos*, pp. 47
- ²⁵ *ibid.*, p. 13
- ²⁶ *ibid.*, p. 15, 19
- ²⁷ *Approaching Zion*, pp. 298-299
- ²⁸ *Temple and Cosmos*, pp. 51-52, emphasis in original
- ²⁹ *ibid.*, p. 58-59
- ³⁰ Nibley, Hugh, *Enoch the Prophet*, pp. 22-23, 29, 31-39
- ³¹ "Melchizedek at Qumran and Nag Hammadi," *Apocryphal Writings and the Latter-day Saints*, Edited by C. Wilfred Griggs, Religious Studies Center, BYU, pp. 291, 292, 294
- ³² *Jude 1:6*
- ³³ *Temple and Cosmos*, p. 63
- ³⁴ Dallin H. Oaks, "Timing," *Ensign*, Oct 2003, pp.10-17
- ³⁵ *History of the Church*, Vol. 5, pp. 134-136
- ³⁶ *Temple and Cosmos*, p. 63
- ³⁷ *Moses 8:12-21*
- ³⁸ *1 Enoch 64:10*
- ³⁹ See for example http://en.wikipedia.org/wiki/Greco-Roman_mysteries
- ⁴⁰ <http://mi.byu.edu/publications/transcripts/?id=125>, "Leaders to Managers: The Fatal Shift," Hugh W. Nibley, Provo, Utah: Maxwell Institute
- ⁴¹ See for example *Catholic Encyclopedia*, <http://www.newadvent.org/cathen/07066c.htm>
- ⁴² <http://dictionary.reference.com/browse/mystery>

⁴³ D&C 19:10

⁴⁴ 1 Nephi 13:28

⁴⁵ 1 Nephi 13:5

⁴⁶ Matthew 16:23

⁴⁷ Luke 9:49-50

⁴⁸ D&C 121:37-38

⁴⁹ 1 Nephi 14:10-11

⁵⁰ 2 Nephi 28:14

⁵¹ Acts 19:15; Matthew 7:21-23; 1 Timothy 4:14; Hebrews 5:4

⁵² Bart D. Ehrman, *Jesus Interrupted: Revealing the Hidden Contradictions in the Bible (and Why We Don't Know About Them)*, p. 191

⁵³ <http://en.wikipedia.org/wiki/Montanism>

⁵⁴ <http://en.wikipedia.org/wiki/Elcesaites>

⁵⁵ <http://en.wikipedia.org/wiki/Manichaeism>

⁵⁶ <http://en.wikipedia.org/wiki/Docetism>

⁵⁷ David Fideler, *Jesus Christ, Sun of God: Ancient Cosmology and Early Christian Symbolism*, p. 178, emphasis added

⁵⁸ Bart D. Ehrman, *Jesus Interrupted: Revealing the Hidden Contradictions in the Bible (and Why We Don't Know About Them)*, p. 197-198

⁵⁹ *Gospel Principles*, Chapter 16, 2011 edition, <https://www.lds.org/manual/gospel-principles/chapter-16-the-church-of-jesus-christ-in-former-times?lang=eng>

⁶⁰ <http://www.boap.org/LDS/Parallel/1843/8Apr43.html>, emphasis added

⁶¹ *The Journal of Joseph: The Personal Diary of a Modern Prophet*, compiled by Leland Smith Nelson, p. 203

⁶² Revelation 12:6

⁶³ Again, I refer you to 1 Nephi 13:5 and 2 Nephi 28:14

⁶⁴ <http://en.wikipedia.org/wiki/Paulicianism>

⁶⁵ <http://en.wikipedia.org/wiki/Bogomilism>

⁶⁶ *ibid.*

⁶⁷ http://en.wikipedia.org/wiki/Albigensian_Crusade; <http://en.wikipedia.org/wiki/Catharism>

⁶⁸ <https://www.lds.org/ensign/2014/06/latter-day-saints-in-italy-a-legacy-of-faith?lang=eng>

⁶⁹ <http://www.newadvent.org/cathen/14465c.htm>

⁷⁰ <http://tamrin.proboards.com/thread/1777/rosicrucian-origins-masonic-ritual>

⁷¹ Christopher McIntosh, *The Rosicrucians: The History, Mythology, and Rituals of an Esoteric Order*, pp. 10-11

⁷² http://www.lstc.edu/gruber/luthers_works/1516.php

⁷³ *ibid.*

⁷⁴ <http://tamrin.proboards.com/thread/1777/rosicrucian-origins-masonic-ritual>

⁷⁵ http://en.wikipedia.org/wiki/Luther_rose, emphasis added

⁷⁶ http://quintessentialpublications.com/twyman/?page_id=8

⁷⁷ http://www.contra-mundum.org/cm/reviews/tw_masonry.pdf, *Review of The Origins of Freemasonry*
By T.E. Wilder

⁷⁸ Christopher McIntosh, *The Rosicrucians: The History, Mythology, and Rituals of an Esoteric Order*, p. 19

⁷⁹ *ibid.*, pp. 22-23

⁸⁰ http://www.contra-mundum.org/cm/reviews/tw_masonry.pdf, *Review of The Origins of Freemasonry*
By T.E. Wilder

⁸¹ Christopher McIntosh, *The Rosicrucians: The History, Mythology, and Rituals of an Esoteric Order*, pp. 14-15, emphasis added

⁸² Isaiah 29:18

⁸³ Isaiah 1:25-27

⁸⁴ 1 Kings 7:13-14, emphasis added

⁸⁵ 2 Chronicles 2:13, emphasis added

⁸⁶ 2 Chronicles 2:14

⁸⁷ Christopher McIntosh, *The Rosicrucians: The History Mythology, and Rituals of an Esoteric Order*, p. 54

⁸⁸ As quoted in Wilder. The insertions in the text of the quote from Stevenson in brackets are not mine, but are from Wilder's text.

⁸⁹ Kinney, Jay, *The Masonic Myth: Unlocking the Truth about the Symbols, the Secret Rites, and the History of Freemasonry*, pp. 23-25

⁹⁰ http://www.contra-mundum.org/cm/reviews/tw_masonry.pdf, *Review of The Origins of Freemasonry*
By T.E. Wilder

⁹¹ Christopher McIntosh, *The Rosicrucians: The History, Mythology, and Rituals of an Esoteric Order*, p.

⁹² <http://tamrin.proboards.com/thread/1777>

⁹³ *ibid.*

⁹⁴ http://en.wikipedia.org/wiki/Henry_Adamson

⁹⁵ Leon Zeldis, "An Esoteric View of the Rose-Croix Degree," *Pietre-Stones Review of Freemasonry*, <http://www.freemasons-freemasonry.com/zeldis11.html>, emphasis in original

⁹⁶ D&C 107:2-4

⁹⁷ http://www.mormondialogue.org/topic/60514-freemasonry-and-endowment/page__st__20

⁹⁸ Christopher McIntosh, *The Rosicrucians: The History, Mythology, and Rituals of an Esoteric Order*, p. 48

⁹⁹ *ibid.*, p. 137, emphasis added; See also p. 43

¹⁰⁰ Southchurch Masonic Study Circle, <http://www.southchurch.mesh4us.org.uk/pdf/PGK-origins.pdf>

¹⁰¹ Lance S. Owens, *Joseph Smith and Kabbalah: The Occult Connection*, part 2,

<http://www.gnosis.org/jskabb2.htm>

¹⁰² *Broken Things To Mend*, pp.152-153

¹⁰³ See Forward written by Ashurst-McGee in Michael Hubbard Mackay and Nicholas J. Frederick, *Joseph Smith's Seer Stones*, p. xii)

¹⁰⁴ Joseph Fielding, Diary, Church Archives, *They Might Have Known He Was Not a Fallen Prophet—The Nauvoo Journal of Joseph Fielding*, edited by Andrew F. Ehat, BYU Studies, Winter 1979, p. 145

¹⁰⁵ *My Life's Review*, p. 96.

¹⁰⁶ June 17, 1842, MS in Parley P. Pratt Papers, Church Historical Department.

¹⁰⁷ Manuscript History of Brigham Young, November 13, 1858, LDS Church Archives.

¹⁰⁸ John W. Gunnison, *The Mormons, or Latter-day Saints, in the Valley of the Great Salt Lake* (Philadelphia: Lippincott & Grambo, 1852), pp. 57, 59-60

¹⁰⁹ Journal of Discourses 18:303

¹¹⁰ "How Thankful We Should Be to Know the Truth": Zebedee Coltrin's Witness of the Heavenly Origins of Temple Ordinances, by Jeffrey M. Bradshaw and K-Lynn Paul, *Interpreter: A Journal of Mormon Scripture* 21 (2016): 155-234, <http://www.mormoninterpreter.com/how-thankful-we-should-be-to-know-the-truth-zebedee-coltrins-witness-of-the-heavenly-origins-of-temple-ordinances/>