

## 15. A REVIEW OF COMPARISONS

square and compass, the clothing element of the initiatory ordinance is more similar to analogues in the ancient world and the Bible (7C).

- Although Freemasonry does not include a new name ritual per se as part of the three Craft degrees, a Masonic prayer quotes a Psalm referring to anointing, these rites mention the biblical term “new name” in connection with the name of “CAUTION.” In addition, Nicholas S. Literski considers that “the revealing of various names [of symbols] in the different degrees are ... a conferral of those names.”<sup>1695</sup> Finally, in the Mark Master degree the candidate is given a white stone with the initials of a name marked upon it, with reference to Revelation 2:17 (7D).

Though there are significant points of intersection between Freemasonry and the ordinances in washing, anointing, and new names, all of them derive from the Bible, which I view as more closely related to the ordinances. The garment is more closely tied to the Old Testament (Adam and Eve) and the New Testament (Christian symbolism).

### Comparisons to Ritual Gestures and Language Patterns (Chapter 8)

Similarities in some ritual gestures and language pattern are among the most important elements of Freemasonry that may have served as a catalyst for the Prophet to receive revelation about similar elements in temple ordinances.<sup>1696</sup>

- The overlap in the gestures of Freemasonry and the temple ordinances for some of the tokens and signs is significant and it appears that shared gestures were likely to have been adopted and adapted from Freemasonry. Differing from the practical utility of the gestures in Masonry that addressed the everyday needs of early craftsmen, the use of these symbols in the temple goes beyond recognition and authentication to symbolize in step-by-step fashion the readiness of worshipers to take upon themselves in progressive fashion each one of a series of increasingly exalted identities as they advance toward godhood. This practice is closer to ancient religious conceptions than to Freemasonry. The meanings of the words and gestures used in the temple ordinances also differ from Freemasonry and in that they relate directly to the life and mission of Jesus Christ (8A).
- The similarity of a particular dialogue pattern used in Masonic rites and (formerly) in the temple ordinances is likewise significant. Though general dialogue patterns of a similar sort can be found elsewhere in ancient sources, it appears that this specific pattern of interaction among officiants in the endowment was adopted and adapted for temple use. In addition, certain generic phrases within the repeated patterns of catechistic questions

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and answers that teach the meanings of signs, tokens, key words, and penalties in the Nauvoo temple endowment are so similar to those employed in Masonic rites that borrowing and adaptation also must have occurred in these instances (8B).

### Comparisons to the Endowment (Chapter 9)

Apart from the significant elements of the ritual gestures, ritual language patterns, and the sacred embrace, there is relatively little resemblance between Masonic rites and the temple endowment. Examining these elements one by one, I find that

- Though Adam and Eve are mentioned in nineteenth-century Masonic writings and candidates briefly take on the role of fallen Adam in a rite described in Morgan's 1826 exposé, the temple story of the reversal of the Fall through covenants, ordinances, and the Atonement of Jesus Christ is more apparent in the Bible and ancient sources (9A).
- A narrative involving three messengers can be seen in Masonic rites through the covenant of King Solomon, King Hiram of Tyre, and Hiram Abiff, but the accounts of these messengers in the Bible and ancient sources are more similar to the endowment (9B).
- The craft degrees of Freemasonry include a number of obligations and charges that are generally consistent with Latter-day Saint principles and teachings. However, the specific ladder-like progression of temple covenants, corresponding to the layout of ancient Israelite temples, is not present in Masonic rites (9C).
- Though the rites of Freemasonry requires candidates to learn the names of specific symbols, they do not include the bestowal of a hierarchical progression of sacred names or titles on individuals as similar to what is documented in the Bible and other ancient sources (9D).
- The roles of prophet, high priest, and king are taken on by three designated officers during the ritual drama of the Royal Arch rite. However, a series of progressive, permanent, personal names and titles relating to the ordinances and the authority and power offices of the priesthood are not explicitly given to the initiate in the rites of Freemasonry (9E).
- By way of contrast to the priestly clothing of the endowment, the Bible, and other ancient traditions, "in the Masonic system the apron consists almost entirely of [the] ritual dress minus the clothes for the initiate"<sup>1697</sup> (9F).
- There is no prayer circle in the York degrees of Freemasonry, and an analogue mentioned in the rites of the appendant organization of the